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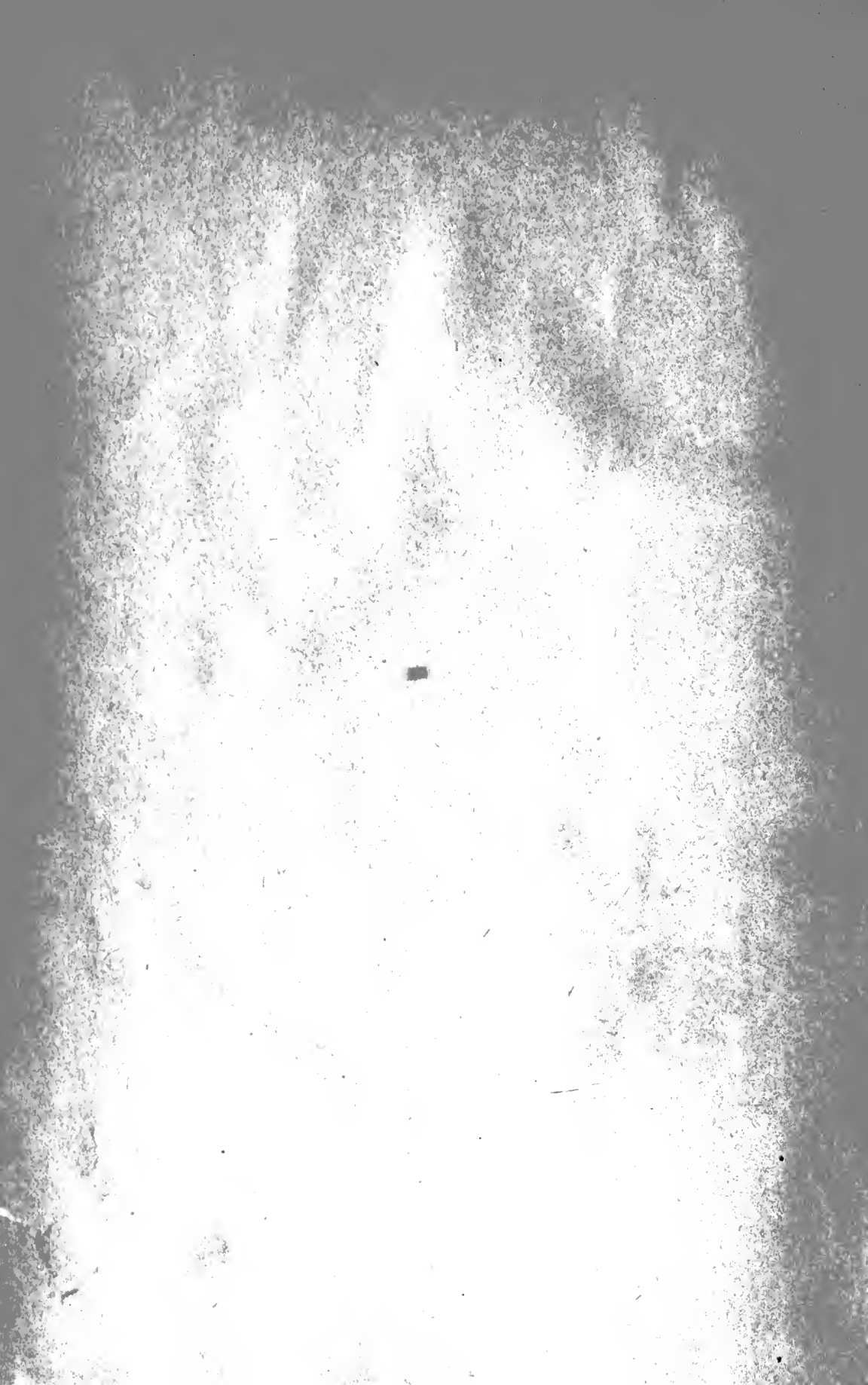
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THE PACIFIC UNITARIAN

DEVOTED TO RELIGIOUS TRUTH AND HIGHER LIFE

THE church is a help, not a force. It acts on us by rational and moral means, and not by mystic operations. Its efficiency depends chiefly on the clearness, simplicity, sincerity, love, and zeal with which the minister speaks to our understandings, consciences, and hearts. The church is adapted to our free moral nature. It acts on us as rational and responsible beings, and serves us through our own efficiency. The glory of the church does not lie in any particular government or form, but in the wisdom with which it combines such influences as are fitted to awaken and purify the soul.

CHANNING.

SAN FRANCISCO
NOVEMBER, 1906

THE PACIFIC UNITARIAN has a well-established circulation of not less than twelve hundred. The circulation is steadily increasing, both in the Pacific and in the Eastern States. It may be truthfully said that no publication of its class has more intelligent and progressive readers than this. It goes into many homes, and is carefully read by a much greater number of persons than the subscription list indicates.

The established success of this magazine has determined the officers of the Conference having the publication in charge to make an effort to increase the circulation. Hitherto little effort has been made to secure advertisements, but, now that we have values to offer, we feel justified in offering the public the use of our columns for advertising purposes.

We have enough Eastern circulation to make advertising with us profitable for those who desire to reach the eyes of tourists with their announcements.

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THE PACIFIC UNITARIAN

God our Father; man our brother

Vol. XV

San Francisco, November, 1906

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THE PACIFIC UNITARIAN

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Editorials.

Six months have done something for San Francisco. How much has really been placed to the credit side of the account and how much to the debit is not clear. The books are not open to public inspection, and it has not been easy to keep tab on the running account. Some of us see what we want to see, so far as we can, and would be glad to be able to be blind to a good many things we cannot help seeing. Others are so impressed with things they disapprove that all good is lost sight of. The judicial temper is somewhat rare, and to weigh with an even balance is an accomplishment that demands much poise and wisdom that outweigh both prejudice and the weak optimism that serves as sand for the human ostrich.

It is clear that the devil was pretty sick during the startling days that succeeded the great quake and the greater fire. All manner of beasts, clean and unclean, were gathered into the sheet let down from heaven, and they were as gentle and harmless as cooing doves. They ate from the hand of the ring-master of the municipal circus and purred in delightful harmony. But not many weeks passed before the spirit of the dream suffered a change. Horns, claws, and teeth responded to a less heavenly feeling, and it became quite evident that the devil was much better and far from sainthood. The leaders of the political factions no longer touched friendly knees under a common table, or joined hands and hearts for the common good. Distrust, jealousy, enmity, and

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self-seeking were let loose from the box Pandora had opened, and they frantically began to make up for lost time. It was soon discovered that some men who had been set on high pedestals were not large enough to stand the altitude to advantage. They seemed all right on the ground, but they were pretty small when looked up to. There were a good many who held to their course and sunk self. They saved the situation, but were given little credit for it, and they soon became targets for the disgruntled. The sign "United Refugees, Incorporated" still decorates one of our public streets and adds to the gayety of the nations. Nothing that was done escaped sharp criticism. An immense sum of money, the splendid evidence of sympathy and good-will, became a pile of gold to scramble for, something that would afford support without labor, a pot that every individual had a right to share. Those who would protect it were cold-blooded worshipers of red-tape, stingy disciples of scientific charity, interfering with the rights of the people. In the mean time those upon whom the responsibility rested were grappling a problem of unparalleled difficulty, facing a situation without precedent, obliged to meet urgent wants, knowing that waste and abuse could not be avoided, but resolutely doing what seemed best from day to day. With too many advisers and no acknowledged head, there was much experimental effort and a good deal of time lost; but, considering everything, the relief work was well managed.

Gradually it has passed from military and professional control, and is now being steadily reduced to a minimum, under the direction of the best business judgment, assisted by local workers well fitted by training and experience to cope with the trying conditions that still

exist and cannot be normal for a long time to come.

Turning from relief to the rebuilding of the city, time but deepens the impression of the devastation. It was too awful in extent and completeness to be realized. Some of the figures of material required for rebuilding give a suggestion. We cannot grasp six thousand million bricks, but end on end they would encircle the earth thirty times. Of cement ten times the annual American output will be required. Forty carloads of door-knobs, twenty square miles of window glass, five hundred thousand tons of steel, forty million dollars' worth of lumber, are a few of the items. The labor cost will be about two hundred million dollars. There are those who bemoan the slow progress in clearing away the debris—and, relatively, it is not all that might have been expected—but when considered from actual results, it is a great showing, and is now being accelerated in a gratifying degree. No one who has not borne a part can realize the difficulties under which business has been conducted and plants re-established. The accomplished results afford a new illustration of the energy and resource of man and of his courage and determination. That the appalling disaster left man undaunted and with strength to bear his losses unbemoaned, and to go steadily forward doing the best he could, is testimony to a strength almost beyond credence, and that leaves increased faith in his ability to suffer and to do.

But as a part of the condition incident to the disaster came a new set of troubles hardly less terrible and trying than the initial disaster. From far and near set in a tide of frauds and criminals,—the first to lay down on the relief fund, the second to prey upon a defenseless city where much money was to be put in cir-

ulation and whose powers of protection were crippled. At a time when more policemen than ever were required, the lessened revenue of the city necessitated a reduction of the force by about a third. Added to this a lessened efficiency from incompetent leadership, and our police no longer are our pride, while crime from the reopening of the saloons has been rampant. Probably too much has been expected, under the circumstances. The difficulties have been well-nigh insurmountable and the affairs of the city have unfortunately been in the hands of officials who were not considered at the time of their nomination to have had the remotest chance of election. It is a wonder that they have done as well as they have, and the indiscriminating condemnation of them all is most unjust. Charges of corruption have been very freely made, and ought to be thoroughly investigated, that proof may transfer the perpetrators to the State prison, or disproof may relieve the city from the odium that attaches at present.

Talk of vigilance committees and the overcoming of lawlessness with lawlessness is most reprehensible and damaging. What is needed is respect for law, and those who would enforce it must first show their own respect for it. One great danger is the intensifying of the class prejudice that has done so much to check the progress and poison the public spirit and good-will that ought to exist. No community can permanently prosper that allows its citizens to divide into hard-and-fast parties when manual labor is the issue. It is unjust and ought to be unnecessary.

Politically we are in a deplorable condition, governed by corporation counsel through agents of great adroitness but small moral caliber. A low tone prevails in most public offices, but the situation is by no means hopeless. The unparalleled

audacity of the virtual head of the administration has aroused the apathetic public, which has only to exert itself to find deliverance.

Great injustice is done the laborers of our city if account is not taken of the difficulty they encounter in being housed. Few seem to realize what it means to be unable to find a place in which to live at any price one can afford to pay. There are not enough houses at any price to shelter those who need them, and those that are left are in such demand that prices naturally climb up. Many cross the bay, but there they find scant accommodation. The occupation of others makes it impossible to live so far away, and there is great need of many small homes in the city. It is pitiful to see the avidity with which the most undesirable tenements are taken. Landlords who crowd their lots with miserable little boxes of three rooms, with no conveniences, and scarcely any decencies, rent them for twenty-five dollars a month as fast as they can put them up. There is urgent need of tenement regulation, strictly enforced, to protect those who feel that they must have some sort of a roof over their heads before winter comes. The Commonwealth Club has wisely taken up this matter and will try to see that the needed action is taken.

It will be a great misfortune if the rampant utilitarian spirit and the wild desire for business cause the city to miss its opportunity to provide for the main features of the Burnham plans. There seems to be a wide-spread misapprehension that the well-considered recommendations are chiefly for beauty and not for use. The value of beauty is real, but it is hardly worth while to try to convince the unimaginative, especially when there is a good argument within the range of their comprehension. It would seem that

the experience of a great city like London, which is now spending more than a hundred-fold what it would have cost to have carried out the plans rejected after her great fire, ought to have weight. There are economies reached through direct communication so great that sooner or later they must be carried out. Now we have a clean slate, and before rebuilding postpones for years the changes that would so manifestly be of immense advantage, our purpose to do these things when it shall become possible should be definitely established, that all improvements should be made to conform to the comprehensive scheme. A little sacrifice now will avail much, and if there ever was a time when private interests should give way to the public good it is now, when such an unparalleled opportunity is offered. A little wisdom and a strong determination to look ahead will go far toward wresting victory from defeat and making possible a gain that shall compensate for much we have lost.

It ought to be felt that every one who believes in the possible good a church may do is met with a sharp challenge for defense at the present time. It is undeniable that there are tendencies toward neglect that threaten it increasingly. It is quite easy to note some of the causes of this, but it is not necessary to do so in an appeal for loyalty, for whatever they may be, the duty to stand by is equally strong. If they are reasonable, the best way to meet them is by greater interest and earnest effort directed to their removal. If they are unreasonable they are entitled to no consideration, and are certainly no excuse for standing aloof. If the church is not the efficient aid it should be in the betterment of man and the upbuilding of society, the greater the call for making it so. If it is admitted to be of any

service, the plain duty of every good citizen is to make it of greater service. It surely has its office, and it is a great one, not to be neglected. Every man who realizes what life really is, who appreciates its responsibilities and its privileges, either needs the church to help him, or is needed by the church to help it—probably both. As to which particular church any man will select ought to depend on what and where he is. If he is wise, the same rule will govern that holds good in selecting his clothing. He will look for one that fits. He will go where his intelligence is appealed to and where his feelings find something in response. He cannot be expected to go Sunday after Sunday to hear what he does not believe, cannot believe, and cannot conceive how any man who knows what belief is can believe. On the other hand, he cannot be expected to go to a church where emotion is sneered at and he is offered nothing but diluted science and half-baked philosophy. He will go where his spiritual nature is in some way fed, and where some man in earnest is doing the best he can to make the world better. But somewhere he ought to find a church home and form the habit of regular attendance. He is not doing his duty by himself or by the church as a human institution if he allows himself to be a religious vagrant, wandering from church to church, not settling anywhere. It is well now and then to visit different churches to know what others are doing, and perhaps to get some needed word, but to remain unattached, failing to contribute in substance and influence to some one church, is a waste of opportunity. The church should be more clearly recognized as one of the most efficient means of general reform.

The world is full of hobbyists. They are not always foolish or futile. They

really do sane things, but they often labor under delusions. They are apt to indulge the firm conviction that their one little scheme is all that is needed to set the world right. They rely too often on some rearrangement, some shifting about of things, to remedy the evils we all deplore. Social injustice and discontent will disappear with a change of industrial system. Political corruption will be abolished by a different manner of holding primaries. The rich will not grow richer if land alone is taxed. There may be virtue in some of these plans. Conditions are important, and we want to wage our fight against all wickedness and injustice under the most favorable conditions: but after all, and everywhere, we soon find ourselves face to face with moral conditions, and see that only through improved units can we rely on a better society. All questions are finally moral, and the man is the only really important factor. Men of sympathy, of integrity, of conscience,—just, fair, honest,—that is what we need for reform worth anything. Industrial strife, political corruption, crime, graft, greed,—all will disappear when such men are in the ascendency, and they will disappear in no other way. We may tinker away down stream if we want to,—it will do no harm; but if we want to really do anything worth while we must work up toward the source. Human greed and dishonesty are the springs that feed the streams of corruption and wickedness that defile society, and our hope is in the contrite heart, the chastened will, the sound conscience of the individual man. If the church does not work with all its might for this, it is missing its great opportunity, its consecrated purpose.

What the world most needs is real religious education. The church is the most obvious means to this end, but there

are others not to be neglected. On another page we print what Dr. Edward Everett Hale has to say of the neglect of the Religious Education Association. It is a timely word, and its implied censure is just.

The Religious Education Association was organized on February 12, 1903, at the close of a three days' convention held in Chicago, called to consider the improvement of moral and religious education. Its purpose is "to promote religious and moral education." It fulfills its purpose by the activities of its seventeen departments, the co-ordination with existing agencies, the discussion of principles and plans, the dissemination of information, the stimulation and formation of public opinion, and the general co-operation of individuals.

It now enrolls over two thousand members, including prominent laymen, college presidents, pastors, and teachers interested in and laboring in the problems of reverent, scientific, effective character-training. The annual fee is three dollars, for which a member receives the publications, including "Religious Education." It invites to its membership all who believe that a great and primary need of to-day is the religious and moral education of the people.

Subscriptions of membership fee may be sent to H. F. Cope, Secretary, 153 La Salle Street, Chicago.



Field Secretary's Notes.

There have been no changes of ministers during the past month. There are at present three vacant pulpits,—Spokane (Wash.), Salem (Or.), and Fresno (Cal.). Mr. Tryon, of Santa Rosa, has resigned on account of ill health. We therefore need four ministers for service in this department. It is manifest that one of our greatest needs is that of competent ministers. This need seems to be equally pressing in all denominations. I

cannot speak for other denominations, but it is surprising that the liberal ministry does not attract young men who really desire to serve humanity by a noble and effective career as minister and teacher. There is no profession that offers equal inducements to one who is free from the prevalent desire to be rich. Talent is quickly recognized in any profession—in none quicker than in the ministry. Few noble young men select their callings in life with financial consideration occupying the first place. Medicine, the law, teaching, the sciences,—none of these callings offers frequent opportunities for the accumulation of wealth by honest methods. The minister is quite as likely to command a sufficient salary to enable him to live comfortably as a teacher or a doctor or the average lawyer. Unusual gifts command unusual compensation in every profession, the ministry not excepted. Experience also adds to the value of services in every profession. Taking one consideration with another, the ministerial profession is quite as fairly compensated as others. It cannot, therefore, be true that men are kept from entering the ministry through dread of poverty.

There is no profession that compares with that of the ministry for the young man who is eager to serve his fellow-men, who is in love with justice, who believes in righteousness, who desires to see progress in society, to help make a better world with better men and women in it. To this kind of a young man, who believes in God, in goodness, in truth, the ministry affords the best possible standing-ground for work. Talents are helpful, but the indispensable qualities in a minister are sincerity, faithfulness, and an enthusiasm for humanity. Talents without these qualities are inadequate. Moderate talents, with the qualities named, will accomplish all that can be expected reasonably. In the Unitarian ministry there is freedom to think and to preach what one believes. The only conditions that qualify this statement are those common to every profession and calling in life, namely, the freedom of others to adopt or reject what is offered.

Since the last notes were written the postponed service of ordination of Rev. Sydney B. Snow at Palo Alto has been

held. It was an interesting occasion to those who attended. The service was held on Sunday afternoon, October 14th, in Jordan Hall, on University Avenue. The church was organized in this hall on November 12, 1905, and has held its services there since that time. Rev. Earl M. Wilbur gave the invocation, and also charge to the people. Rev. Bradford Leavitt read the Scripture, and gave the new minister the charge and the right hand of fellowship. Rev. John Howland Lathrop made the ordaining prayer, and Rev. George W. Stone preached the sermon. Dr. David Starr Jordan, President of the Stanford University, gave an address of welcome in which he expressed his esteem for the principles represented by the church and his interest in its establishment. After the service the visiting ministers were hospitably entertained by the new minister and his wife at their residence on Addison Avenue. The contract for the new church building at Palo Alto has been made and the work will be pushed with all possible vigor.

The arrangements for five services in Sacramento have been perfected, and the first service will be held November 4th in the fine new hall of the Elks' Association, Mr. J. A. Owens having charge of the music. These services will be held in the evening. In the mornings of the same Sundays I shall preach in the Native Sons' Hall in Woodland, Dr. J. T. Grant having charge of the music.

Rev. J. A. Cruzan and Rev. Clarence Reed are both having good congregations, and the outlook for San Jose and Alameda is very bright.

Rev. W. M. Jones, of Oakland, has been prevented by illness from preaching for the past three Sundays and his pulpit has been occupied one Sunday by Rev. Earl M. Wilbur and two Sundays by the Field Secretary. Mr. Jones expects to resume his duties very soon.

Reports from churches indicate prosperity almost everywhere.

GEORGE W. STONE,
Field Secretary, A. U. A.



Kindly take notice that with this number we begin our fifteenth year.

Notes.

The Unitarian Headquarters, corner of Geary and Franklin streets, is now well supplied with all the tracts published by the American Unitarian Association, and of the most recent ones published by some of the Women's Alliances, and ready for any request for this literature from the churches in this department. The stock of Sunday-school material is also increasing. Orders for any and all books are solicited, and such will receive prompt attention.

The Starr King Fraternity began its new year with a banquet on Thursday evening, November 8th, at its quarters in the Oakland church. The program consisted of an informal talk by Mayor Mott on the Robinson plans for the beautification of the city, and a paper by D. S. Richardson on the redeeming features of the earthquake. The Golden Gate Quartet furnished the musical numbers.

Rev. John C. Mitchell was installed as minister of the church at Boise City on October 21st. Rev. William F. Brown, of Denver, Field Secretary of the Rocky Mountain District, was in charge of the service and preached the installation sermon. Mr. Mitchell comes from Lebanon, N. H., very highly recommended.

Governor Chamberlain, of Oregon, has appointed Rev. W. G. Elliot, Jr., of the Unitarian Church of Portland as member of the Child-Labor Commission, to succeed Rev. Stephen S. Wise, who has removed to New York City.

Mrs. Kate Douglas Wiggin met a thorough discourager of vanity at Chautauqua, where she has been giving readings from her books. After one of her readings an old man approached the authoress, with every indication in his clothing that he was a "way-back-West farmer." "I cum forty miles," he said to Mrs. Wiggin, "to hear ye read." The authoress beamed her joy. "Yes, mum," he continued, "I ain't a readin' man at all. Fact is, I can't read anything that is what ye call real good or 'mounts to much. I'm what ye wud call an ignorant mau, for yur books is 'bout the only books I kin read."

The Sacramento *Record-Union* of November 5th published a lengthy and sympathetic report of Rev. George W. Stone's Sunday sermon. It prefaced the extract by saying: "It was a delivery of great strength and commanded undivided attention. The speaker is rapid, concise and profound, and must be given closest attention to follow his argument and the illustrations which embellish his discourse."

On November 9th Rev. Bradford Leavitt inaugurated a series of vesper services at the First Unitarian Church, San Francisco. They are to be held at 4 o'clock of each Friday afternoon. The service will be largely musical, the address being brief. An opportunity for rest and quiet, with the enjoyment of good organ music and vocal solos, and a few words, sympathetic and helpful, will be offered to those who care to turn aside from their customary pursuits.

The recently published British Inland Revenue Report for 1905-1906 shows that the nation's wealth has increased enormously, and that its drink bill has very perceptibly gone down. The amount on which income-tax was paid ten years ago was 488 millions; last year it had risen to 624 millions. Since 1899-1900 the quantity of beer consumed has decreased from 36,578,155 gallons to 33,504,110 gallons or from 32.28 gallons per head of the population to 27.90 gallons.

An interesting episode occurred in connection with a late rummage sale held by the women of the Unitarian church in Helena, Montana. A gentleman visited the sale and saw a very nice-looking overcoat. He tried it on and finding it seemed to fit him well he bought it. On arriving home he told his wife he thought that rummage sales were a pretty good thing; that he had bought a nice second-hand overcoat for three dollars, and what's more, it fitted him finely. His wife looked at the overcoat and commenced to laugh, and the thoughtful husband, on inquiring the cause of her merriment, was told that it was an old one he had discarded several years ago.

Rev. A. Bertrand Thompson, a graduate of the Los Angeles High School, and

the University of Southern California, was ordained to the Unitarian ministry on October 20th and installed as minister of the church at Peabody, Massachusetts.

At the meeting of the People's Unitarian Church of Santa Rosa on October 15th it was decided to deed the church property to the American Unitarian Association, the latter thereby becoming the trustees. By so doing the Association sees to it that the property is used in perpetuity for the promulgation of liberal thought as interpreted by the Unitarians.

Rev. W. T. Hutchins, supplying the church at Eureka, preached on October 14th on "The Worth of a Good Conscience." He enlarged on its fundamental value, and spoke of it as the divinest thing in the moral constitution of the world. It crowns manhood with its most masculine quality of strength and honor, and adorns woman with the most sacred qualities of her nature.

The Sacramento papers seem most friendly to Mr. Stone's hope to re-establish the Unitarian Church in the State capital. It is considered more difficult to cultivate a field burned over than one in the primeval state, but Sacramento has lain fallow so long that it ought to be as good as new. Woodland and Sacramento would be a fine addition to Santa Cruz, Redlands, Santa Rosa, Eureka, Fresno, and Palo Alto, added since the Field Secretary began his work.

Rev. Maxwell Savage, of Redlands, preached on "Religious Unity" on October 14th, and the daily paper of the next morning published a two-column report which carried a wise and liberal word to a larger congregation. He recognizes a tremendous force, unifying and spiritualizing, in the fact that all men's religious conceptions are religious ideals, and these large ideals compel to a common reverence and worship. When all men gather under the banner of their highest ideals, denominations will be forgotten and they will find themselves side by side, all intent on the same eternal verities of righteousness, truth, and love.

The Ladies' Aid Society of the Anaconda (Montana) society gave a most

successful chicken dinner on the evening of October 13th. The only drawback was that the unexpected attendance exhausted the supply of chicken-pie, and those who could not be fed were obliged to hope that the supper would be soon repeated. Whatever the public thinks of the views of our women, their cooking is never considered heterodox.

The Unitarians of San Jose warmly welcomed Rev. J. A. Cruzan and his wife on the evening of October 18th, the Ames Alliance, an organization of the young people, joining with the members of the church. Mr. Cruzan's work in Spokane has been highly satisfactory, but he felt a strong desire to be back in California. Though absent in body at the time of the great disaster, he did not escape serious loss, as his large and valuable library was stored in San Francisco and was totally destroyed.

The contract for the Unitarian Church building at Palo Alto has been let and work began on November 5th. It is a happy coincidence that there is a Channing Avenue in Palo Alto, and that our church will be located at its intersection with Cowper Street, which is in the general church district of that vigorous community. Channing and Cowper are good names to build to. The building will be of the type of the Unitarian Church of Berkeley, much admired for its artistic merit. It will be a low, shingled building, to be overrun with vines. A low tower in the rear with cement-plaster walls will relieve the otherwise even sky line. In the auditorium a row of posts a few feet from the walls on either side will support the great beams of the ceiling, and both posts and beams will be unfinished and unconcealed.

Rev. Samuel M. Crothers is as delightful as a writer as he is winning as a preacher. In his "Pardoner's Wallet," commenting on the difficulty of getting a really neighborly fellowship of one's own ideas, he says: "In many minds the different groups are divided by conventional lines, and there are aristocratic prejudices separating the classes from the masses. The Working Hypothesis, honest son of toil that he is, does not

expect so much as a nod of recognition from the High Moral Principle who walks by in his Sunday clothes. The steady Habit does not associate with the high-bred Sentiment. They do not belong to the same set. Only in the mind of the humorist is there a true democracy. Here everybody knows everybody. Even the priggish Higher Thought is not allowed to enjoy a sense of superiority. Plain Common Sense slaps him on the back, calls him by his first name, and bids him not make a fool of himself."

Rev. George W. Fuller occupied the pulpit of the Unitarian Church at Spokane on October 14th. He traced the various phases of religious thought that had occupied some sort of a Unitarian position. "Materialistic science is Unitarian, but its unity is substance without the attributes to God. Gotama Buddha was a Unitarian, but the unity he taught is generally understood as impersonal. The Vedic religion is Unitarian in about the same way; Brahm absorbs all individuals at last. The Hebrews were in earlier times henotheistic; that is, they had one God at a time. The prophets made them monotheists. Then they believed Jehovah to be the only God. Mohammedanism is Unitarian: 'There is no God but God,' say the followers of the prophet. Christian Science is professedly Unitarian. Nothing but God exists. But this world is complacently dismissed. The Unitarian says God alone exists. He does not dismiss the world. The world and mankind live and have their being in God."

The list of members of the Unitarian Club will be completed in time to be used in mailing the November number. Any member desiring to receive the numbers issued since April can have the same by applying to Unitarian Headquarters, corner Geary and Franklin streets, San Francisco.

SPECIAL.—By some unfortunate chance we last month headed the California list of the Alliance branches with the proscribed word "Auxiliary," and now find that the denominational rose is by no means so sweet by any other name than its own. Our women form an alliance. That it is very effectively auxiliary is true, but it is not called an auxiliary.

Contributed.

[For the PACIFIC UNITARIAN.]

A Song of Faith and Love.

'T is wise to yearn for faith and love,
For thence come fancies fair,
And faith and love do dreaming move
To drive away dull care.

'T is then my heart keeps holiday
When filled with faith and love.
I dream; and dreaming, fade away
What things unlovely prove.

My heart 's a nest of all delight,
A sweet Arcadian grove,
Whence fairest fancies take their flight—
If I have faith and love.

And so if I would make my heart
A royal treasure trove
Of holy thoughts excelling art,
I must keep faith and love.

Welcome, ye fancies passing fair,
Swift hurrying from above,
I hail ye from the everywhere,
Own fruits of faith and love.

Whoso would fain have fancies fair
That other hearts might move,
His heart must always, everywhere,
Keep tryst with faith and love.

—Charles L. Story.—

Palo Alto, Cal.



Inspiration for To-day.

By Oliver Jay Fairfield.

It is the growing conviction of the modern world that God still speaks to man. After the earthquake, the fire; after the fire, the still, small voice; and God is seen God not so much through startling miracles as through quiet human agencies and the slow movements of history. The thought of the California poet, Sill,—

I am His creature, and His air
I breathe where'er my feet may stand;
The angels' song sounds everywhere,
And all the earth is holy land,—

becomes touched with a most tender significance when we feel that wherever we are a Father of love attends us, to speak his word of truth, to whisper his consolation and peace to the heart, to bind up the wounds, and to give strength for the duties of life that await us.

This thought that God is here is as old as religion, as it is of the very essence of religion. This was the burden of men of old who called men to the higher

life,—of Ezekiel when, groveling in the low things, he heard the Voice say to him, "Son of man, stand upon thy feet, and I will speak to thee," and standing up, God filled his heart with a message of power. It was the call of Isaiah to come and drink of this heavenly fountain, to "buy wine and milk without money and without price." Jesus began his ministry with this declaration, as he finished reading the old prophecy, "To-day is this Scripture fulfilled in your ears"—God present now as he was of old. And it was his custom when wearied of the cares of the day to retire apart to refresh his soul at the source of all strength.

Though this thought is as old as religion, it is also the latest word of faith. And we are fortunate in living in an age that is gaining again the thought of God's near presence, which was taken from us by a crude and material age that defined religion too narrowly and limited revelation to a single glorious book given long ago to an ancient people.

We are fortunate, too, in being members of that liberal religious movement that has done and is doing a great service to the world by breaking through the limits of this narrow thought and proclaiming anew the glad news that in every age is the spirit of God in some measure and among every people; that he still lives and gives of his free spirit to the upright soul; that in him we live and move and have our being,—a church which believes that "Revelation is not sealed," but that

Answering unto man's endeavor
Truth and right are still revealed.

Over against the faithless position of those who would limit revelation to the pages of a book we would be bold to maintain that the best use we can make of the Bible is, as Dr. Ames said, to "accept it as testimony that he who spoke in times past to holy men of God will speak to all who are fit to receive the messages of truth and duty." As in the past, so to-day inspiration is given in proportion to a man's faith and earnest endeavor,—in proportion as a man looks up in open, earnest trust.

And though no other answer is needed for this faith than the testimony of the pure and humble heart that trusts in

him, our church points in answer as confirmatory proof for this belief and assurance in a present God to the long line of prophets and saints who have been since the world began, and who do not fail us in the life of to-day.

When Oliver Wendell Holmes, writing that magnificent poem, "The Chambered Nautilus," which has brought new courage and inspiration to so many lives, saw on the paper before him the completed poem and realized its beauty, he rushed from his study into his wife's room with the exclamation, "I have written something better than I can write!" Was not that an admission of inspiration given by one of the most loyal adherents of the Unitarian Church?

When Robert Louis Stevenson, intent upon an ideal of English writing, rallies again and again from the stupor of death, emerges time after time from the shadow of the grave by his very passion and life's prayer to be able to write, and lives to be acknowledged "the most exquisite English writer of this generation," was it not inspiration from the Almighty that prolonged and beautified his life, giving him "beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness"?

Was not Whittier inspired when he wrote his poem, "The Eternal Goodness," the greatest and most important religious poem written during the nineteenth century,—the poem to which so many turn for consolation in their grief?

Shall we deny that Lincoln was inspired when he stood on the battle-field at Gettysburg and delivered his thrilling oration that became the model for purity of language and nobility of thought, of feeling, and perfection of expression, an incentive to every one who desires that "government of the people by the people for the people shall not perish from the earth"?

When the beloved late Senator, and fellow-worker with us in religion, George Frisbie Hoar, strove with a persuasion and perseverance that amounted to genius to make his town, his county, his State, his Nation, stand for the highest ideals of citizenship and manhood, intent upon securing for every people republican freedom and Christian morality,

was it not a revelation of God within his soul that made him regard all others as children of God and so "capable of infinite heights of excellence."—God over all and his life present in all,—so that whatever he did he strove for as part of the infinite purpose of a present God who makes to-day better than yesterday, and will make to-morrow better than to-day?

God is no respecter of persons. "In every nation he that feareth him and worketh righteousness is acceptable to him." Shall we not say that makers like these of the higher life for man are inspired in our day as in the distant past?

To Robert Burns, "walking in glory and in joy, following his plow along the mountain-side," there came the daisy, the field mouse, and the poor cotter to be baptized with beauty in his glowing words. "To David, the shepherd boy, came the withering grass, the fading flowers, the shepherd and his flock, the dissolving cloud, the abiding mountain, to be blessed with the immortality of sweet song." Each in his own measure, according to his own gift, consoled man's sorrow, refined his griefs, and exalted his aspirations, lifting him up to become indeed a child of God's love. Shall we deem one inspired and deny inspiration to the other? Shall we not say that each was inspired in proportion to the purity of his life, in proportion to the nobility of his thought and the loftiness of his feeling, in proportion as each sang of the life of the spirit and the shepherd care of God?

Does not the new thought of God's near presence in all life fill every noble service with a new dignity and meaning and touch it with a reverence, a depth of feeling, and an inspiration rarely felt of old? Kepler when first he perceived the law of planetary motion exclaimed, "O God, I read thy thoughts after thee!" Tyndall burst into tears before the mystery and majesty of a ray of light broken into its colors before him. Newton when he discovered the law of gravitation was all of "a great tremble from head to foot" at the Power that holds all worlds as in the hollow of his hand. Agassiz bowed his head in recognition of the soul in nature as he read the record in the

rocks of the long life history of the earth.

Is not this the great truth of religion for our own time and for our own lives, "Here is God with us"? God present in the conviction that we are here in this world for some purpose, that we draw the breath of life and share the beauty of the world to put life to some use; that if God made us he also meant us and means us to live the free life of a child of God. God present in the joy of looking up and seeing the skies above us and filling our hearts from the source of gladness. God present "in all that elevates and lifts, in all that humbles, sweetens, and consoles." God present so that we draw "inspiration"—the fuller breath of God within our lives—from our associations, man with man, in a world in which all are brothers; from touching elbows one with another as we do God's work in the world. God present with us as we share our sympathies;

From hand to hand the greeting flows,
From eye to eye the signals run,
From heart to heart the bright hope glows;
The seekers of the Light are one.

We commune with God, not when we take ourselves apart, but when we identify ourselves with the spirit of God in the world. "In him we live and move and have our being," and if we lowly listen we shall hear his voice of cheer.

And the method of inspiration is that of love. "Good-will makes insight." "The affirmative of affirmatives is love." It enlarges and empowers the mind and fills it with truth and beauty. It sets the soul gravitating toward the divine possibilities.

Let us open our hearts to the day for its influence. Let us open our hearts to God for the breathing in of his spirit to quicken us to perfection of life.



The Society for Christian Work offers an exceptionally fine series of entertainments for the near future. At the regular meeting on December 3d Dr. Blaisdell Robertson will discourse on "Radium," and on the evening of December 11th there will be a free musical recital arranged by Mr. John Carrington. The January programs are equally good.

From Cambridge, England.

By Rev. J. William Hudson.

I have just arrived in Cambridge,—but that is not the burden of my theme. I have been asked to write not of Cambridge, but of certain features of my long trip from San Francisco eastward,—particularly of the Pacific Northwest, where I had the opportunity of greeting the congregations of a number of our churches just as they had entered upon their autumn work.

I have always been susceptible to the enchantments of the Northwest, and this time, in each successive city, I found myself catching more and more of its contagious spirit of optimism,—a spirit breathed with every breath, a spirit that spells "Destiny" large and loves to talk of "empire" and above all to do what are considered imperial deeds. Here Nature herself seems friendly to large enterprise. Mt. Hood, Mt. Rainier, and the Cascades! Perpetual forests, crowding up, up unimaginable heights and crowding down vast slopes to the great river and the inland-outland sea, mother of all!

But if I am not careful, I shall play, and badly, the part of the man with the megaphone, who shouts the unsurpassable wonders of his city on the "Seeing Portland" car, and who agrees with similar robust oracles in Seattle and Spokane that everything in the Northwest is greater than everything else in the world,—always excepting the Northwest itself!

I arrived in Portland September 6th. Rev. William G. Eliot had just returned from a month's vacation at the coast, where his family was to tarry a few days longer. So Mr. Eliot and I kept bachelor's hall together, and by the cheerful open fire in his study, as well as under the trees upon the noble heights above the city, we talked blissfully at random over the greater books and the deeper problems. I shall not forget those talks. While we didn't have time to settle quite all the great questions, I count those times among certain few that belong to our calendar of treasured hours.

On Friday, September 7th, I lectured in the Portland church on "The Passion

Play." The first rain since June began to fall that evening, but I was surprised by an audience that about filled the church. I met the congregation again on Sunday morning, when I spoke from the pulpit. On both these occasions I was introduced to many people, all of whom were looking forward with especial pleasure and confidence to a new year's work under the leadership of Mr. Eliot, with whose abiding faith in a genuinely spiritual religion the church seems thoroughly imbued. I found that more than in most places, the minister and the people profoundly believe in each other; which means that the worthy traditions they both must maintain will not only be maintained but worthily augmented. Miss Anna Warner, of Oakland, has been secured as an assistant to the minister, having special charge of the Free Kindergarten, from which important results are expected.

On Sunday afternoon I left for Seattle, where on the following evening I lectured in the new and splendidly appointed church. Mr. Simonds was not notified of the time of my arrival. I found him in his comfortable study at the church, genially surrounded by his loved books, genially at home upon their new shelves. He was composing an article for the PACIFIC UNITARIAN, but I ventured to intrude upon even so sacred a task and we talked of three things,—books, Seattle, and the church. With regard to books, I had found Mr. Eliot in the midst of metaphysical interests. I found Mr. Simonds in the midst of sociological interests. But Seattle is the ever-pertinent theme in Seattle, so we talked Seattle and Seattle's Unitarian church. I had been impressed by many things in Seattle,—the streets, more alive than ever with busy, prosperous-looking people, the new business blocks, the handsome new library, the great impressive Cathedral rising on its hill,—but above all I was surprised and delighted with the beautiful and dignified church edifice which, through the efforts of Mr. Simonds, had taken the place of the building where, three years before I had attended the sessions of the Pacific Coast Conference. The new location, a desirable residence district

near the High School, is bound to have a direct and lasting influence upon the fortunes of the Unitarian cause in Seattle. Its effect upon those fortunes is not yet fully apparent; but in that aggressive pioneer work which the church must still accomplish, this commanding situation may prove a deciding factor. Mr. Simonds's congregations are continually increasing, and he is in constant demand in all parts of the city for his services, not only as minister, but as a public-spirited citizen. Shortly before leaving the city I was a guest at luncheon of Mrs. Aull, the President of the Woman's Alliance, which is planning an exceptionally active program for the year.

The very last thing I saw on my last day in Seattle was the snowy summit of Mt. Rainier, transfigured in that faint sunset glow which makes it seem the dim height of the heaven of a dream. Then eastward across Washington in a gentle rain that mercifully quenched the forest fires in the high Cascades. Fallen trees there were many; but there were trees the fire had not conquered.—tall trees that sprang up splendidly before our vision as we whirled past.—Nature's exclamation-points!

On the way to Helena, Montana, I stopped at Spokane, but only for a few hours, which were not wholly fortunate hours, for I failed to find my friend Mr. Cruzan, the minister. While I was yet standing in front of the Unitarian church (which ought to have lent his statement some sanctity) a leading citizen assured me that Spokane is increasing in population at the rate of eight thousand annually, which statement seemed quite probable when, among Spokane's score of hotels I found difficulty in procuring accommodations,—and not for Booker Washington's reason either.

At Helena Rev. Frank A. Powell was awaiting me. I knew Mr. Powell when he was a minister prominent in the Christian Church, and I well remember a significant conversation we had on the campus of the University of California one summer afternoon relative to his decision to ally himself with what he had richly discovered as "the larger faith." I found him particularly happy in his work at

Helena, whither he had been called but recently. Here again is a beautiful church building advantageously located at the heart of things and with a membership ready to do its utmost in a city in which both minister and people believe. I hope Mr. Powell will not be jealous, but I heard almost as much of the popularity and efficiency of Mrs. Powell as of her minister, which is saying much. My lecture had to compete with a Republican state convention and a fractious electric-lighting system which denied us illumination at the time we most needed it. But I left Helena with one supremely pleasant picture of a late evening spent in Mr. Powell's artistic home.

This is all that can properly belong to the Northwestern part of my journey. Of course, I visited the copper mines of Butte, a city with such a barren country thereabouts that one finds himself whistling "Earth is a desert drear" and the rest. I must mention Salt Lake City, for did not Rev. Frank Fay Eddy give me of his genial companionship almost the whole time of my stay, taking me for interesting walks and long rides, introducing me to the Country Club, to the University Club, and to everybody but the Mormons, and with his wife making me welcome in his own castle? I was agreeably surprised with the church building, in which I gave my lecture on a Monday evening. I found that Mr. Eddy's work is well regarded by ministers of other churches, who feel that the Unitarianism he stands for does not aim to tear down but to build up.

Thus circuitously I journeyed from San Francisco to Cambridge, far away in miles and far away in tradition and spirit. The editor has suggested that later I, as a Western man,—now save the mark!—give my impressions of Boston and Cambridge and Harvard and other elements of my new world. I may.



But know,
Without a star or angel for their guide,
Who worship God shall find him. Humble love,
And not proud reason, keeps the door of heaven;
Love finds admission where proud reason fails.

—Young.

Letter From Utah.

"Everybody Busy in Utah" is inscribed on a button devised by the Merchants and Manufacturers' Association of our town, and it has been a plain statement of the facts of the case this year at least. The city of Salt Lake is experiencing an era of rapid growth and phenomenal prosperity. This makes some phases, and those perhaps the most important phases, of work in the religious field difficult. When people are pre-occupied with stocks and mines, sales and bargains, and when they are so busy that they are working overtime and making up arrears of business nights and Sundays, it is not easy to get their attention for messages of the spirit. Still we have no particular reason to complain as far as our little movement is concerned. Our congregations have averaged better than last year during the period since vacation,—the Sunday-school is doing finely, and there are many evidences of genuine interest in every department.

Our ladies' society, hitherto known as Unity Circle, has assumed the name of Lloyd Alliance, thus honoring Mrs. M. A. Lloyd, whose sweet and cheerful presence has become such a potent factor in the spiritual upbuilding of the society. This was done on the occasion of her eighty-seventh birthday, which was duly celebrated at Unity Hall. The Alliance has a big year's work planned. There is also a good prospect of ending the year, financially speaking, in flying colors. A good-will subscription is now being made to insure against a deficit at the end of the year. There is some hard work yet to be done, but we hope for a clear balance-sheet for the first time since the reorganization of the society.

There is plenty of work for one minister and his wife at Salt Lake, but after resisting the temptation of stirring things up a little in Ogden for nearly two years I capitulated and accepted the challenge offered to missionary zeal in this thriving city. I anticipated aid from our new Field Secretary, and have not been disappointed, as he is to come this way next month, and promises to give considerable attention during the winter

to the development of this exceedingly promising field. Meantime I am holding evening services there in the Knights of Pythias Hall, and have discovered several enthusiastically active supporters and have heard of a great many possibilities if we really enter the field prepared to put a society upon a practical and permanent basis.

I have an idea. It has to do with the PACIFIC UNITARIAN, too. We have all heard of the much-heralded *Ridgeway's Weekly*, which was launched a few weeks ago. Journalistic friends of mine tell me the idea is a good one and that it probably foreshadows the next step in practical journalism. Indeed, Hearst in the United States and Harmsworth in England are already putting a similar scheme in practice with their dailies. Why is not the idea a good one for a monthly or bi-weekly? Why is it not practicable in the religious field? I know from sad experience the difficulties of managing a denominational periodical. Why would it not be a good circulation scheme to issue the PACIFIC UNITARIAN in something like its present form, leaving room for a local department? It could be expressed to different parishes, or where there were several parishes adjoining different centers, and be given over to a local editor and manager who would add insertions of local importance, and whose duty it would be to increase its circulation, bearing a proportionate share of the general expenses. This would locate in each place of issue a bureau devoted to its interests and give the supporters a local church organ as well as one which would bring them in close touch with the denomination in general. It is merely a suggestion, but I believe it is workable. I would like to hear the comments of the brethren upon it.

I think we all feel a thrill of new life pulsing through our Unitarian organism. I had often been told before I entered its fellowship that the Unitarian Church was cold and frigidly intellectual. I have found it the reverse, and I would be dull indeed if I did not respond in some measure to the sense of awakening power and purpose everywhere discernible among us. It seems to have dawned suddenly upon all of us that it is for us to make clearly and positively the

great affirmations of faith in such a form as not to repel men and women of modern minds. We have long been on the defensive, but now with a common impulse we realize that the time has come to leave our intrenchments and charge. It is a fine thing to be in the Unitarian ministry just in these days of fruition. The future challenges us with big opportunities.

FRANK FAY EDDY.

Salt Lake City, October 20, 1906.



Events.

Withdrawal of Rev. George B. Allen.

Rev. George B. Allen, well known to many of the brethren about the Bay, not long ago requested a "letter dismissory" from the National Committee on Fellowship. The letter has been granted by the Committee, whose secretary, Rev. George H. Badger, writes as follows: "To whom it may concern: Mr. George B. Allen was admitted to the Unitarian Fellowship some years ago, and now wishes to withdraw. The reasons which he offers seem to be satisfactory, and we herewith grant this letter of dismissal, wishing it understood that this step is entirely voluntary on his part."

Mr. Allen writes: "As my message in the future will be 'The Christ Spirit in all the relations of Life,' I think I can reach more people by being entirely free from any denomination. By 'the Christ Spirit' I mean more than the spirit of Jesus. I do not limit it to him, but include all the good and true, irrespective of religious names. If I should organize a local church, I propose to call it 'The Church of the Christ Spirit.' But I do not think of doing it now. I believe I can do more for the good of the people at large by speaking here and there as I have opportunity."

Mr. Allen served successfully as pastor of several Episcopal churches, but has never been settled over a Unitarian church.



"Who puts back into place a fallen bar,
Or flings a rock out of a traveled road,
His feet are moving toward the central star,
His name is whispered in the god's abode."

Charge to the People.

By Rev. Earl Morse Wilbur.

[At Ordination of Rev. Sydney Bruce Snow at Palo Alto, October 14, 1906.]

A minister is always glad to be asked to take such a part as falls to me here, because he knows that there are certain things that need to be said to a church on behalf of its minister which he can never with propriety say for himself, and which another can seldom say for him except upon such an occasion as this. I shall try to say to you a few of the things that your newly chosen minister might wish a year or two hence that he might say for himself, but which a proper reserve and a due regard for the proprieties of the situation would forbid him to express; and I beg you therefore to lay them well to heart and keep them in your memories.

It used to be said of Phillips Brooks that although he never married he was wedded to Trinity Church. It is a good figure in which to express the relation between a minister and his parish: it is a sacred relation, it has some of the same difficulties and some of the same rewards, and its highest ideal is realized only when it continues through life. This service of ordination has something of the joy and something of the solemnity of a marriage service. It is related of a certain minister of a past generation, with a turn for whimsical texts, that he once took occasion to preach on the duties and the trials of married life for the benefit of a couple in his parish who were at the beginning of their honeymoon, and he took as his text, "Abundance of peace so long as the moon endureth." But many a couple have discovered that after the supreme happiness of the honeymoon there followed a period of relative disappointment, if not of disillusion, and at all events of more or less long and difficult mutual adjustment, before the solid and enduring happiness of married life was realized.

It is so in the church life. There is seldom much doubt that a minister and his parish will be happy in their relations at the start. But after, it may be, a few months, or it may be several

years, both minister and parish are likely to discover that neither is quite what the other had thought at first. A pretty close observation of church affairs during nearly twenty years warrants me in saying that there will in the course of any pastorate come sooner or later what I am accustomed to call "the inevitable sag," when the first fresh enthusiasm is worn off, when both minister and people are somewhat disappointed or discouraged, when the people begin to wonder whether they have chosen the right minister, and the minister begins to wonder whether he has chosen the right parish, or even the right profession. Then it is that pastorates break down, if they break down at all, and that each makes a fresh choice, only to find before long that each has simply exchanged an old list of shortcomings for a new one no better, and that both are poorer for the sacrifice of that stock of cumulative influence which gives a minister the most of the real power that he has in a community.

It is of no great value, therefore, to know in advance that this period of depression is likely to come, and to be determined on both sides to weather it through as one of the natural incidents of human relations. When this is successfully done,—when both get their second wind, as it were,—a minister may keep his parish, and a parish its minister, almost to the end of his natural life, and with a constantly increasing power and satisfaction in their common work. And this is the highest ideal: for (if I do not carry the simile too far) a frequent succession of short pastorates in the life of a church is as little to be desired, and is as much to be striven against, as a succession of divorces in the life of an individual.

I wish, then, to speak of some of the conditions that, if realized, will tend toward a long and happy continuance of the pastorate now beginning.

(1) In the first place, remember that neither of you is perfect. I am sure your minister would be the last to claim that he is a perfect minister; and I shall certainly not be the first to tell you that you are, or are likely to be, a perfect parish. Do not expect perfection in him,

then, or feel disappointed or make complaint if you do not find it.

(2) Therefore, be considerate of a reasonable number of shortcomings in your minister. Hold him up, of course, to a high standard of performance, let him know that you look for the best that he can give, and do not too easily condone anything looking toward carelessness or indolence; but bear in mind that it is the part of even the best of human beings often to fall short, and sometimes utterly to fail. Moreover, make it a fixed rule of your parish never to discuss with others your minister's shortcomings, if you discover any, nor to allow others to discuss them with you. If there is anything of sufficient importance to warrant it, go to him yourself in a spirit of candor and of friendly helpfulness and tell him how he may do better; but if it is too trivial to mention to him, it is certainly too trivial to mention to any one else. Nothing good can come of it, and much harm may result. I have known instances in which one or two busybodies in a church have found some little spark of fault that would soon have gone out if let alone, have blown upon it with the breath of criticism, and without the least deliberate intention have kindled a flame so great that the usefulness of a promising pastorate simply went up in smoke.

(3) If you are considerate of his shortcomings, on the other hand be appreciative of his long-goings. He will not want words of flattery, nor conventional or frequent compliments. Professor Peabody used to tell his students that if any one came up after the sermon and said, "What a beautiful sermon you have preached to-day!" they might conclude that they had made a flat failure. But if in his sermons or in his other work he has done especially well, or has been especially helpful, do not be afraid to let him know it; not only because with a minister, as with other men, nothing is more appreciated than appreciation sincerely expressed, but also because you can thus guide him to do his best and help you most again.

(4) I hope you will not misunderstand me if I charge you as a parish to be well-bred in your relations with your

minister. I say, *as a parish*; for I have known of parishes composed of persons individually well-bred who collectively behaved toward their ministers with the most abominable rudeness; and I have known of parishes composed of persons few of whom could claim high social standing, whose relations with their ministers were marked with the most charming gentleness and courtesy, so that to minister to them was a constant delight. If you should take pains first to consult him before taking action on matters that you must decide, indeed, but that concern you both; if you should pass some graceful vote of thanks or resolution of appreciation when he has especially deserved it; if you should take thought to extend his vacation some summer when he has evidently worn himself out unduly in your service; if you should welcome him by a reception upon his return; if you should, in case of something disagreeable or painful to be done, invent a way so to do it as to take all the sting out of it, you would show marks of parish good-breeding that are not all too common, but that do incalculably to make mutual relations what they should be. In a word, let your collective relations with your minister be dictated by the same principles of Christian thoughtfulness, tact, and delicacy that should govern you in your personal relations with him.

(5) If you would have your common work prosper as it should, you must cooperate with your minister. He alone cannot make a church; it is a joint enterprise. You expect him to be in his pulpit regularly and punctually every Sunday, except for grave reason. Let him expect you to be in your seats regularly and punctually every Sunday, except for grave reason: not simply because you hope to be benefited by the service, but because you desire to make the work of the church more effective, and because there is no inspiration to good preaching that you can so easily furnish as that of full pews. In the work of the church, also, give him your hearty co-operation. Go to him before he can come to you and tell him that if there is anything that you can do for the church he may rely upon your aid; and never let him be perplexed to know

whom he can find to teach in the Sunday-school or to serve in offices or on committees.

(6) Give your minister a free hand in all his work, that he may be unhindered in doing it in what seems to him the best way. You have asked him to come to you as a sort of expert; let him make what plans he will for your common work, and help him to carry them out until they prove clearly mistaken. And in the pulpit let him ever feel secure in the possession of that liberty that has always marked our free churches. Ask of him only that he preach sincerely and without reserve what he believes. Do not demand that he echo the sentiments of the pews. He should lead you and not follow. And if he preach what you do not like, or even believe to be true, still grant him the same liberty to differ from you that you demand for yourselves to differ from him.

(7) Lastly, remember that you have business relations with your minister as well as spiritual ones, and let those be conducted upon the strictest business principles. It seems to have come to pass in the progress of our civilization that men pay the least for things that they profess to value the most. I have heard that the workmen that built the walls of your university yonder received higher pay than many of the instructors that teach within them. And it is certainly true that the average hodecarrier in California to-day is more generously paid than the average minister in California. Possibly it is better so, lest any young man be bribed to enter the pulpit by glittering rewards to be won there. But whatever you undertake to pay your minister, pay it as regularly and as promptly at the first of every month, as you would expect to pay, for example, the man from whom you rent your house, or the cook who prepares your food. Never cause your treasurer and yourselves the shame of coming to the end of the year with a balance against you; and do yet better than that: establish from the beginning the tradition of coming up to your annual meeting with enough pledged for the year to come.

I have spoken of a few specific things that should be remembered or done in order that you may make the relation

established here to-day as enduring and happy as possible. They are largely matters of more or less mechanical detail. I should much have preferred to dwell instead purely upon the ideal side of your relations, but for the knowledge that it is the overlooking of these very things, insignificant as they may seem in themselves, that is responsible for a large part of the difficulties or failures that ever arise in the conduct of churches. Remember, however, this principle that underlies all the rest: that you are a company of Christian men and women who have here asked a Christian brother to work together with you, and to lead you in your work of cultivating Christian character and diffusing Christian principles in this place. Let all your relations with your minister, therefore, be governed by the Christian principle of the Golden Rule, or, in more homely words, "Put yourself in his place" now and then. If you will do this, you may well hope that your relations with him will be long-continued, and you may be sure that so long as they do continue they will be happy and blessed of heaven.



A Judicious Platform.

[Rev. Clarence Reed, who has for several months supplied the pulpit of the church at Alameda, has accepted the call extended him by the trustees and has entered upon the pastorate, which it is hoped will be long and prosperous. The following manly letter of acceptance deserves a wider audience than the trustees and congregation to whom it was addressed.]

To the Trustees and Congregation of the First Unitarian Society of Alameda: The invitation you have extended to me to become your minister I accept according to the terms of the call, as stated by the congregation and the Board of Trustees. The statement of a few underlined principles may be helpful in the beginning of our new relation as congregation and minister.

I fully appreciate the fact that you expect your minister to preach what he believes, and you reserve the right to test what he teaches in the light of your reason and conscience.

Our aim in the pulpit will not be to refute the dogmas of the old theology. The

work of refutation has been thorough, and thinking men in every denomination no longer believe in them. We feel that our mission is to interpret the old truths in the light of modern thought and to endeavor to discover other truths. My purpose is to portray God as the personal and moral ideal of the individual and the race. I believe that the problems of religion are of most vital importance to every person. The Church to me is a place for the worship of God, the inculcation of ethical ideals, and the development of a brotherhood devoted to mutual helpfulness.

I do not expect to tell you what you ought to do. That belongs to the voice of duty in the depths of your soul which reveals your kinship to God. Church work should not only be inspired by duty, but also animated with love. Duty is the foundation, but we will never do our best work unless we love it.

Therefore, we hope that the life of this church will be pleasant and attractive, so that men and women will attend the services because they really enjoy them. The minister must be willing to share the disappointments, anxieties, sorrows, doubts, and failures of the congregation, and the congregation must thoroughly believe in the minister in order for him to do his best work. I believe there is a bright future before this church because of the character of the men and women who belong to it, but you must love this church, work for it, and make sacrifices for it.

Believing that the discovery of truth and religion is of supreme importance, let us labor to make this church a power in this community for the promotion of ethical ideas and the recognition of the divine worth of every man, through his personal relation to the Divine Father.



A Plea for the Imagination.

By John Howland Lathrop.

And he said unto them, But who say ye that I am? and Peter answering said, The anointed of God.—LUKE ix: 20.

It must have been a strange moment for the disciples when Peter's courage brought him to make this confession. They were alone by some country road, going from one little village to another.

Jesus and the twelve who had followed him about in his wanderings. They had been thus alone many times after they had left behind them the crowd of simple folk that had gathered about this strange preacher in a village square. At such times they had probably discussed the effect that Jesus' work had had upon his listeners, or else they had questioned Jesus further as to the meaning of some parable they had just heard,—for the disciples, too, were men of simple mind and could not grasp all at once a thought of God that seemed so clear to him they followed. But this time he had suddenly arrested the natural sequence of their thoughts and turned their attention abruptly upon himself. As they looked up with surprise into that face they had come to know so well, every line of which they were so familiar with, and in which they could almost anticipate every play of expression, what must have been their wonder as he put to them his question, "Who say ye that I am?" Did they not know that figure from the top of head to toe, had they not watched those feet as they trod many a weary, dusty mile beside them? And the movement of those hands they knew, not only when they were stretched above some suffering figure, but in the homely act of passing about the noon refreshment in the shade of a tree by the wayside. At night they had slept together, and some one more wakeful than the rest had often heard the measured breathing as he lay exhausted with the day's care and excitement. Yes, every detail of that life was seen in the light of familiarity, for it was bound up in the associations of the commonplace from living and working together. What could he have hoped for when he put his question to the friends who knew him so well? Peter's answer, though the one he wanted, must have surprised Jesus even more than it did the disciples; he had himself grown up and out of the limited and simple surroundings that had produced him, and he had come to a point where he himself could see this; but it is hard for those who know one well to discern the spiritual possibilities that lie within the familiar garments of everyday association.

It is this moment on the road that lies between the humble villages in the coun-

try of everyday association that does not come to us often enough. The moment of asking even ourselves just who we are, of seeing ourselves aside from the round that daily claims our attention, the moment of broader vision, of spiritual refreshment—that is so sadly neglected in our present day. In no way shirking the tasks of a busy world, we used to stop by the side of the dusty road that we tread day by day, and there in the cool shade of some sheltering boughs stretch our limbs to their full extent, and see if we be not of a stature that hardly resembles the form bent by the burden and heat of the highway.

The roads we tread from town to town are the brain-paths of habit that our work requires us to trace and retrace. They become so closely associated with our personality that we can hardly think ourselves apart from them, and in the eyes of our friends we are hardly more than they. Day after day, month after month, year after year, we wear them deeper, until at last we find ourselves hemmed in by two high banks, confining our vision to the narrowest rim of heaven. It is when we have thus worn away the soft upper soil and find ourselves walking on the hard under-rock that we get footsore and weary. Half the fatigue of this world is due, not to the amount of labor that is done, but to the deadening monotony of repetition; and the disheartening fact is that the tendency of modern development is to the increase of this monotony for the individual. The world has slipped out from under the control of the single person. It would take a super-man to master any one business or study, so complicated has it all become. And the result is that, with rare exceptions, we can only be department-men. Where is the old Swiss watchmaker who made a complete watch? Instead of craftsmen we have what we call "hands" in a factory, engaged in endless repetition of a meaningless detail. Instead of the independent manufacturer we have a head of a single department under some great corporation. In the professions we no longer find those versatile scholars of the olden time who could tell you almost all that was known in any field. Instead we have the specialist after the German type, who, prying into the microcosm of his

corner, has forgotten completely that there is a macrocosm. When Dean Shaler died in Cambridge this last year the memorials were as of an extinct race, the passing of a type never to be known again. Pre-eminently a geologist, yet as a sociologist his writing claimed serious consideration, and the realm of letters hailed him as true poet. But the weight of learning rests so heavily upon the heads of this later generation that no one would dare thus dissipate his energies.

Now, all this means progress, I know,—a larger supply for the needs of men, a more exact learning and a greater science, and it is worth all that it may cost; but it may also mean a heavier burden than we can carry, a fatigue too great for the nerves to recover from, unless we can find some equally great refreshment. We need a master who can bid us come to him and find rest unto our souls. Instead of becoming men of larger stature, fitted to cope with the herculean tasks, we may become stunted children, arrested in development by a premature strain. The progress of the world as a whole may be furthered, but by an unnecessary and unwarranted sacrifice of the individual. What is to be feared is the exchange of the free creative soul for a mere machine.

That the world is wearying under the burden of the modern routine life is evident in many ways,—an unheard-of restlessness that is driving it to all sorts of unnatural excesses, a fever for physical excitement, a love of childish play that is unbecoming in the full-grown man. When the weary mob seeks a Sunday outing by the sea, is it that it may drink in the vision of the boundless deep or listen to the music of its soothing beat, or is it to fickle the palate with some cheap confection and go round a dizzy little circle to a vulgar tune? That which makes man most like God, a creative being, has been stifled in the daily toil. The imagination has been killed.

Born and brought up in a world of bricks and iron and stone, with no flights of thought beyond the dingy street, no wonder that our papers are filled with ugly things that almost make us lose our faith in man. Human nature cannot be so cramped and retain even a semblance

of that image that was its original. And while we are not all of us such severe sufferers from this malady, we must all have it in a mild degree who are in any way bound up with the more or less mechanical scheme of things. And we are all seeking remedies, without much avail. The business man needs refreshment, and he seeks it on his seventh day in some sort of physical exercise,—and this is good, but it doesn't touch the root of the trouble. The malady is a spiritual one, and needs a spiritual remedy. There is little value in building up muscles for which the daily task has no use; there is far greater value in keeping alive the faculties of the soul that wither under a mechanical regime. When the mind is worn with adding endless sums, a physical remedy cannot begin to be as effective as a mental one. Better than the exercise of legs or arms is some powerful new idea that can lay hold of the mind and, possessing it, obliterate all traces of the common thought,—that spiritual medicine for which Macbeth sought, that can

Raze out the written troubles of the brain,
and with some sweet oblivions antidote
Purge the stuff'd bosom of that perilous stuff
which weighs upon the heart.

The cultivation of the imagination,—that is what this age needs more than anything else. Not so much knowledge, not so much out-of-doors, as the faculty that can enable it to see down long lines that reach beyond these hours and weeks into that realm of mystery we call the infinite. Yes, I believe more in the old-fashioned custom of spending the seventh day in church than in the present custom,—for the most sacred duty of the church is to stimulate the imaginative faculty. But the one day alone is not enough. There must be daily devotions of this sort; and now that it is no longer the fashion to use the highly poetic pictures in the Bible for this purpose, let us take our modern poets and follow them in their imaginative flights as religiously as our forefathers did the Book. If you love not poetry, then you show your need most direfully, and it must be taken faithfully as spiritual medicine.

The mission of the modern novel has been greater in this respect than we are wont to recognize. There, as we follow

the fate of some romantic hero, picturing for ourselves each changing scene, the imprisoned self is freed once more, exercising its creative faculty. It is on the ground of the great need of fostering the imagination that the movement toward enriching the church service is justified. Simplicity has virtue only in so far as it contributes to beauty, but when it stands in the way of the full play of the faculties of the soul, then it must give way to that which is of more poetic nature.

"Build thee more stately mansions, O my soul." Thus the ancient seer calls to our age, and how can we do it unless the eye of a spiritual architect is ours to see the form whose proportions we are to fill? Commercialism has as its chief curse this killing of the imagination, and we who live in a commercial age must strive ever to nourish back into life that which our system slays. Without it men grow cold and hard. They may develop great intellects and wits, but not that which is most human and most divine. For the imagination is the faculty that links us to our fellow-men with kindness and love. It enables us to put ourselves in their places, to understand the influences that have surrounded and perhaps warped them, and it tempers our judgments. We can forgive and overlook and hold our tongues when we have the power to look deep down into the life and see the canker that was, it may be, in the very bud. We will not be merciless, for we can say with John Wesley, "There, but for the grace of God, goes John Wesley," and righteous indignation will often change to helpful pity.

Let me quote to you Mr. Gannett's wonderful little sonnet. I know of nothing that can show so remarkably the power of that faculty we are in danger of losing:—

"The poem hangs on the berry-bush
When comes the poet's eye,
The street begins to masquerade
When Shakespeare passes by.

The Christ sees white in Judas' heart,
And loves his traitor well;
And God, to people his highest heaven,
Explores his lowest hell."

Matthew Arnold, on a summer night,
restless with the restlessness of an im-

prisoned soul feeling powers within it capable of vastly greater exercise than any that his lot in life afforded, saw it all. He saw men living as in a brazen prison, with heads bent over their toil, languidly giving their lives to some unmeaning task-work; and as year after year they toiled without rest, he saw gloom, despondency, and finally death overtake them ere they were freed. And even those who thought they had escaped were met by contrary winds that dashed them like wrecks upon a lonely shore. But as he ponders upon the empty, meaningless existence they are forced thus to lead, he suddenly lifts his eyes to the clear heavens where the moon and stars shine out calm and untroubled, and it seems to him a parable of the broader, larger life that is possible for each man.

How boundless might his soul's horizons be,
How vast, yet of what clear transparency!

How it were good to live there, and breathe
free:

How fair a lot to fill
Is left to each man still!

This parable of the summer night we all need to take to heart. We need to pull ourselves up out of all the tangle of every day, and get out into the realms that know no bounds, where we can expand to the full measure of our being, where the soul may unfold its wings and on the atmosphere of some great thought soar away above the confines of ordinary life. That thought might be the thought of God, the thought of endless life, the thought of a world-embracing rule of right. Some such thought filling our minds will cool the inner fever and bring rest unto our souls. We can go back after such spiritual refreshment into all the life that binds us to a monotony of details, and still not fear to shrink and shrivel, for we will work conscious that we have a horizon before us, around us, vast as God himself, which offers the soul all the joyous exercise of a skylark.

Shall we not stop by the way in the midst of all that is so familiar and to which we are so closely joined with the friends of every day about us, and still loose ourselves from it all? In the confidence that God has anointed all his sons, ask ourselves the question, "Whom say ye that I am?"

Unitarian Relief Work in San Francisco.

[Rev. Christopher Ruess, appointed by the American Unitarian Association on behalf of the givers of the Unitarian Relief Fund to assist for one year the San Francisco Associated Charities, has made a second report as follows.]

Our Unitarian churches were easily first among the churches in the promptness and relative generosity of their relief to San Francisco. What could have been wiser or more helpful than President Eliot's immediate call for a Unitarian relief fund and the immediate response? The average contribution of our four hundred and fifty churches was one hundred dollars. Our earthquake-shaken church edifices have all been made as serviceable and nearly as beautiful as before. All discovered instances of suffering among Unitarians have been promptly relieved. Very much has been done to relieve and to rehabilitate very many families that never have had the slightest connection with any Unitarian church. In addition, the A. U. A. has been able to offer to the Associated Charities for a full year, the services of the recent minister of the Alameda society. We may, I think, be pardonably proud of the business promptness and thoroughness and the real generosity and breadth that have appeared both in getting together and in expending our forty-five thousand dollars.

Notwithstanding much salutary criticism and more pusillanimous fault-finding, the San Francisco Relief Corporation has doubtless dealt as rapidly, as justly, and as conscientiously as could have been expected of any body of citizens in such unexampled circumstances. A few errors in judgment and a few mistakes in execution were unavoidable. Could perfect co-operation have been secured in advance, to prevent fraud and to harmonize standards, we might say that many small relief funds with separate directorates would have done somewhat quicker and better work than one great fund with a single directorate. But how could such co-operation ever have been secured? Nearly the same good results would have been attained, I believe, had many separate relief funds

been administered by the General Relief Committee, but with the distinct stipulation that a detailed and itemized account of the use of each separate fund be given to the contributors. This would have helped us to the desideratum of a personal relationship between giver, agent, and receiver. In handling vast and impersonal funds human nature is still imperfect. Only conscious personal relationship can secure conscientious economy and that human gratitude which is doubly sweet. How beautiful and how helpful it would have been, could every recipient of relief have been told that such and such a city had been his helper, and that to it rather than to their agents he might express his gratitude! This would have given beauty to ashes and grace to the prostrate.

In my June report I said that I had just visited one hundred families in need of clothing, cooking utensils, etc. Soon after July 1st such temporary relief gave way to permanent rehabilitation. I was transferred from Chairman Astrado and Section Six in the Potrero to the Rehabilitation Office in Section Two, of which Golden Gate Park, with its three refugee camps, was part. There I had the advantage of working first with Miss Caroline Whitney, Secretary of the Oakland (Cal.) Associated Charities, and then for three months with Miss Mary L. Birtwell, Secretary of the Cambridge (Mass.) Associated Charities, until I was myself placed in charge during the month of September. Miss Birtwell's exact and conscientious personal work left behind her several visitors as well trained as three months could possibly make them. Section Two has now closed, as all the sections are to close, and the work has been concentrated at Rehabilitation Headquarters. There I have the good fortune to be at work with Miss Helen B. Pendleton, of the Baltimore Associated Charities, another welcome friend from the East.

On July 1st about thirty-five thousand people of the original four hundred thousand were still drawing rations; this number has now been reduced to a minimum of about a thousand or less. About thirty thousand people still live in tents and shacks on public squares and vacant

lots. Houses are few, rents higher than ever, and the Relief Corporation houses are not all completed. Private capital as yet is not tempted by the comparatively low income to be derived from dwellings, flats, or tenements, especially while building materials and wages in the building trades are so extravagantly high.

Perhaps the most important undertaking now in hand is the re-establishment of the city's charities. Rev. Bradford Leavitt, of the First Unitarian Church, is chairman of the special committee in charge of this branch of rehabilitation. It is to be hoped that a half million or more may be set aside for this purpose.

In rehabilitating homes and businesses by grants or by loans of from fifty to one hundred and fifty (in some instances, five hundred) dollars, preference has been given first of all to the aged and infirm, then to the sick and disabled, then to widows with children and to single women unsupported and not able to support themselves without assistance in the beginning, and finally to large families inadequately supported. Thus one family would be granted seventy-five dollars for furniture on condition that a house be first found and the public tent vacated. A widow with several children might be granted two hundred and fifty dollars for a month's rent and furniture to re-establish herself in a rooming-house business. A seamstress would be granted a sewing-machine. An old couple would be granted a hundred and fifty dollars to make themselves independent by keeping a small notion store. Nearly twenty thousand families in all have so far applied, and nearly a million dollars have been appropriated for this work. Now that the stream of applications has by stricter rules and by the cure of time been reduced, more and more careful investigation precedes action. Naturally enough, those who have been helped have gone their way rejoicing, working and keeping quiet, while those who have not been granted what they deemed "their share" have advertised their feelings in sensational ways.

To a thoughtful mind perhaps the most striking feature of the six months

that have now elapsed since the fire is the contrast between what might have been in the rebuilding of the city and what has actually happened. Social-thinking men, with the welfare of the city at heart, devised in April and May many plans for the beautification of the city, both by changes in the streets and in the building laws. All hearts beat together. All hands wrought together. The best men were practically the rulers of the city. The saloon license was raised from eighty-four to five hundred dollars a year.

But this social thinking about an ideal San Francisco gave way in July to individualistic and actual San Francisco,—every man for himself. Landlords raised rents. Lumber lords raised prices. Workingmen struck on all sides for higher and higher wages; even the Chinese laundrymen have now organized a union and demanded better pay. The street railways, by a stubborn strike for a reasonable wage, were tied up for as long a time as the fire and earthquake had tied them up in April. The saloons have never been more prosperous. Crimes were never more numerous or more bold.

Time will bring better ways and days, but it will require more than earthquake and fire to destroy the old and faulty but beloved San Francisco of April 17th and to arouse a spirit that will give to the world a city worthy of this beautiful and imperial peninsula.

Without the never-to-be-forgotten helping hands of millions of friends near and far the resurrection of the city and the growth of a new and better San Francisco would have waited, and would wait many a day longer. There was a romantic love for the old San Francisco which in part prompted such generosity. There is in the hearts of our best citizens a different, yet kindred, romantic love for a new San Francisco, and this love will patiently straggle and build till its beautiful dream begins, at least in outline, to appear before all eyes.

I cannot abide to see men throw away their tools the minute the clock begins to strike, as if they took no pleasure in their work, and was afraid o' doing a stroke too much. The very grindstone 'll go on turning a bit after you loose it.—*George Eliot*.

Selected.

Religious Education.

We "good Unitarians" can talk about ourselves in this column. Nobody else ever troubles themselves much about who we are or what we are; and, if we have any criticisms to make upon ourselves, "Good News" is an excellent place.

Among other faults of the Unitarian Church is a sort of sensitiveness, which must be amusing to outsiders, as to the question whether we are or are not a working member of the Christian Church proper. When the Confederation says that Governor Long and Mr. Eliot and I are not Christians, then the sensitive brethren and sisters strike attitudes and make protests and are very much distressed at the indignity of our exclusion. But when, on the other hand, the great Religious Education Society of the nation says we are Christians and asks us to unite in a great enterprise which covers the whole country and addresses itself to persons in every interest who care anything about moral and religious education, we seem disposed to let the invitation go by as if it were no affair of ours.

I did not hear in the whole of the late Anniversary Week any allusion in any Unitarian meeting to the truth, which one would have said would have been interesting, that from the beginning to the end of Dr. Harper's great movement for religious education in this country Unitarians were asked to join in that movement, were placed in prominent positions in the organization of that movement, and, in one word, were relied upon to assist in it. But while that organization comprehends hundreds, not to say thousands, of earnest educators,—an organization which has published three great volumes on the subject of religious education,—I do not know twenty Unitarians who have shown any interest in the development of its work.

I do not think this is nice, and in my own department here I take the privilege of grumbling about the indifference of our conferences and conventions to what seems to me an enterprise of first-rate national importance.

Without any more grumbling, I should like to call the attention of the readers of this column to the second number of the journal of the Religious Education Association. The first article in this journal is a short study of the significance of the whole movement. The second, by Dr. De Blois, is an essay on "The Value to the Minister of the Study of Religious Education." In a third article Mr. Dutton discusses the "Religious and Ethical Influence of Public Schools." Dr. Stearns of Urbana has a curious, and valuable paper on the relations between "The Denominational College and the State University." Miss Kate Kimball, so well informed as to the world-wide influence of Chautauqua, contributes a paper on a subject which will be quite new to most of our readers—"Chautauqua Assemblies as Centers for Religious Instruction." Dr. Merrill, of Chicago, prints here a paper which he presented in the Presbytery of Chicago, on the influence of Sunday-school hymns. Dr. Vaughn, of Northern Wisconsin, has a paper on "Religious Day Schools." Dr. Pratt, of the Hartford Theological Seminary, has been requested to tell the story of what the Department of Religious Art and Music at Hartford has attempted and what it has done. Mr. Burt, of Chicago, suggests State organizations for the promotion of religious education.

I beg our readers to look at those titles, simply observing that they are utterly free from anything which the most bigoted criticism could call narrow or sectarian. Here are discussions by prominent men of one of the greatest questions of our time. It is a subject in which Unitarians at their conventions say that they are particularly interested. Is it not worth while that in such a presentation as this our "denomination" or our "organization" or our "church" or our "sect," or whatever "we" like to call ourselves, should take some part?

I would humbly suggest that a good way of showing interest in a subject so wide would be to subscribe for the magazine, which can be done by sending a dollar and a half to the Executive Office, La Salle Street, Chicago.—*Edward E. Hale in Christian Register.*

A Career Well Begun.

I am moved to tell a true story of heroic conduct—a story showing what will and force can do in the presence of obstacles which, I suspect, would appall and dishearten ninety-nine out of every hundred youths and young men. I would not unduly arouse the reader's expectation. Mine is not a tale of war on land or sea: it is simply a story of a home-keeping youth reared in a small country town in Iowa. No one will be as surprised on finding it told in *Old and New* as the subject of the story himself—for he is as modest as he is brave.

His high standing in school and in the community and his earnest efforts in his own behalf secured for him an appointment as naval cadet.

At the age of sixteen he left home and entered a preparatory school at Annapolis that he might more thoroughly fit himself for the entrance examinations. In his new and strange surroundings he found that many of his companions, most of them older than himself, were addicted to the three vices of gregarious youth—gambling, liquor drinking, and inordinate use of tobacco. Many were the temptations to which he was there subjected. Many were the inward arguments between right and wrong and between wisdom and expediency over which circumstance compelled him to act as judge. The crucial test of young manhood was bravely borne.

Much that he saw and experienced of the new life in Annapolis led him again and again to question the wisdom of his choice of the navy as the field of his future activities, and at times he was the victim of grievous heart-sickness and homesickness. To add to his discouragement, near the close of his preparatory course he was taken ill—alarmingly ill. His father wired him money, directing him to come home. His determined answer was, "I will fight it out here."

And bravely did he fight it out there! As soon as he was able he returned to his studies with renewed determination to "win out." He soon regained the ground he had lost in his classes and at the round up easily passed his examination, winning for himself a place among the fore-

most students of his classes, especially in mathematics.

When the supreme test came, the Naval Academy examinations, in which nearly four hundred youths entered and less than two hundred passed, he was still among the foremost.

Then came the terrible disappointment of his life. In perfect health, strong of limb and stout of heart, he entered the physical examination with the fullest confidence that he would pass that ordeal also; but, to his surprise and chagrin, the color test revealed the fact that he was color-blind. On that ground, and that alone, he was rejected.

Though well nigh overwhelmed with disappointment, instead of joining those of his companions in misfortune who sought consolation in strong drink, or those who childishly gave way to curses and tears, our hero gathered himself together and calmly viewed the suddenly altered situation. Nor was he long in reaching the logical conclusion therefrom. He said to himself:

"I have done all any one could have done in my place. I do not see that any blame can attach to me for this failure. I will go home and talk with father and mother and then decide on what is the next best thing for me to do. Surely color-blindness cannot exclude me from every opportunity for usefulness."

He went home and took counsel of his parents, and at the opening of the next term at the Iowa College of Agriculture and Mechanic Arts—an institution famous for turning out men who do things—he entered a class in civil engineering. His preliminary studies at Annapolis had well fitted him for his work, and he soon won for himself high standing in his class. Here a second serious misfortune overtook him. Of the sixteen hundred students at his college he was one of three laid low with typhoid fever. For eight weeks of the twenty he struggled with the dread disease. During the remaining twelve weeks of the semester he studied as he had never studied before, and, to his great relief, he passed the final examinations with colors flying.

Responding to the first call to service which came to his eager ears, he joined a surveying party in Western

Iowa. To the general reader—the unknown reader—there is nothing very heroic in this latest act. To many it would seem only the acceptance of an invitation to an agreeable summer outing—with salary and expenses paid: but to him, with his intimate knowledge of the country through which the engineer in charge of the survey was pushing his route, it meant quite otherwise. Writing home to his father, he said:

“Yesterday I worked standing in water up to my waist. The mosquitoes are upon us in swarms, and my face and neck and hands are wholly at their mercy during the day. The water is dirty and slimy and the mud sticky and almost bottomless.”

The tender-hearted father made haste to write back:

“Don’t stay at such work. Come home.”

The boy wrote back:

“You and mother must not worry about me. I didn’t mean to lean so heavily upon your sympathies. Am feeling pretty well, and, better than all else, I am learning the practical part of my profession. Of course I would like to get ahead faster—who wouldn’t? I confess to have had my little disappointments here, but, as you know, I am used to disappointment.”

My story is told. I have merely outlined two preliminary years in the promising career of a boy yet in his teens. As his fond father recently said to me, it is sad to see a mere youth who can say from a heart tried by experience, “I am used to disappointment.” But this simple life story of an Iowa lad only illustrates the fact—old as history—that the way to success is the way of the cross; that the strength which makes possible any real success in life can only be attained through encounter with serious obstacles—obstacles so serious as to seem well nigh insurmountable.

Let me reverse the usual order and give my text at the end of the sermon. Years ago, while I was a student at Cornell University, I had a brief attack of the autograph mania, and while the attack was on I drew upon the generosity of James Russell Lowell, then a non-resident lecturer at Cornell, with the re-

sult that in my album may be found this verse in the poet’s well-known handwriting:

In life’s small things be resolute and great
To keep thy muscles strung; know’st thou
when Fate
Thy measure takes? or when She’ll say to
thee:
“I find thee worthy, do thou this deed for
me?”

—*Johnson Brigham in Old and New.*



Whom Jesus Pities.

Jesus pities not all those who laugh, but those who do nothing but laugh. He who compared himself to one playing in the market-place that the children might dance to his music, does not denounce merriment. “A merry heart doeth good like medicine.” But he looks with pity upon those to whom life is only a stage on which nothing but comedy is enacted. Those who make a jest of everything, and who shut their eyes to everything of which they cannot make a jest; those who have no tears for the sorrowing, no heartaches for the afflicted; those who take nothing seriously, not even themselves; those who play the part of a king’s jester in life’s court, satisfied to be amusing and to be amused, Christ pities. Laughter cannot lock the door on sorrow. Sooner or later, bidden or unbidden, sorrow will enter. He who has never known how to enter into the griefs of others through sympathy will not know how to endure the visit of grief when she comes to sit at his own desolate fireside.

Jesus pities the popular man, the man of whom all men speak well. No man can go through this world and can live truly, honestly, and courageous without something interfering with the schemes of the false, the dishonest, and the cowardly. By his life, if not by his words, he will rebuke the enemies of mankind; disclose their true character hidden behind their disguises; disturb their equanimity; arouse their wrath. He who is determined that no one shall speak ill of him while he lives must expect that no one will speak well of him after he is dead.—*Lyman Abbott in the Outlook.*

The Wife of Mark Twain.

In one of the early installments of his "Chapters from my Autobiography," now appearing in the *North American Review*, Mark Twain pays the following tribute to his wife, whose death occurred in Florence a few days ago. It is worth preserving for the beautiful character it portrays, and as testimony to the fineness of nature of Mr. Clemens. Humor is rare, but not more so than such expression of complete appreciation:

"I saw her first in the form of an ivory miniature in her brother Charley's stateroom in the steamer Quaker City, in the Bay of Smyrna, in the summer of 1867, when she was in her twenty-second year. I saw her in the flesh for the first time in New York in the following December. She was slender and beautiful and girlish,—and she was both girl and woman. She remained both girl and woman to the last day of her life. Under a grave and gentle exterior burned inextinguishable fires of sympathy, energy, devotion, enthusiasm, and absolutely limitless affection. She was always frail in body, and she lived upon her spirit, whose hopefulness and courage were indestructible. Perfect truth, perfect honesty, perfect candor, were qualities of her character which were born in her. Her judgments of people and things were sure and accurate. Her intuition almost never deceived her. In her judgments of the characters and acts of both friends and strangers there was always room for charity, and this charity never failed. I have compared and contrasted her with hundreds of persons, and my conviction remains that hers was the most perfect character I have ever met. And I may add that she was the most winningly dignified person I have ever known. Her character and disposition were of the sort that not only invites worship, but commands it. No servant ever left her service who deserved to remain in it. And as she could choose with the glance of an eye, the servants she selected did in almost all cases deserve to remain, and they did remain. She was always cheerful, and she was always able to communicate her cheerfulness to others. During the nine years that we spent in poverty and debt she was always able to reason

me out of my despairs and find a bright side to the clouds and make me see it. In all that time I never knew her to utter a word of regret concerning our altered circumstances, nor did I ever know her children to do the like. For she had taught them, and they drew their fortitude from her. The love which she bestowed upon those whom she loved took the form of worship, and in that form it was returned—returned by relatives, friends, and the servants of her household."

No amount of error, no bitterness of prejudice, no vested interest in falsehood, can resist the determined conviction of a single soul. Only believe a truth strongly enough to hold it through good report and ill report, and at last the great world of half-believers comes round to you. And usually the success comes suddenly at last, after weary years of disappointment. The great tree which seems so solid and firm has been secretly decaying within, and is hollow at heart; at last it falls in a moment, filling the forest with the echo of its ruin. The dam which seems strong enough to resist a torrent has been slowly undermined by a thousand minute rills of water; at last it is suddenly swept away, and opens a yawning breach for the tumbling cataract.—*J. F. Clarke.*

God has made you after his own plan, and he places you just where he wishes you to work with him to bring about the highest results for yourself. He has given you every opportunity. Make yourself what you will—remember it lies with you. God can make no mistakes!—*Alice Freeman Palmer.*

The fact is that real growth in character comes as so many of the best gifts of God come—by the way. In doing what we believe to be God's will for us, many things lie in the straight line of that fidelity. Every unselfish act makes unselfishness more possible. Every true word deepens our sense of truth. Every sacrifice broadens the nature.—*Henry Wilder Foote.*

Inheritance.

Lo, what am I? A patch of things,
 Mere odds and ends of lives flung by,
 From age-long rag-bag gatherings
 Pieced up by Fate full thriftily;
 Somebody's worn-out will and wit,
 Somebody's habits and his hair,
 Discarded conscience, faith once fair
 Ere time, the moth, had eaten it;
 My great grandfather's chin and nose,
 The eyes my great-grandmother wore,
 And hands from some remote—who
 knows?—

Perchance prehensile ancestor;
 Somebody's style, somebody's gait,
 Another body's wrist and waist,
 With this one's temper, that one's trait,
 One's tastes, another's lack of taste;
 Feelings I never chose to feel,
 A voice in which I had no voice,
 Revealing where I would conceal
 Rude impulses without a choice;
 Faults which this forefather or that
 Unkindly fostered, to my ill,
 With others some one else begat
 And made the matter worse still.
 They chose, these masters of my fate,
 To please themselves, bequeathing me
 Base pleasures in the things I hate,
 Liking for what mishiketh me.
 Out of the ashes of their fires,
 Out of the fashion of their bone,
 They fashioned me, my mighty sires,
 And shall I call my soul my own?

Ay, borrowed husk, head, heart, and hand,
 Slave on and serve me till we die!
 I am your Lord and your command!
 But only God knows—what am I.

—Grace Ellery Channing.



Notes From the Field.

LOS ANGELES.—The Church of the Unity has begun its new year with much vigor and spirit. The pastor, Dr. Burt Estes Howard, is full of plans for work, and under his energetic leadership much growth is expected this winter.

Evening service has been an innovation this year, and so far has been a great success. On the first and third Sunday evenings of the month Dr. Howard has given lectures which have proved very attractive not only to church members but to strangers, a number of whom, drawn by these lectures, have united with the church. The alternate Sunday evenings have been filled by the church choir with music of a high order. These evening services have proved very successful, the church being crowded every week.

The monthly social for October took

the form of a reception given by Dr. and Mrs. Howard in the church parlors. Over three hundred were present, and the evening was especially enjoyable, as all occasions are in which Mrs. Howard is able to grace the occasion with her gracious and winning personality.

The Woman's Alliance has opened its semi-monthly Current Topics Class with a good membership. The Alliance has also undertaken a course of lectures on Modern Drama by Mrs. Eliza Tupper Wilkes, and on the days of the lectures the ladies of the Alliance serve a light luncheon in the church dining-room. The lectures and luncheons are expected to help the treasury considerably.

The Sunday-school attendance has doubled since the first of September,—owing partly to the return of families to town, partly to the increase in church membership, and not least to the efforts of the superintendent and teachers. The school has taken a new course of study, using the Bible directly as a text-book, and the study is proving very interesting. A children's play is to be given in the near future.

The Young People's Club spent October in the study of Miss Brown's little booklet, "What Is Worth While?" Having finished this, the club will begin the 1st of November with "Topic Leaders," each to have full charge of one Sunday service. This is expected to be of general interest. Special speakers are to be heard on their own lines of thought, and a large attendance is hoped for. The Club has just given a Halloween party which has proved the most successful social in its history as yet, but it hopes to improve on even this before its first birthday.

Altogether, the prospects look good for a very satisfactory year.

SANTA BARBARA.—Unity Church closed for six weeks this summer, and during part of that time Mr. and Mrs. Goodridge sought and found rest and refreshment among the Santa Cruz Mountains. The church reopened on the first Sunday of September with an excellent congregation, and the various activities connected with the society are resuming work.

The Sunday-school has never within past years been more vigorous and en-

thusiastic. New scholars are welcomed nearly every Sunday, and the attendance is wonderfully regular. A class of the older boys and girls—or young men and women, perhaps we should say—has been formed, and under Mrs. Goodridge's leadership is considering the faith of Unitarians, with Savage's catechism as a basis. The class also meets once a month socially at the homes of its members. Another class of over a dozen little girls formed itself into a Lend-a-Hand Club soon after the great catastrophe to sew for the babies of San Francisco. They still meet regularly with their teacher, and are lending a hand where it seems needed.

The Women's Alliance held its first meeting on October 5th, and considered plans for the year's work. Instead of taking up one topic and devoting the season to its study, as has been the custom for several years, the Study Class Committee suggested that the Alliance avail itself of some of the papers for lending at the Headquarters in Boston. This was favorably received, as it was thought inspiration and interest might be gained by coming in contact with the ideas and experiences of women in other parts of the world who are working for the same ends.

At the first meeting of the Browning Club Professor H. Morse Stephens will speak on "The Scholarship of Browning." The course of University extension lectures which Professor Stephens is giving in Santa Barbara this year is held in Unity Church.

SANTA ROSA.—A solution of the problem of Sunday-school attendance has been attempted by Mrs. Warren Edward Tryon in her charge of the Sunday-school at the Unitarian church in Santa Rosa, for many of the children with the true California love of sunshine would not be present when a rainy Sunday appeared, and as the empty chairs were unsatisfactory and the reason of it more so, the idea of giving a children's party on the first Saturday afternoon of the month for all the children who had attended Sunday-school during the previous month (without the child could show good and sufficient reason for remaining away) was proposed. The first party

has been a "candy pull," the invitations being sent out on small note-paper to all the Sunday-school as an introduction to the parties that will be given throughout the year for regular attendance. Games were played, and the children spent a very happy afternoon. The promises of success seemed assured, not only for more prompt attendance but for a larger and more active Sunday-school.

SAN FRANCISCO—*First Church*.—Mr. Leavitt has preached to increasing congregations during the past month, excepting on Sunday, when he exchanged with Rev. John H. Lathrop, of Berkeley. Many of the familiar faces are still absent, as a good many burned-out families are still across the bay or elsewhere.

A vesper service has been inaugurated on Friday afternoon at 4 o'clock.

The Society for Christian Work and the Channing Auxiliary have resumed their meeting and offer interesting programs for the coming month.

On November 4th the Sunday-school held a "Rally Sunday," which brought back some of the members of former days. Rev. Christopher Ruess conducts the school, and is infusing new life into the services.

The congregation of the Temple Emmanuel occupy the church on Saturday, and it is hoped will continue to do so until they rebuild their own place of worship.

SAN FRANCISCO—*Second Church*.—The church has never resumed its evening services since the fire, though Sunday evenings are devoted to discourse and mutual discussion at the home of Rev. and Mrs. Smoot. By this method many ideas and questions are promulgated for the benefit of the large number of church members who attend these home meetings.

The church auditorium will be ready for occupancy within two or three weeks, when a special service will be held. All Sunday-school classes are in good order, and the gymnasium is organized with a good attendance. The Men's Club, an auxiliary of the church, will give a ladies' night in the near future. Among the attractions for the evening will be an address by Rev. Robert Whitaker, of the Twenty-third avenue Baptist Church, East Oakland.

Sparks.

The little boy's father had come home from his office early and was lying down for a nap before dinner. The little lad's mother sent him upstairs to see if his father was asleep. He returned with this answer: "Yes, mamma, papa is all asleep but his nose!"—*N. Y. Tribune.*

Sunday-school Teacher—What are we to understand when the Bible speaks about men who, having eyes, see not? *Willie Green*—I guess it means policemen.—*Exchange.*

Egbert—Pa, are we descended from monkeys? *Father*—You may be, my son, but I am not.—*Ex.*

"When did you last see your brother?" asked the magistrate, in a recent trial in a New York court. Pat replied: "The last time I saw my brother, your worship, was about eight months ago, when he called at my house and I was out." The court broke into a roar of laughter. "Then you did not see him on that occasion?" continued the magistrate. "No, your worship," was the reply. "I was n't there."—*Ex.*

Jacob Riis, who is small in stature, says that to keep from growing vain and foolish, when he remembers how on one occasion King Christian of Denmark drank his health and on another President Roosevelt took his wife out to dinner in the White House, he pinches himself and thinks of the Iowa farmer who sized him up one winter. "I met him going to one of my lectures, and when he found out I was the man who was to speak, he looked me up and down and passed judgment thus: 'Wal, now, you never kin tell from lookin' at a toad how far he'll jump.' Back to the soil is the proper cure for the big-head any day."

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Among the new books are the following published by the American Unitarian Association.

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Across the snow,
And human hearts are warmed, and melt,
And joy is felt,
One thought should find a lodgment sure,
And e'er endure:
The thing we need, to grace the day
And all the way,
Is not a gift of gummy myrrh
Or priceless fur,
But just a common WILL made GOOD
TO MEN—for food.
They'll thrive on that, for joy and PEACE
Bring sure increase,
And EARTH will be a very heaven
From such a leaven.

CHARLES A. MURDOCK.

SAN FRANCISCO
DECEMBER, 1906

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Editorials.

The last month of the year affords a natural opportunity for retrospective thought. It almost compels it. Whether it is valuable or not depends on its nature and largely on its temper. There is nothing less useful than regret if it be not carried forward into resolute determination for better living in the future. As to things that have merely happened, they are never worth regretting. If we cannot forget what may be called the misfortunes of life we can at least refuse to make them the subject of painful post mortem consideration. If the backward vision is not pleasant, it is simply a mistake to face that way. If one's possessions have been swept away by fire, if the results of ten years or of forty have been lost in an hour, why, they have, and if we could not help it then, we cannot help it now. The only hopeful course is to bear it, for it cannot be forgotten, and to make the most of what is left. The present is to be taken day by day for the best it can yield, and the future to be trusted, after it is worked for up to the best of our power. Regret is to be expended upon our mistakes, our shortcomings, our follies, our apathy, our wilfulness. No one can look back a year, or a month, or a day for that matter, without seeing something that he has done that he ought to have left undone or something he has left undone that he ought to have tried to do. It may be but an unkind word that escaped in a moment of petulance, or a bit of self-indulgence that prevented a plain duty, but it is just these little

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things that make the difference between right and wrong, that constitute faithfulness to an ideal or unfaithfulness. These things are vital. The mere gain or loss of property, the accidents of affairs are not. To keep faith,—that is the essential thing. Whatever our standard of life may be, the challenge the departing year makes us is: "Have you been true to it? Can you hold up your head, look all the world in the face, and say, 'I have kept faith?'" If you can, it matters little what your bank balance may be, or whether you are bereft of possessions of a value not to be counted in dollars.

But there are few that can stand the test. All of us fall short of our best intentions. We know we fail even to live up to the ideals that we are conscious are less lofty than they ought to be. What then? Is there anything better than to refuse to be disheartened and to take up the battle with all the courage we can muster and to go on determined never to cease to strive, even though we fall and fail again and again? There is nothing worth having that is easy. The world is not made that way. It is the difficult things that have value, and they are worth all they cost. Let no one envy the man that seems to have an easy place and a soft chance. He will end by being soft himself. The blacksmith can gain his strength of arm only by his own exercise. Work alone can give greater power for work. Obstacles overcome give strength to overcome greater obstacles. This is the law of life, and he who strives succeeds, whether he achieves his immediate end or not, for the strength he gains in the struggle is character, and that is the true end of life and its reward, whether we seek it with that understanding or not.

So hail and farewell to the year that ends! May it go out illumined by the peace and good will that are appropriate to its closing week. Its Christmas cannot be expected to be very merry in this latitude and longitude, but it may be blessed, and in a deep and true sense joyful. We may be thankful for our experience, however hard it may have been, and we have cause for rejoicing, if from its depths, where all seems dark, we can look up and see more clearly the star of divine purpose that lights the path that leads upward.

We print in another column an editorial from the *San Francisco Call*, of December 4th, relating to the now famous case of Rev. Algernon Crapsey, deposed from the priesthood of the Protestant Episcopal Church. There is a sense of weariness manifested oftentimes, with this and similar cases, which finds expression in the wish that they be permitted to drop out of sight. This feeling arises from the conviction that no good can come from public discussion, and that the spirit of controversy is stimulated needlessly.

The personal fortunes of Mr. Crapsey are not especially interesting to the general public, but the principle involved in his case is of universal interest. As a rule the discussion of such cases is confined to the columns of the religious papers and magazines, and the opinions expressed are usually entertained by those connected with some religious organization directly affected by such decisions as the one made by the Episcopal court in the Crapsey case. While these may be considered the opinions of experts, they are looked upon by many as more or less interested or prejudiced. It is therefore good to have the opinion of a layman upon the subject, and,

evidently, one unaffected by prejudice or self-interest.

The principle involved in this case is not properly theological, but rather ethical in its character. The Editor of the *Call* very justly says: "A clergyman professing a creed has not the right to wrest words from their plain meaning, and he lays himself open to the charge of insincerity when he does so." The pulpit can learn much from the experiences of the business world. The principle advocated by Mr. Crapsey in the quotations made in the editorial would destroy the reputation of the man who applied it to the affairs of business, or to the practices of other professions.

Private interpretation may be permissible for private use, but it cannot be justified when used to absolve one from an obligation voluntarily assumed. In this case, it seems to be an interpretation utilized to retain the priesthood, in defiance of the wishes of an overwhelming majority of those belonging to the church professing the creed, thus wrested from its original meaning.

The meaning of the creed is as plain as words can make it; it is a delusion or a deception to violently drag in a so-called "spiritual interpretation" to set aside a meaning which has the highest possible authority for its existence.

There is a day of judgment coming for those who try to "reform a denomination from the inside."

It is easier to state a problem than to solve it. Nevertheless, the statement is necessary, that we may think about it effectively. The problem of the church in almost any one of our cities, large or small, is one that deserves our most careful and earnest study. It is not worth while to shut our eyes to the fact that church attendance has fallen off to an alarming extent. It is reported in many

cities that the congregations are very small, and the interest in the church greatly diminished during the past few years.

It is common to deery allusions to these facts, and to ascribe these statements to a lack of faith, or to a pessimistic disposition. But that does not dispose of the facts, nor help to overcome the difficulties.

These conditions ought to awaken those who value religion and its institutions, to a sense of responsibility for the future. Something is the matter with the churches or the people. Which is it? If the churches need to be reformed or reconstructed, then those who have them in charge should proceed with the work. If the people are spiritually dead, there is little hope that much can be accomplished. No one who has made a study of the conditions has failed to observe the growth of the fraternal spirit among men during the past decade. This is shown by the unprecedented increase in the number of clubs, lodges, and other similar social institutions. These organizations seem to attract many who were trained in early life to attend church and Sunday-school. The churches seem to be doing little to attract the multitude. It is quite possible that the church is less to blame than the people. There is a growing impression that society is reaping the harvest it has sown. That a harsh and indefensible theology has driven from the churches many persons who made no distinction between religion and theology, but united them,* only to throw them both aside. Others attribute this indifference to the mass of inane and demoralizing literature that has been issued from the press, including novels, magazines, and newspapers. Whatever may be the cause, it is true that the cheap theaters are crowded and the churches are comparatively empty.

Is the race losing its religion or its brains? Will the remedy be found in a reconstruction of the church to suit the feeble intellects satisfied with a stupid or sensational drama? We think not. Rather will it be found in a church founded upon the principle of service—the spirit that pervaded the life of the Prophet of Nazareth. Take away the old theologies, and the spirit of rebellion which they awaken in the breast of every thoughtful man and woman, and plant in their stead the fraternal spirit and the spirit of trust in the Father of mankind, and we shall see a gradual turning back to the churches by vast numbers which now shun them.

Days of judgment come alike to individuals, communities, and nations. The laws of the spiritual universe have their penalties as well as those of the physical or natural universe. Graft is a sin against both codes of law. It is an offense against society. There is a growing consciousness that offenses against society are even more heinous than those against individuals. It will be fortunate for us all when this consciousness becomes universal. San Francisco is just now having an experience that is likely to result in great good to that stricken city. It was enough to be shaken by earthquake, and burned half over by fire. Those great calamities came upon her through no act of her own; but robbery by her own citizens, defiance of the law protecting persons and property was undeserved, and came upon her by the voluntary wickedness of those who were sworn to defend and protect those same interests. The exposé of conditions prevailing about the City Hall, and indeed throughout the city and county offices, has revealed the necessity for the most thoroughly organized force of honest and patriotic citizens for the purpose of se-

curing an honest and capable government of the city and county. The revelation ought to put an end forever to partisan politics in city affairs. It is incredible that further experiences of this character will be needed to cause intelligent, honest men to join hands for the protection of their lives and property, also for the happiness and prosperity of their families and neighbors. The duty is plainly religious as well as patriotic.

The new book entitled "The Prophet of Nazareth," by Professor Nathaniel Schmidt, of Cornell University, deserves the attention of every one interested in Christianity. It is the work of a scholar devoted to the truth above everything else. There is no deference manifested in the book toward any creed or system. It is bold, fearless, and helpful to the student who desires to know whatever can be learned about the life and work of the Prophet of Nazareth. It is a book of four hundred pages, divided into fourteen chapters, every one of deep interest. The general conclusion of the writer finds expression in the name selected for the volume—"The Prophet of Nazareth." The discussion involves many questions of importance. The history of the Gospels, and their value, especially the Fourth Gospel. One entire chapter is devoted to the Logos. The book is not only instructive; it is also interesting from beginning to end, but the chief interest of the reader is likely to be reached in three of the chapters near the close of the book—The Teaching of Jesus, The Present Problem, and the Leadership of Jesus. In these chapters we find the results of the author's study, as they influence, or should influence the life and aims of the church at this time.

It is unlikely that any open-minded person can read this book carefully, without recognizing that the contention so long sustained by Unitarians is wholly justifiable,—namely, that Jesus was a Jewish prophet, the last and greatest of an illustrious line.

The book sets forth such facts of history as are known to-day. The reader is left to draw conclusions from them. It is the work of a scholar, rather than of a theologian, presenting facts rather than argument.

The result of this work must be to extend and strengthen the influence of Jesus among those who are intelligent and eager to know the truth, and to abide by it.

The Christ of the theologies does not appear in the book, except incidentally, and never with any recognition of its reality. Whatever may have been the speculations of Paul, and others who lived later, the doctrine of Christ, as commonly taught, was unknown to Jesus, and is not justified by history.

One other result of this book that seems to be inevitable is the effect it will produce upon the popular belief in the inerrancy of the Gospels. The author shows conclusively that the letter of the Gospels cannot be relied upon, that there is no reason to regard the record as accurate in any respect. The teaching of Jesus is known with sufficient accuracy to understand its spirit and its general purport, but his exact words cannot be known to-day. The additions to the record are numerous, and many of them are unreliable.

It will be interesting to watch the reception accorded this book in orthodox circles. It is an excellent companion to Professor Foster's book, "The Finality of the Christian Religion."

If these two scholars are in error, this seems to be an excellent opportunity to

demonstrate it by other books, which shall point out such errors. The world is waiting to know the truth. If these scholars tell the truth, the creeds of orthodoxy do not tell the truth. Which shall we believe?

G. W. S.



Field Secretary's Notes.

The elections are over, bringing happiness to the appointed and sorrow to the disappointed. The next crop of great men has been harvested. Some of them will doubtless prove to be wheat, and others chaff.

The "mills of the gods," which grind slowly but unceasingly, are even now at work upon some of the material harvested in previous elections in the city of San Francisco. The result is likely to be powder. It was Theodore Parker who said, "Justice has feet of wool, no man hears her step, but her hands are of iron, and where she lays them down, only God can uplift and unclasp." Meantime a breeze of enthusiasm for humanity is sweeping over the community, and men who love justice and righteousness are beginning to feel its invigoration. Graft is already arrested: whether it will be convicted and punished remains to be seen. The community that cannot punish evil-doers is in a desperately bad condition.

The work of the churches seems to be going on about as usual. Reports from the field indicate general prosperity. There are no ministerial changes to record that have not already been announced. Mr. Cruzan, at San Jose, is being cordially supported, and his congregations are steadily increasing. Mr. Reed, at Alameda, is having a similar experience. The news from Los Angeles, Santa Ana, Redlands, Pomona, and San Diego is good also. The task of supplying the vacant pulpits has not been as successful as usual, owing to the scarcity of ministers who are acceptable to the parishes. The prospects, however, are brightening at this writing, and unless they are misleading we shall soon be able to fill the vacancies at Spokane, Salem, and Fresno.

The new work at Sacramento and Woodland is slowly progressing. It is too early to determine whether the work will proceed beyond the five services already planned. The response at Woodland is more promising than at Sacramento, although the difference in the size of the two towns would lead one naturally to expect a larger congregation in the latter city. The Woodland congregation has so far been the larger of the two. The task before us as Unitarians is that of getting a fair hearing. When we are able to secure that we seldom fail to get a cordial response. To one who works in the field where the difficulties surrounding religious work are most plainly visible it looks as if religious organizations of all kinds were growing weaker, owing to the neglect, rather than the opposition, of the masses. Another explanation of the apathy manifested toward churches is found in the unprecedented growth and popularity of fraternal organizations,—some allied to the trades, some merely friendly or convivial, some under the name of women's clubs, but all attractive to both sexes. I have found difficulty in new work to rent lodge halls, owing to the fact that they were used by some fraternal organization every night in the week, Sunday night not excepted.

Our churches must provide themselves against this competition or suffer accordingly. Shall it be by the adoption of something corresponding to the ritual and robes of the lodge? Will it be necessary to establish a church with Roman Catholic or High Church ceremonies and Unitarian freedom of opinion on theological subjects? Manifestly, there is something attractive in the regalia and ritual of the lodge. I hear it said, and often too, "My lodge is good enough church for me." In the smaller towns this acts as a greater hindrance than elsewhere. Another cause for this loss of interest is found in the almost universal attitude observed toward the Sabbath, or the first day of the week, which we call Sunday. Jew or Gentile seems to be of one mind on this subject,—namely, that Sabbath or Sunday is like any other day, except that it is the time for recreation. The religious

character of the day seems to attract little attention from the masses. There are those who observe it as of old, but they are so few in number that they may be regarded as exceptions.

Unitarians have the word for those under the influence of modern thought and knowledge, but they have the same difficulty in securing a hearing for their message that the older churches experience. When we get a hearing we get a following. Our main dependence must be upon the spoken and printed word. We ought to have more—very much more—of the missionary spirit, by which I mean the spirit of propagandism. Ours is the word that the modern man and woman will hear gladly; it is in harmony with the science and scholarship of the twentieth century.

The prospects for important additions to our educational facilities at Berkeley are brightening. Mr. and Mrs. Francis Cutting have added largely to our property holdings there. Since my last notes they have purchased a large lot of ground on the street that borders the University Campus. This, with the two buildings already purchased, and the valuable properties adjoining, owned by the church and Unity Hall Association, makes the total value of the property in Berkeley to be used for Unitarian purposes aggregate nearly if not quite \$100,000.

The new church building at Palo Alto is under way, and the acquirement of additional land there for Unitarian purposes is under consideration. The new church celebrated its first anniversary recently by a supper, with speeches and social festivities, a happy occasion for all concerned.

The Unitarians of Fresno still have it in mind to build a hall for use until a suitable church edifice can be constructed.

The South Pacific Conference will be held soon at Pomona. The date has not been fixed at this writing, but it is expected to take place sometime in January.

The Second Church in San Francisco is still in the hands of the mechanics, undergoing alterations and repairs. Mr. Smoot is meeting the trials which the

great disaster precipitated upon his parish in a splendid spirit. All that can be done he will surely do. There can be little doubt of final victory for the courageous and persistent band of faithful Unitarians in that parish.

The First Church building is once more in perfect condition, and Mr. Leavitt is preaching to good congregations with his usual success. He has found time to give valuable and uninterrupted services to the General Relief Committee of the city, holding the chairmanship of one of the most important committees in that organization. He has served continuously since the fire, not taking his usual vacation. Mr. Leavitt deserves great praise for the courage and persistence with which he has faced the difficulties and dangers which have for the past half year confronted him and his people. He has lost numbers of his parishioners by removal made necessary by the fire, but notwithstanding the losses he has good congregations and many new hearers for our word.

GEORGE W. STONE,
Fidd Secretary.



Notes.

The Men's Club of the Second Unitarian Church of San Francisco gave a successful ladies' night on November 12th. Among the various features of the evening was an address on "Will the Family Survive in the Social State?" by Rev. Robert Whitaker, of the Twenty-third Avenue Baptist Church of Oakland.

The Starr King Fraternity of Oakland celebrated the inaugural meeting of the twenty-first year by a largely attended dinner on November 8th. Henry A. Dodge, the president, was master of ceremonies. An address by Mayor Mott on "The Beautification of Oakland" was followed by further remarks by Mr. D. S. Richardson and pleasant vocal selections by the Golden Gate Quartet.

The Unitarian Club of Oregon held its annual meeting on November 5th and elected as president for the ensuing year Mr. William F. Woodward. Arrangements were made for a banquet to be held early in December.

The Women's Alliance of Redlands held a very successful bazaar in the Sunday-school room of the church on the afternoon and evening of November 16th. Tastefully decorated booths housed the various stocks of fancy articles, Christmas novelties, home-made candies, etc. A good sum was realized.

Rev. Wm. G. Eliot, Jr., addressed the Mothers and Teachers' Club of Portland, Oregon, on November 19th, on the "Evils of Cheap Theaters," a subject of more importance than generally seems appreciated.

The trustees of the Henry Pierce Library Fund are making arrangements for placing another circulating library at the Unitarian Headquarters. It will be of great service in making out this second list if all books in the hands of the borrowers from the collection formerly at 374 Sutter Street will return the same immediately to First Unitarian Church, corner Franklin and Geary streets.

The Second Unitarian Church held a renewal dedication service on December 10th, the occasion being the re-opening of the church auditorium after the repairs. Rev. Mr. Smoot preached an excellent sermon, and the musical portion of the service was much enjoyed.

There was a large gathering at the Unitarian church of Santa Barbara on the night of November 18th to hear the interesting lecture given by Professor Morse Stephens, of Berkeley, in the course which is being given on "The Enlightened Despotism of the Eighteenth Century." The subject of the lecture was "Joseph of Austria; Religious Toleration," which was presented with the fascinating freshness which is making Professor Stephens so acceptable a lecturer wherever he appears.

The Young People's Religious Union of Boston announces a very attractive and useful "Calendar of New Courage." The size is 5¼ by 8½, and each page of fifty-three contains the daily calendar for a week, and is headed by a quotation from some great writer or thinker. They are tied with silk cord and are put up in pasteboard boxes. The price is 50 cents and postage. Address Room 11, 25 Beacon Street, Boston.

Rev. Augustus M. Lord has published a very thoughtful and beautiful little booklet called "The Quiet-colored End of Evening—a Thought for Christmas Eve." Its price is but ten cents, and it may be ordered from the Unitarian Book Rooms, 25 Beacon Street, Boston.

Charles L. Story, of Palo Alto, who has contributed some excellent verse to our columns, has issued a modest volume entitled "Moods and Memories," which contains much that is meritorious and promising.



A Word from the Business Manager.

We have nearly recovered the names belonging to our mailing list, but it is quite likely there may be some who have not yet learned that the PACIFIC UNITARIAN is still coming from the press monthly, and that it has not missed an issue on account of the firestone that swept away Mr. Murdock's printing establishment. Will those who get the magazine help us to discover those who are missing from our mailing list?

We also request those who desire to communicate with any department of the magazine to address "THE PACIFIC UNITARIAN, Unitarian Headquarters, Franklin and Geary Streets, San Francisco." Mrs. Presson will attend to all correspondence, and will refer such communications to other persons when it seems necessary to do so. It is our desire to have all the affairs of the magazine attended to at Unitarian Headquarters.

GEORGE W. STONE,
Business Manager P. U.



Let us cultivate and reverently cherish the honest indignations of our nature, for they are the life and fire that is in us. God has given them, and the man is most happy who has them the warmest, the truest, the least wrenched by prejudice, the least dulled by sense and sin.—*Phillips Brooks.*

Contributed.

April Eighteenth.

O City silent by the western sea,
Whence came the thunderbolt thy ruin
wrought?
The fate of Babylon hath o'ertaken thee,
In one short hour thou hast come to naught.

O splendid ruin by the golden sea,
Earth's throes, the fire-god's consuming
breath,
A giant corpse, alas, hath rendered thee,
Majestic even in repose of death.

O rising city by the western sea,
Take courage from the memory of thy
past;
Thy future shall fulfill the high decree,
Time's noblest offspring ever is the last.
—*William H. Mills.*



An Important Limitation.

By Irving E. Outcalt.

There is no doubt that the public regards character-building as the most important part of the work of the public school. Conscious of this, every teacher who is worthy of the name frequently ponders the questions: Is the school as effective in moral influence as it should be? Is there not, in what seems to be essential to the character of a school, a serious limitation to effectiveness as an agent in moral training? I believe that there is such a limitation, that the public should recognize it, and that it deserves the special consideration of every one who desires to improve our school system.

It is obvious that character-building is concerned with the development of initiative and of the sense of responsibility in individuals. Every moral being acts spontaneously, and measures deeds by standards which are to him the definitions of moral obligations. Thus is man more than the unmoral brute. He becomes more effective morally, not by passively adapting himself to conditions, but by actively grappling with everything that touches his life. Nothing that is artificial or arbitrary can help him; his moral faculty demands as its material undisguised realities.

Again, it is only the mature, sophisticated man who is interested in the problem of how to live; the child is engrossed in living. Moral capacity should increase with the range of physical and

mental activities. Initiative should find wider scope, and the sense of responsibility should be quickened in proportion. Gradually the child penetrates the complexities of life, taking his own wherever he finds it. The horizon widens, the skies deepen, the growing light reveals the world in varied detail. His environment presses in upon him; many objects at once demand his attention; he is attracted this way and that. He is not content to be passive, nor can he long remain merely responsive to that which meets his senses. Primal instincts give place to selective tendencies, which may in turn give place to selective principles. He discovers the rational use of the will; he not only exercises choice, but even seeks to modify objects to meet his desires. He observes the activities of others, and imitates, co-operates, or competes. He begins to compare motives, opportunities, traits of character—he conceives justice. He may not be conscious of his own moral nature; but an important development is taking place within him, and it should be fundamentally a moral development.

The world needs men and women who can preserve their moral integrity and virility as individuals, and yet readily and effectively associate and co-operate for the common good. The school has charge of the children during an important part of the formative period. If it would contribute to the supplying of the public need, its methods must concern themselves primarily with the preservation and development of moral units. To this end, the experience which the school affords should be as real and as vital as that of the life for which the child is being prepared.

Thus far we have not succeeded in preserving, reproducing, or even closely imitating, in the schoolroom, the moral conditions of normal life. Strive as we may to change it, the school remains to a high degree artificial—a set of conditions imposed, in order that certain items in the preparation for life may be more conveniently and economically inculcated,—a device of more or less temporary usefulness to the child. Some of us try to convince ourselves and our children that the school is a phase of life, not merely an institution devised to

assist in the preparation for life. Every day we must elaborate and emphasize the argument anew; for the actual conditions within the schoolroom are not duplicated elsewhere in life. In the schoolroom there is neither work nor play, in the ordinary sense; not work, for the purposes are remote and intangible, and the rewards and penalties, as the child sees them, are arbitrary, rather than essential or inevitable; not play, for the activity is not essentially voluntary. The school places a premium of its own kind upon docility, receptivity, appreciation, responsiveness; the worlds of work and play grant their highest awards to initiative and responsibility.

Even in its exercises that are preparatory to vocational life, the school cannot make its ends immediate and imperative, as all ends are in the world of work and play. It may prescribe, punish, and give prizes; its régime yet remains very different from that of the baseball diamond, the counting-house, the courtroom, or the pastor's study, where sequences are not imposed, but are involved in the activities themselves, or in the relations of the human beings engaged. However solicitously we multiply and adapt devices for making the curriculum "practical," that it may be, or seem to be, an actual introduction to actual life; the graduate of the school whatever field of work he may enter, usually has something to unlearn, as well as much to learn, before he finds himself on the direct road to effectiveness. The exceptions are those cases in which the extra school activities and relations tend toward the same goal as the scholastic or technical training.

Turning to the relations of the school to moral life, we find the same hiatus. We have not succeeded in giving to the discipline of the school the important characteristics of the discipline of extra school life. I use the word "discipline" in its broadest sense. The requirements of the schoolroom, as they affect conduct, tend to be dogmatic rather than vital. Frequently they are purely academic—they belong only to the schoolroom, are wholly accessory to a system of instruction,—and the characteristic devices would be impertinent in ordinary life. Their object is

to facilitate the teaching of large numbers of pupils together; yet they inevitably assume great moral import in the school. Hence children commonly develop two standards of conduct, as of language, one for the schoolroom, another for the more vital associations outside. When schooldays end, the school standard becomes inactive as a separate regulating agency. This would not be so bad if it affected only the academic requirements suggested above; but at the same time, and for the same reason, certain high moral principles of general application which in the mind of the child are identified with the school more closely than with any other set of associations are likely to prove disappointingly ineffective.

We all know that schoolroom deportment is very unreliable as an index to the development of character. Moral initiative can get very little real exercise in the schoolroom. The "good" pupil—the pupil whose conduct causes no trouble, may prove to have very scant moral resources when put to actual test; the pupil who is an unflinching source of annoyance may be training his moral sinews to their full capacity. For calling forth and testing moral strength, the associations without the school are more efficient than those within it. We are not satisfied with this condition. We are very sure that effective moral culture involves the vital co-operation of the school and extra school influences. We recognize the necessity of avoiding all confusion in the estimating of moral values, of trying moral questions by universal standards, of discussing them in terms of general application. However "impractical" the course of study may be on its vocational side; however wide the chasm which the graduate must bridge before he can succeed in his chosen work, we all agree that in moral culture the materials, the processes, the principles, and the ideals involved are such as to deny the necessity of interruption or change of front.

The limitation here noted is a serious one. It cannot be removed by any board of trustees or corps of teachers, for it inheres in our educational system. No one denies that the school exerts a positive and powerful influence in the

upbuilding of character. But the present tendency of parents, and of the general public is towards holding the school to unlimited responsibility in this work, as if it were expressly devised and equipped to supersede all other agencies in moral culture. Only by the most fundamental changes can we enable our public school system to perform adequately the work in character-building which we are demanding of it more and more insistently. If we are not ready to make such a transformation as will perfect the continuity of the school and normal life, we must modify our demand, and seek other means for securing an important part of that moral culture which we all recognize as greatly needed.



Origin and Growth of the Organized Work of Uni- tarian Women.

By Emily A. Fifield,

Recording Secretary Women's National
Alliance.

The American Unitarian Association had been in existence many years and had seen many changes. It had passed through the struggle of the Civil War; had seen its treasury filled to repletion in the years when money was plenty and seemed of little value, and again nearly empty when the days of reaction came.

To continue the enlarged work of the denomination a specific sum of money was needed, and it was determined to raise it. To do this effectually, it was resolved at a special meeting of the Association that a convention made up of lay and clerical delegates from the parishes should meet in New York City. This convention was held in April, 1865, and was a truly representative body, numbering about six hundred, from nearly two hundred churches, the call announcing as the purpose of the meeting "to consider the interests of our cause and institute measures for its good."

That so large and intelligent a body should assemble to deliberate on means of co-operation and to unite in a more effective organization was a most significant thing, and was the beginning

of a movement which could end only in large and comprehensive plans of denominational work and missionary enterprise.

The immediate result was the formation of the National Conference of Unitarian and other Christian Churches, which from that time till the present has held biennial sessions, chiefly in Saratoga, and has marked an era in the history of Unitarianism in America. To this Conference each church sends its minister and delegates. The American Unitarian Association, the Western Conference, the Pacific Coast Conference, and such other theological, educational, and philanthropical organizations in the denomination as the Council may invite take part in the discussions, addresses, and reports, and join in recommending such undertakings and methods as are judged to be wise for the Unitarian body.

At all meetings of the Conference women had been most interested listeners, taking no active part, but receiving in their hearts all the stimulus which comes from powerful appeals for united action for noble ends.

At Saratoga in 1878 the enthusiasm was great, and at a spontaneous and unpremeditated meeting of women it was voted to invite all the women of Unitarian churches to join in a subscription, the money to be appropriated to such purposes as the Council might advise. The appeal was based on the grounds, first, of the unutilized power possessed by liberal women which might do much to encourage and sustain the general work of the denomination, and, second, of the most practical and ready form of sympathy best shown by raising money for carrying out the work recommended by the Conference.

The evident wish was to help and to bring into activity forces hitherto dormant and useless, but by and by there were visions of other and higher things than simply raising money. Thus the wish of a few, which now seems to have been almost an inspiration, expressed twenty-eight years ago at Saratoga, that women might take an active part in the work of the National Conference, grew into a most earnest and universal desire to do something to stimulate de-

nominal faith and work, and to spread abroad a knowledge of the distinctive views by which we strive to live.

Philanthropy and charity, which had hitherto been chiefly the somewhat limited work of women, had taken on new methods outside of church life, and in all the great cities and towns the associated charities and kindred organizations had largely taken the place of the sewing circle and the Doreas society. Moreover, modern theories and modern facilities of intercourse were giving immense development to the tendency of the age toward association and co-operation. As a natural result of these newly aroused aspirations, the women, led by a few able and far-seeing spirits among them, banded together, and, as the work was auxiliary to the National Conference, so the movement when organized became the Women's Auxiliary Conference.

For ten years, with ever-increasing strength and enthusiasm, the women carried on the work to which they were pledged, a work which grew to be higher and deeper than any outward charity, the building up of the purely religious life, not only in themselves, but in all who came within their influence. These years were not years of uninterrupted smoothness. The aims cherished by the enthusiasts at Saratoga did not appeal to every woman, and in the older churches it was sometimes difficult to find room for a "new society," especially when the minister looked askance upon the movement; but its ever-widening sphere of power and usefulness was gradually felt in all directions, and in 1890 a fresh impulse was given to the work by reorganizing as a national body and taking the name of "National Alliance of Unitarian and Other Liberal Christian Women." The causes which led to this need not be enlarged upon here. Originating from a spontaneous impulse rather than from concerted and deliberate action, it was perhaps natural that the early movement should be coherent only in sections, and that the Auxiliary should have been largely in New England, while similar organizations took the place of it in other parts of the country.

To the earnest insistence of the women of the New York League is due the effort which was made to unite all these workers in one strong, effective, national society, which effort resulted in the Alliance.

The regular meetings for the first time in many cases have taught women to realize that they belonged to a denomination, and that following the liberal faith did not mean a careless and indifferent floating around without anchorage anywhere.

Formerly and always, women have been active in church matters, have worked hard as "Ladies' Aids," etc., and have by fairs and entertainments and all sorts of schemes, raised money for their new projects, to liquidate a debt on their own church, or maybe to pay the minister's salary, but now they have added to this, and know something of the purposes, of the needs, of the claims of the denomination and the cause to which they belong.

The religious study, regarded as an essential part of the work expected of each branch of the Alliance, has been of great help in creating a living interest in all these matters. It has been found entirely practicable for Alliance members to do systematic reading in religious literature; therefore, books and plans are chosen to suit individual branches. Besides the study and reading, the branches discuss important subjects,—the religious intelligence of the month, the improvement of the Sunday-school, co-operation with other societies, the missionary and educational work of the American Unitarian Association and of the National Conference, the wise administration of charity. All legitimate subjects receive consideration, and the afternoon formerly spent in social chat over the missionary needlework is devoted to the interests of moral and religious culture and improvement. If our faith means anything to us individually, it means this growth into finer, truer life, and we never have felt so strongly as since the opportunity has been given us to join hands with women all over the land to work for greater faithfulness to a high ideal. The effect of this increasing knowledge is too far-reaching to be

immediately realized, but toward an intelligent appreciation of the inexhaustible beauty and power of the Unitarian faith in strengthening hands and hearts to proclaim truth and combat evil, the work of the Alliance should have a mighty influence. The pleasure of doing good is great, and increasingly so, no matter what the faith, but the bright and elevating belief of Unitarians ought to add a zest to charity, a grace and beauty to goodness, and strength and worth to all usefulness.

As these Unitarian ideas take deeper and deeper root, it has come to our women to realize that great opportunities are open to them for the advancement and extension of the liberal cause. First and chief, is the general missionary work of the American Unitarian Association. This covers sending missionaries into new fields, aiding struggling churches, helping to found new ones, supporting ministers at important posts, and distributing religious literature among those who need light in the great doctrines of our faith. With fuller knowledge and better appreciation, the women have supplemented the work of the American Unitarian Association; sometimes being instrumental in starting a new church, and quite as often completing one, or lifting one out of debt.

Beyond material aid the Alliance extends the liberal faith in many ways. Most important, and apparently exciting most enthusiasm, is the Post Office Mission. At its beginning the Post Office Mission was the work of the Auxiliary, but the Alliance has organized it and made it national. The Post Office Mission Committee records all branches advertising, and advises and consults with individual workers and committees. It has collected the names of actual correspondents, and placed them by counties and States in a directory ready to afford most valuable service to our agents and missionaries, who are glad to know where to find the two or three, or even the single individual already prepared to welcome the preacher. Last year 164,252 tracts and 25,935 *Christian Registers* were distributed by the Post Office Mission. Reports have been received of ninety-five

church-door racks from which 69,751 tracts have been taken. "This report lacks completeness because many Branches have sent no answer to the urgent appeal of the Central Committee, and because some Post Office Mission committees are unable to report on account of lack of record-keeping."

In these ways and in many others, the women are trying to do whatever will further a knowledge of our Unitarian faith.

In concentrating their forces it is believed that they have succeeded in forming a really National organization, and that by plans that are unique and successful, the ideas of one section are not carried out to the exclusion of any other. The growth of the Alliance proves this. Twenty-one new branches have been welcomed during the last year, and we now have 350 branches, with a membership of nearly 16,000.

With so many groups of women ready to advance in every way in their power the ideas of the liberal faith,—intellectual freedom, service to God and man, personal character before any belief, and love of what is true and beautiful and good,—the possibilities that lie before the Alliance cannot be overestimated. Its permanency, its growth, its power, depend upon what the women themselves make it.



Unitarian Union-at-Large.

YOUNG PEOPLE'S RELIGIOUS UNION.

A movement is being started by the Young People's Religious Union to organize the scattered young people of the Unitarian faith in a Union-at-Large and School and College Union. It is felt by many that such an organization might keep from drifting and indifference those whose business or studies take them away from the home church. Some are placed for a time in a community where there is no Unitarian society, and some who are interested in the young people's cause are not connected with any local union.

It is our aim to keep all these outgoing members of our unions and churches in touch with Unitarian thought and work, both as a means of rounding out their own lives from year

to year, and in order that they in their new fields of study and other "labor" may keep their eyes and hearts open for missionary words and deeds.

Members of the Union-at-Large will receive the *Word and Work*, copies of some of the leading sermons published by the American Unitarian Association, and an occasional letter from the secretary.

There will be a nominal fee of ten cents for membership, and, as the expense of carrying on the work is considerable, any further voluntary contributions would be greatly appreciated by the committee.

Will you not aid us by sending us the names and addresses of any young people of your church who are to be away from home and who could be helped by this Union-at-Large? If your union has disbanded, are there not some few who still keep an interest in the young people's work? Or, if there is no union in your church, can you not make a beginning by allying yourself with this Union-at-Large, and gradually interest others until you have enough to form a society?

We desire especially the names of those who are to be at school or college during the coming winter. Where there are several in the same college or town we shall endeavor to bring them together, hoping that the acquaintance may prove of mutual benefit.

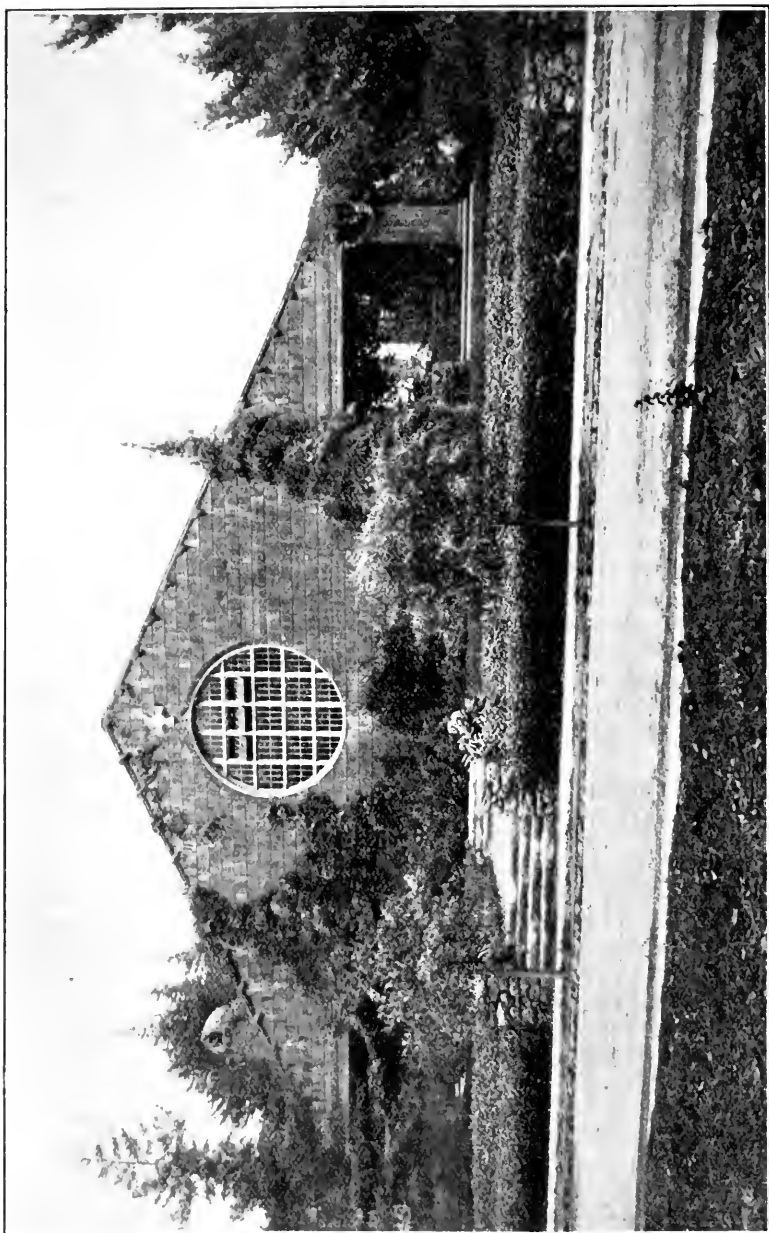
All names and addresses may be sent to Miss Elizabeth Loring, Chairman and Secretary, 25 Beacon Street, Boston, Mass.

Advisory Committee—Rev. Chas. E. St. John, Secretary A. U. A., Rev. Earl C. Davis, Mr. Carleton A. Wheeler, Mr. Palfrey Perkins, Mr. Wm. J. Riley.



God cannot give advice; he can only issue a command. God cannot say, "It is better to do this." His perfections demand something absolute: "Thou shalt do this; thou shalt not do this."—*Fredrick W. Robertson.*

Grief for things past that cannot be remedied and care for things to come that cannot be prevented may easily hurt, can never benefit me. I will therefore commit myself to God in both and enjoy the present.—*Joseph Hall.*



UNITARIAN CHURCH, BERKELEY.

Most Artistic Church of the West.

It is gradually being realized that Berkeley possesses in one of its churches an example of architecture that is in a way to be recognized the country over as worthy of more than ordinary attention. The Unitarian Church, at the corner of Dana Street and Bancroft Way, has recently been described in an illustrated article in one of the Eastern periodicals as a building meriting especial attention for its beauty and its uniqueness; and some account of it in these columns may be of interest to Berkeley people.

Whatever merits this church building possesses are due, not to accident, but to deliberate purpose aided by architectural genius. For when the Unitarian congregation found itself ready, some ten years since, to erect a house of worship, they determined by general consent, that it should not be one of the merely conventional type, but that while designed to serve its own purposes in the most effective way, it should also by its style express, if possible, something characteristic of California. Fortunately, when this idea was laid before the late A. C. Schweinfurth as architect, he declared that he had for years in mind an ideal for just such a building, and that he should be glad to help give it a visible expression.

Opinions as to the result may differ; but in order to judge of it, one must first of all recall what the chief purpose of a Christian church is. It is not primarily a building to see or hear in, although these objects must not be forgotten; but a place of assembly for the purposes of Christian worship. In a successful church, therefore, architectural line and form, the coloring of the walls, the lighting of the windows, the use of ornament or symbol must all combine so as to suggest the thought and call forth the spirit of reverence. The building should be so managed that those that enter it shall almost inevitably be brought into the mood of worship. But if it fails to produce this effect, and one is not made to feel somewhat more reverent and prayerful within the building than outside it—it may be capital as an

auditorium, but it is a poor success as a church. These plain principles have often been forgotten by church builders—notably by the Puritans, who, in their determination to get rid of everything savoring of the beliefs and rites that their souls abhorred, contrived to strip their meeting-houses bare of almost every feature that might appeal to a man's religious feeling; and also to a large degree by the builders of the great majority of churches in America.

The desire for architectural perfection has more than once suggested that Christian churches be built in the style of Greek temples; and this style is, in some respects, peculiarly adapted to the atmosphere of California. But, however beautiful or perfect a church in this style may be in itself, there is little or nothing in it to bring a hush over the soul or to arouse the religious emotions; and, indeed the temples of Greece were not intended as places of assembly for purposes of common worship. They were rather religious monuments, their beauty chiefly on the exterior; and the rites performed within were the affair of the priests rather than of the people.

It is the Gothic style that has been most closely wedded to church architecture throughout its whole development; and there can be little serious question that it is better fitted than any other, whether carried out in grand cathedral or in little parish church, to serve the purpose mentioned. Its very lines suggest aspiration, and many of its symbols have a religious origin; while its whole associations are predominantly religious.

But the Gothic is a style native to Europe; it has never been fully domesticated in America; and in California, above all, it would be only a beautiful exotic. What was wanted was a California style that might serve religious worship here as the older style serves in Europe. It was such a style that Mr. Schweinfurth felt that he had found in his plan for this church; one that within should deeply appeal to the soul of the worshipping Christian, and that without should express something of the native feeling and satisfy something of the native taste of the Californian. It is his success in solving the latter side of

his problem that constitutes at once the architect's triumph and the uniqueness of the church, and that has won it its fame.

The means employed to reach these ends were of the simplest; indeed, simplicity is almost the dominant note of the building. The roof is of very low pitch, broad and spreading, creating the impression of the broad eaves suitable to a sunny climate. The pillars at the corners of the two porches are simply redwood logs, with the bark still on, suggestive of the California forests from which they came. The whole exterior is shingled, and the dark, weathered hue of the surface is in grateful contrast to California's usually brilliant sky. There is no spire, nor a single obtrusive ornament. Within, the same motive of simplicity is carried out. The pews are severely simple in their lines, and un-cushioned; yet designed after such careful experiment that few cushioned seats are so comfortable. The walls are high-wainscoted; the beams and rafters are exposed, square and unplanned, and framed together with pins and dowels; while in lieu of the conventional brackets or braces supporting the main trusses at their junction with the framing timbers, there are "knees" brought from the South Sea Islands, roughly hewn out. The only carpeting is cocoa matting in the aisles. The only exception to the rich, deep brown of the wood-work is found in the dull red of the plastering and of the roof between the rafters. The windows are plain and square, and admit a softened yellow light through leaded panes, covered on bright days with thin green silk curtains. The moldings, the pulpit, the chancel railings are as simple as possible, and there is not a single useless line or superfluous ornament to distract the worshipper's thought.

In but one respect the original design has been interfered with. When the church received the gift of its fine organ it became necessary to install it in the large semicircular chancel, thus detracting somewhat from the impressiveness of the interior; but when the building is enlarged the organ will doubtless be placed elsewhere and the original effect restored.

No small share of the result achieved in this building is due to the affectionate interest of the late Mr. Edmund S. Gray, a member of the congregation, who may be said almost to have watched the driving of every nail, and who planned many of the details. And no small share in the beauty of the church at the Sunday services is due to the rare taste of Mrs. Gray, who has perpetuated her husband's devotion to the church by furnishing every week for years decorations which are so beautiful in themselves, are so effective against the dark background of the walls, and are often so remarkable for their use of the most common means to produce the most exquisite results, that they have won a reputation extending far beyond California.

That the architect's double aim has been most successfully achieved is not to be questioned. There are few churches of any style of architecture in which the religious end is so well attained as in this extremely simple one. The affection which those feel toward this church who are accustomed to worship in it, testifies to its power as a factor in their lives; and the strangers that gather there when the candles are alight for vesper services instinctively feel that they are in a house of prayer. Externally the church wins more and more attention and praise, and most of all from strangers who see it for the first time, and recognize its peculiar fitness for its environment; and when the purple wisteria and the white clematis are in bloom, climbing over gable and porch, and the deep red geraniums are set off against the dark green leaves underneath, few passers-by can resist the charm of the sight.

It is true, as intimated above, that not all have had the same opinion of the church described. There were Philistines in Berkeley—perhaps some still remain—who were more struck by the unusual design of the church than by its beauty or its fitness, and who suggested that it looked like a power-house; thus inviting the natural retort that that was just what it was designed for—to generate power, for light and warmth and activity. And there was a traditional Sunday-school child that saw in it only "God's barn," as contrasted with a

“house of God,” which she thought finer. But the longer the church has stood, the more residents have appreciated it and been proud of it as one of the most attractive and characteristic specimens of Berkeley architecture.

One thing the Unitarian congregation have been loath to contemplate—the time when their church must be either enlarged or abandoned. But that day appears to be approaching. Congregations have so grown under the present pastorate that they habitually run over into the Sunday-school room; and the time is near at hand when more ample accommodations must be provided. Plans are already being broached for the future enlargement of the building. One plan contemplates extending the church on the south by a part corresponding to the Sunday-school room on the north. The other, and perhaps better plan, proposes throwing out a transept north and south over the ground now occupied by the minister’s study and the kitchen, and terminating the east end of the church as before, by an apse. It is considered likely that within a year or two more one or the other of these plans will be realized.

At the northern corner of the same block on which the church stands the Unitarians have recently acquired a lot on which to erect the permanent buildings of the Pacific Unitarian School for the Ministry. The lot has a frontage of 234 feet on Dana Street and a depth of 218 feet, and is considered as without doubt the finest location in Berkeley for a divinity school, since it faces the campus at its principal south entrance, and is directly opposite Stiles Hall, where the religious interests of the University center. Plans are already under discussion for a series of buildings to be erected upon this property in due time for the purposes of the school. Details have not yet been worked out; but it may be regarded as certain that all the buildings will be constructed on a single harmonious architectural plan, in which durability, use, fitness, and beauty will be combined to the highest attainable degree, so that these buildings, when completed, shall be a source of pride to the people of Berkeley, as well as to the denomination that will build them. The

scheme contemplates a main building, to contain a public hall, library, offices, and lecture-rooms, besides dormitories, a refectory, a chapel, and a gymnasium, and it is hoped that such provision can be made, that all Unitarian students at the University can have their lodgings, their meals, and the center of their social and religious life in the buildings of the school, somewhat after the manner of one of the colleges at an English university. This ideal helps to suggest the plan for the group of buildings; and it is not unlikely that they will be disposed around the sides of a cloistered court, with the chapel inside, and the entrance from the street to the court through an arched passage. The architectural style will, like that of the church, aim both to express the purpose of the buildings and to be harmonious with the location.

EARL MORSE WILBUR.

“Blessed are the meek; for they shall inherit the earth.” And who are the meek? We think of a meek man as a limp and mild creature who has no capacity to hurt or courage to help. But that is not what the Bible word means. Meekness is not weakness. The book of Numbers says that Moses was the meekest man that ever lived; but one of the first illustrations of his character was in slaying an Egyptian who insulted his people. The meek man of the Bible is simply what we call the gentle man, the man without swagger or arrogance, not self-assertive or forthputting, but honorable and considerate. This is the sense in which it has been said of Jesus that he was the first of gentlemen. Now, these people, the gracious and generous,—not the self-important and ostentatious,—are, according to Jesus, in the end to rule. They are not to get what we call the prizes of life, the social notoriety and position, but they are to have the leadership of their time and its remembrance when they are gone.—*Francis G. Peabody, D. D.*

The source of nearly all the evil and unhappiness of this world is selfishness. We know it, but we still keep on being selfish. We see that the world might be made ideally beautiful if only all people would live unselfish lives, and yet keep on being selfish.—*Minot J. Savage.*

Events.

First Palo Alto Anniversary.

On Friday evening, November 16th, the Unitarian church at Palo Alto celebrated the first anniversary of its organization. More than eighty men and women sat down to a bountiful birthday supper provided by the ladies of the Alliance, and served by student members of the young people's society. The tables were attractively decorated in red and green, and the walls were festooned in the same colors. Cards, with pen-and-ink sketches—the work of some of the young people—showing corners of Stanford and Palo Alto, marked every one's place. Supper was served in a room adjoining the hall where the church worships, so the members were literally at home; indeed, it was a family feast in every sense of the word. It was more; in this season of Thanksgiving, it was a thanksgiving feast, with very real feelings of thanks in the hearts of all who gathered there for their first common meal as a church.

These feelings were voiced, at the end of the supper, in the brief time of speechmaking that followed. Professor Henry D. Gray, president of the board of trustees, who acted as toastmaster, began with an expression of gratitude to Rev. George W. Stone, who not only was instrumental in starting the church, but acted as its minister for practically all of its first year of existence. This was followed by a unanimous vote of the whole company, putting the same heartfelt sentiment into the more formal statement of a resolution. Though Mr. Stone was unable, on account of his work in Sacramento, to respond in person, he sent written greetings, which were read by Professor Gray. Referring humorously to Palo Alto's ambitions—its peculiarly Californian "population fever"—he very seriously counseled the church to keep pace in its plans with whatever growth the town might make, and be always ready for further extension. With hearty encouragement he wrote: "The organization has been completed, the duties assigned each Unitarian patriot; the builder has begun his work, and we may await the outcome with serenity and an assurance of safety and

prosperity. For these blessings we are indebted to the spirit of truth which shows us the path of duty; to the inward spirit of enthusiasm for humanity which inspires us to work and sacrifice."

The first speaker, Professor Karl G. Rendtorff, clerk of the board of trustees, was called upon to give a brief review of the first year's history of the church. He responded happily that since all who heard him had helped make that history, there was little for him to tell; yet he wondered whether all realized how rapid strides had been made in this brief period, and at all events he knew that a short summary would recall many pleasant reminiscences of unselfish acts, kind thoughts, and high aspirations. "Yes," continued Professor Rendtorff, "if our venture had been a failure, I for one would say that all was not in vain, for there is a certain satisfaction that nothing else can give in putting your whole heart and soul into the building of a new thing, especially an undertaking like this, from which all motives of selfishness and personal gain are excluded."

He then traced, by recounting landmarks on the way, the history of the year, from Mr. Stone's first talks about a church in the summer of 1905 to the ordination of the minister last month. He spoke of the fear that lingered in the minds of the older workers, who remembered two earlier unsuccessful attempts, but all entered heartily in with a "do or die" determination that was quite heroic. All felt the importance of what was taking place, when on November 12, 1905, the church was definitely organized.

"Then," continued the speaker, "came the Women's Alliance. There is something about the Alliance that to most of us men is awe-inspiring and a little uncanny. Not that we think there is anything evil about it,—our own wives are members,—but we never see them do anything and yet there always seems to be something done. We look upon it somewhat as the average man did upon the automobile a few years ago: we saw it run, but didn't see what made it do so. And so with the Alliance. We never saw the ladies at work, and yet, when the fair came, there were dozens and dozens of pretty things

that busy hands had produced, and those same hands turned over to us at the close of the evening \$150 to be used towards buying the lot."

The speaker touched on the organization of the young people and the Sunday-school; of the visit of President Eliot of the A. U. A., which put the members in such close contact with the larger body, and of the rejoicing when, during the winter, the final payment on the lot was made. Then came the plans for building, rudely interrupted by the earthquake. But even then the church was not forgotten. A meeting being planned for the first Sunday after the earthquake at one of the homes, the speaker went to attend it. But no one else came, and so, hurrying back to the relief headquarters, there he found the members of the congregation sewing, cooking, waiting on table. There was no time for Sunday services.

And then came the final landmark in the year's course, the ordination of Mr. Snow as minister, which marked the day when the society at Palo Alto took its proper place among the other Unitarian churches on the coast. "We are now no longer a mission," said the speaker in conclusion, "no longer an experimental station, but a church."

Professor Gray next called on Mrs. E. B. Kitchen, president of the Women's Alliance, who in a brief talk outlined the work of the ladies since their organization, which by a few days antedated that of the church. Mr. H. Peters, president of the Unity Club, then spoke of the doings pleasant and useful of that body of young people during the year. Mrs. Rendtorff, superintendent of the Sunday-school, in a paper of more than local interest (which may be found elsewhere in these columns), reported for her department of the church activities.

At the end, the minister spoke a final word on the future of the church. As a member of the building committee, he spoke particularly of the new house of worship, ground for which had been broken only a few days before. But it was not of the architecture, furnishings, or surroundings of the building that he spoke; for it is, as he said, to be the church's home, and, like all homes, it is not these external matters, but the at-

mosphere, that will give it charm. This atmosphere, he declared, is made by the people alone. It is they who will give it a character of its own,—vital and enthusiastic, or cold and unfeeling, or stiff and repellent, or reposeful and inviting to worship. "The laborers may dig us a cellar," continued the speaker, "the carpenters may make us a roof and a frame, the architect may plan us a pulpit and chancel to add beauty and dignity within, but in the end it is we who will make our church. The furnace-man will give us a heater, and connect it with pipes and registers, but we will give the warmth, from glowing, zealous hearts. The electricians and glaziers will furnish means to overcome darkness, but it is we who must give the light, and find it in our eager, reverent search for truth."

Describing two churches that he knew, wonderfully complete and beautifully finished in each detail, which yet lacked the atmosphere of which he spoke, the minister called upon the people never to let their church be finished,—to have it always waiting for another brick, another stone, another roof, another wall, and to be always looking for it,—a church bursting its walls for sheer life. "Such a church will not be perfect," he said in conclusion, "either in architecture or in atmosphere, but it will be alive: and its imperfection will be its glory. Let us regard our church never as completed, but as always just begun."



The Relief Work of the Berkeley Church.

[At the annual meeting of the Berkeley church, held November 9th, the report of the relief work, presented by Mrs. Katharine A. Hathaway, was deemed of such deep and general interest as to deserve preservation in print. The report is therefore given here as a significant part of the history of an eventful year.—Ed.]

Each added year brings to us individually or collectively new experiences and new work, and the last few months have laid at our feet a duty as imperative as it was trying. With the unparalleled misery which the never-to-be-forgotten tragedy of April 18th precipitated upon so many thousands, every man and woman among us, and every

organization as well, realized that they must assist in bearing the burden thrust upon the generous people of Berkeley. How to do so most effectually was the question; and this was most quickly solved by us by our throwing open the doors of the church to provide shelter for those that sought shelter here from the horrors of the earthquake and the fury of the flames. When this necessity no longer existed, the Women's Auxiliary quickly stepped to the front, and after conferring with the officers of the Town and Gown Club, agreed upon concerted action with that club, which had already opened its doors for the reception of old garments and the making of new ones. Within thirty-six hours after the earthquake a considerable amount of comfortable clothing had been sent to the rooms, materials for all kinds of underwear were purchased, and two sewing-machines hired. Thus equipped, we opened the first organized station in Berkeley.

The generosity of Mr. William R. Hearst enabled us to work on a larger scale than we otherwise could have done. Upon learning of the disaster he had immediately dispatched a carload of dress materials and eighty sewing-machines to facilitate the relief work, and about thirty pieces of goods and three machines were apportioned to the Club.

Mrs. Heilbron had received from the Chamber of Commerce of Seattle \$500, and from other friends \$100, to be used at her discretion. The Rev. George W. Stone, field secretary of the American Unitarian Association, gave us \$150 from the fund sent by the Association, and with it his cordial sympathy. From individuals we received \$30, and we were voted \$80 from the Club treasury. A capable dressmaker, made penniless by the fire, was placed in charge at a salary of \$1.50 a day, her duty being to cut and fit the garments and have general supervision over the work. Two assistants were employed at \$1 a day, and occasional workers as needed were paid twenty cents an hour. Our work was varied. Some of our members joined the city relief corps and found homes for the unfortunates; others associated themselves with the Red Cross and watched by the sick and distressed

through long days and weary nights; while those whose maternal ear caught the cry of children fashioned tiny garments for the little strangers born to a baptism of fire.

Many solicited and obtained supplies of all kinds for the maternity hospital. Two efficient workers, well versed in household economies, took charge of the kitchen at the emergency hospital. Another with rare discrimination superintended the investigation of cases and furnished an authentic list to help guard against impostors. A few cases were established in rooms; others able to become self-supporting were transported to permanent homes in different parts of the country. One whole family, consisting of a despairing mother and five boys, ranging from fourteen down, was kept together, established in a tenement, and helped to self-support, until friends at the East, hearing of their condition, sent for them to come where they could be better cared for.

But there was still left a band of workers who day after day and week after week went to the rooms and plied the needle, and with kind words and tender tones inspired the poor, dejected creatures who came to us, with fresh hope and courage with which to meet the privations of the time. And thus our work was maintained until early in August as a relief center conducted in accordance with business methods; and the results show that our organization has truly stood for "the charities that soothe and heal and bless."

In all our work we were greatly assisted by the Rev. F. L. Hosmer, who visited many of the applicants for us, and whose tender sympathy for the unfortunates, always tempered by cool judgment and keen discernment, insured us against imposition.

During the three months we cut, made, and gave away 504 garments, 220 contributed garments; new underwear, 62; made from Hearst Hall materials and returned to that place, 68, making a total of 904; and this at an expense of \$650, with \$250 still in hand. We laid aside the work with a most satisfactory retrospect, with a haunting sorrow for the misery that had come before us, but gratitude in our ability to have relieved

it to some extent, with a heartfelt wish for a speedy lift in the shadow that hangs over our stricken city and its people, and a hope that all hearts may be made happier by returning peace and prosperity.



What San Francisco Children are Thankful for.

On the Sunday before Thanksgiving the Pilgrim Sunday-School of the First Church in San Francisco covered the rostrum of its meeting-room with tokens of harvest,—rosy apples, golden pumpkins, plain Irish potatoes, pointed carrots, cranberries, and other good things, for the children of the Maude Ballington Booth Home. The contributions were "to pay for the turkey," and an authentic portrait of the national bird dignified the blackboard, where usually a golden text and questions on the lesson stand written. The children brought nine dollars and ninety-six cents, and for the love of ninety and nine someone added three pennies more.

The superintendent asked each pupil and teacher in the main school to write the five things for which he was most thankful. On studying over the results of this Thanksgiving election with him, the Superintendent's wife remarked, "Well, what would they have written about if there had not been an earthquake!" But the "statistics" reveal only one sixth of the votes in thankfulness for what the earthquake and fire had not destroyed. Nevertheless, that sixth is more interesting than the other five sixths.

The children are thankful for very specific blessings, though three voted for "happiness" and one for "plenty." The eight blessings that received the highest number of votes were, in order of popularity, as follows: Home, life and health, food, clothing, mother and father, friends, "that my life was spared," and "that the orphans will have a good Thanksgiving dinner."

One concise paper reads: "Happiness, health, a good home, protection, plenty." A child of the temple writes: "I am thankful that I have a Sunday-school to go to." One frank little materialist says: "I am thankful that I have good

clothes," and "I am thankful for a good Thanksgiving dinner," but his fifth vote is, "I am thankful that I have a mother." And a girl writes: "I am glad I am not an orphan."

Here are a few thankfulnesses that carry us back to April 18th: "I am thankful that we have some of the city left."—"That this church was not burned."—"For to have a house to live in and not a tent."—"That my house did not fall down."—"That my father's business was not destroyed by the fire-(insurance company)." It is a girl who says: "Most thankful that I was away when the earthquake came,"—"that I got promoted," and "that I went to Japan and China"; but her first vote of thanks is "for my mother and father."

These two, however, are the votes of boys: "I am thankful (1) that our house was not burned; (2) that our lives were spared; (3) that all of our city was not burned; (4) that the stores are going down-town; (5) that our water front was saved." And this is the other: "(1) Thankful was not killed in recent accident; (2) thankful parents are living; (3) thankful have home since fire; (4) thankful that still have dog; (5) thankful cousin was not killed in earthquake."

All things considered, the Sunday-school is making satisfactory progress toward its B. Q. state of health. From April 18th to September the school was discontinued. On the first Sunday, visitors included, only twenty-one were to be seen. The faithfulness of the teachers, however, and of old friends of the school, who each Sunday bring a few new pupils, is beginning to show.

Miss Jean McEwen has been encouraged by the attendance in the primary department, both of pupils and visitors. Mr. James W. Scott, a young lawyer, is leading what remains of the Junior Church. About fifteen of the Junior Church are now attendants of the church proper, and this way of losing members is true success. Several members of the main school will graduate at Christmas, and with this re-inforcement the Junior Church will remind its friends of old times. Mr. Ruess, who until June was minister of the Alameda church, and since then has represented

the Unitarian Association in the work of the Relief Corporation, his services having been offered to the Associated Charities, has for a second time become superintendent in charge of the main school.

On Rally Sunday, the first in November, the attendance reached seventy-five. Mr. Murdock, honorary superintendent, told in his own good way of "The Children of the Bible," and Mr. Leavitt, in a simple and interesting manner, told the story of evolution, and described the kind of man it promises in the future golden age. The attendance on Thanksgiving Sunday had reached eighty-five. There is plenty of growing, let us hope with few growing pains, between this attendance and that on Thanksgiving Sunday in 1905 and 1907.



Alpha.

In ancient Greece the golden fleece
Was sought by Jason bold,
While Plato taught the newer thought
Of philosophic mould.

Praxiteles a goddess frees
From any marble block,
While Homer sings of wars and things
And glorifies his flock.

But here none beneath the sun
With Cadmus can compare.
He leads them all, both great and small,
And he the palm must bear.

He paved the way, that happy day
When letters home be brought,
To give each age on printed page,
Whatever man has caught.

His sixteen marks were quickening sparks,
That set the world aflame;
And quite the first that blazing burst
Was Alpha—peerless name.

It took the lead in word and deed,
And holds it to this day.
The brightest star that beams afar
Is Alpha—last to stay.

To lead the way, by night and day,
The pace of all to set;
What joy! O God, what luck you had,
To win the alphabet.

Charles A. Murdock.

He—My darling, I am in the seventh heaven. *She* (drawing sharply away)—Oh, you wretch; then you've been deceiving me! You've been in love six times before!

Additional Gift to Pacific Unitarian School for the Ministry.

All interested Unitarians, particularly those living on the Pacific Coast, will rejoice in the bestowal of another handsome gift to the Divinity School at Berkeley, under the charge of Dean Wilbur. About the middle of November the announcement was made that it had received from Mr. and Mrs. Francis Cutting, of Oakland, a very desirable site for its final home. It is situated at Dana Street and Alston Way, and is valued at \$40,000.

The land adjoins the University campus, is in the heart of the town, and is rated as among the cheapest pieces of vacant property in Berkeley. The lot is 234x218. It is proposed to erect three buildings on the land for seminary purposes, according to plans now under consideration. The seminary authorities plan to utilize the advantages of proximity to the University, and the new site is expected to aid materially in the work of educating Unitarian ministers. G. H. McGrew, recently of the University, is to be professor of Greek in the seminary, while Rev. E. M. Wilbur will be dean.

The seminary has had its seat in Oakland for some time, but plans were made last year for its removal to Berkeley, and with the aid of Mr. and Mrs. Cutting the Sigma Nu fraternity house on Bancroft Way, adjoining the Unitarian Church, was purchased. The seminary was to be established here. The new arrangement whereby the school buildings will stand on a site especially purchased for the purpose, is expected to be more satisfactory. The Sigma Nu house, supposedly, will be utilized for income purposes.

The school was long the dream of those feeling a deep interest in the Unitarian ministry, but it was not seen how it could be established and sustained. But two men and their wives did what the whole denomination seemed powerless to accomplish. Mr. and Mrs. Francis Cutting and Mr. and Mrs. Horace Davis joined in establishing the school and guaranteeing a fund for its maintenance. A rep-

representative board of directors has been selected, and it has taken its place among the valuable adjuncts of the cause of liberal religion.



The New Headquarters.

From a letter written by Mrs. Prescott Keyes, chairman of Committee on Appeals, dated October 22d: "The Board decided to place the appeal for Headquarters at San Francisco before the Branches in *Word and Work* hoping for a cordial and prompt response from the Branches, but not naming a definite sum or placing it upon the regular list of Appeals."

From November *Word and Work*: The executive board indorses the appeal for raising a fund for headquarters in San Francisco. At present the pastor's study in the First Church is used as temporary headquarters, but as the room is also occupied by the various organizations of the church and relief committees, this arrangement cannot be continued permanently. Moreover, the work cannot be so effectually done as in some place where every church is on an equal footing and where permanent conveniences can be established. Almost every other need has been in some measure cared for, and among the many demands this cannot receive much local help, therefore the offerings of the Alliance will be most welcome. No amount is specified, but if each Branch contributes something at once there will be a fund in readiness to furnish a headquarters when the suitable place is secured.

Contributions should be sent to Mrs. George W. Stone, Vice-President for the Pacific Coast, 2614 Warring Street, Berkeley, California.

We remember the temptations that are before us, when passion from within is allied with opportunity from without, and that we have so often therein gone astray; and we pray thee that the spirit of religion may be so strong within us that it shall enable us to overcome evil, and prove ourselves stronger from every trial. Amen.—*Theodore Parker*.

Summer Outing of the Boys and Girls Aid Society.

By George C. Turner.

On Friday afternoon, the 8th of June last, a little company of about one hundred boys might have been seen picking their way through the burned district of San Francisco to the Ferry Depot, where they embarked for their annual summer outing and working expedition.

The camping-ground on the ranch of Mrs. Laura E. Barlow had been put in good order and equipped with sixteen tents of various sizes, from large ones for the boys and twelve smaller ones for the officers and employees of the Society. The boys' tents were all provided with wooden floors of redwood, on which were arranged comfortable beds of straw covered with burlap. Each boy was given two pairs of blankets and a pillow, which after a good supper all were glad to use, and were soon sleeping as only tired boys can sleep.

The next morning disclosed a well-laid-out camp, fully equipped for the summer's work. The kitchen was provided with two ranges, and was presided over by one who knew how to serve appetizing meals. A well-stocked storeroom adjoined the kitchen and furnished the materials for the aforementioned meals.

The laundryman found a new washing-machine and a well-constructed furnace for heating his water for washing the clothes required by the large party. A mending-room, provided with a sewing-machine, was in charge of the matron and her assistant. Here the clothing was sorted, repaired, and marked, and distributed weekly.

Canopies over the dining-tables made a comfortable shade at midday and added much to our enjoyment.

Last but not least, a large space had been set aside for a playground, and was used with regularity on Saturday of each week. Baseball suits for two nines had been made before leaving for camp, and a full equipment of balls, nits, and accessories secured, and many match games were played during the summer. Basketball, tennis, quoits, and nine-pins afforded recreation to others of the boys, and gardening occupied a portion of the time of all the boys.

During the month of June, when the picking of Logan-berries and raspberries was light, many half-days were given over to recreation, thus affording a real vacation after the school work of the winter and spring. This playtime came to a fitting end in a Fourth of July celebration and picnic at Graton Park, a splendid grove of pine and other trees located a short distance from the camp. Here the boys gave an exhibition drill and participated in athletic games and races.

On the 5th of July we commenced picking blackberries, and by the middle of the month had all we could do to keep the ripe berries picked. The company of boys was divided into three working parties of about thirty-five each, and each squad was in charge of an overseer. Thoroughness characterized the work of the boys this season, and our work gave general satisfaction.

For their consecutive work in July the picking of blackberries averaged eight thousand trays per week, and the total for the season was 40,464½ trays. The banner day was July 18th, with a record of 2,378½ trays and a total picking on the Barlow ranch of six and a half tons of blackberries, the largest day's picking in the history of the ranch. As the blackberries began to fall off, came a demand for prune-pickers, and the boys were sent out in small squads, sometimes as many as ten parties in a day, to gather and help dip and spread prunes. One party of ten, in charge of Mr. Herbert W. Lewis, our late Superintendent, and now trustee of the Society, went to the Santa Clara Valley, where their services were in demand and were very much appreciated. The canneries at Sebastopol and Graton were short of help and were very glad to have the services of the boys. Then came hop-picking, and our boys picked 112,660 pounds of hops in two hopyards.

Altogether we worked for twenty-eight different growers, located in the Green Valley, between Sebastopol and Forestville, frequently traveling to our work on the electric railway, at the expense of the grower.

The summer's work may be summarized as follows: Logan-berries, 2,478 trays; raspberries, 1,480½; mammoth

berries, 1,751; blackberries, 40,464½; prunes, 11,362 boxes; number of days labor, 120; and our \$500 earned in the canneries. The gross earnings were \$4,471.92, of which \$2,922.29 has been distributed among 129 boys, who were members of the party for a longer or shorter period of time.

We are at present engaged in the work of disbursing these earnings and piloting them into right channels,—for boys not only need but are entitled to advice in spending money. This we are doing to the best of our ability.

Thus far about seventy-five boys have invested in outfits of clothes, shoes, hats, linen, and neckwear,—good substantial garments that they will use on Sundays and have in readiness for the long-looked-for day when they will be dismissed to their own homes or approved homes secured by the Children's Agency.

Sixty-eight boys have laid aside money for dentistry in sums of from one to twenty dollars, aggregating the sum of \$269.81. This work is now being done by our dentist, four or five boys going to his office every afternoon after school is dismissed. No better use could be made of their money than this, for it will save many teeth which if not treated just now would in a few months or years have to come out.

Twenty-five boys have deposited in the Security Savings Bank of San Francisco amounts ranging from three to thirty dollars, aggregating \$363.44, some opening new accounts, others adding to their last year's deposit. I believe that our boys now have over \$500 deposited in this bank. If any better means can be devised of inculcating habits of thrift and teaching the value of money, we will be glad to hear of it. Many of the boys had the satisfaction of seeing interest credited in their books on last year's deposits. May these youthful capitalists continue in this course and grow up to be real business men and (who may tell?) perhaps the capitalists of the future!

Forty boys gave the bulk of their earnings, amounting to over eight hundred dollars, to their parents, many of whom had lost their homes in the fire and were sorely in need of it. This money cer-

tainly went in a good cause and has to some extent helped in the rehabilitation of San Francisco. The pride and pleasure shown by the boys in handing their earnings to mothers was good to witness, and assuredly the boys are better for having been enabled to help in establishing the new home.

One boy voluntarily used the greater part of his earnings in paying some debts contracted before he came to us, and two boys paid for eye-glasses, which they had needed for a long time and which they will value tenfold more than if they had been given to them.

Thus we have endeavored to have the money earned during the summer in the berry-field wisely and judiciously expended in channels which it would do the most good and exert the greatest reflex action on the character of the boys.

We feel grateful for the phenomenal success of the summer's work,—for the outing was rich in results, which cannot be measured in dollars and cents. A fine spirit of contentment and appreciation pervaded the entire company, and is a rich reward for the money and labor spent in the organization and maintenance of the camp.



Selected

The Real Jesus.

By Burt Estes Howard.

Why should there be this frantic desire to drape the simple figure of Jesus in the finery of churchly mode? Why should there be these patronizing attempts to accredit him to men by a tradition of an unnatural birth, by an appeal to his apparent fulfillment of an ancient story, or by overlaying the record of a true, sweet life with tales of miracle and wonder-working? These things are all beside the question. The greatness of Jesus was within him. He needed no irrational dogma of immaculate conception to win him a place among the priests and kings of earth. It was his by the divine right of the mind and spirit that were in him.

Whatever controversy there may have been, or may be, to-day, over the speculations and theories of men concerning the Nazarene, there can be no contro-

versy over the soul of the man. He looms up in the midst of life as one of its great leaders, great not because of the dogmatic deliverances of courts and councils, nor yet because of Bibles or creeds, but because of the vital impact of the spirit that was in him.

It is Jesus that the world would like to see, not the patchwork Christ which ecclesiastics have fashioned and set forth as a substitute for him. Take off the drapery and millinery in which the church has insisted on parading him before men, release him from the theological museums in which they have tried to coop him, let the world see him in all the simple majesty of his human soul, bone of our bone and flesh of our flesh, conquering evil by the sheer might of his profound faith in the dignity and worth of human life, and men will crowd after him, because he will be to them an inspiration and a hope.

Men are not hostile to Jesus, though they repudiate the theories of the Scribes. The world at large believes in him, though it does not believe the system of theology which has fenced him away from our common life. It will accept him as a great moral fact, though it will reject all attempts to speculate on that fact. Give men the vision that they want—the vision of a great, sympathetic human heart, on fire with love and quivering with life, the vision of one whose aim and agony of effort were to make the world better and who believed steadfastly in human possibility—give men a glimpse of the most winsome personality that ever walked the dusty highways of our common life, and they will follow him as eagerly as did the throngs in Galilee and Judea.

Jesus has been preached for ages and yet he is not known, because men have not been permitted to see the real Jesus of Nazareth, but only a tattered figment of a debased theology. Over and over again have they come to the church with the cry of the ancient Greeks: "Sirs! We would see Jesus." And they have been fed with the Nicene creed and the husks of philosophy! The time has come to state plainly and emphatically that Jesus, as recent New Testament criticism is enabling us to see him, does not belong to the orthodox churches. "Nothing is so characteristic of these churches," as

one has well remarked, "as the claim that they own Jesus. They are constantly defending him, and claim to say who have a right to preach him. Now if anything is clear from the recent study of the New Testament, it is that none of the characteristic ideas of orthodoxy came from Jesus. The orthodox dogma of the person of Christ came from Greek philosophy. Its genesis and historical development have been traced again and again. The orthodox dogma of man as a being totally depraved came from St. Augustine, and the orthodox doctrine of the atonement from St. Anselm.

Jesus belongs rather to those who speak of the worth and dignity of human nature, of an indwelling divine power in the soul, of the unlimited possibilities of the individual and the race, of the natural divine sonship of every man, woman and child, of the essential soundness of human nature; of faith in the soul; of salvation as mental and moral health through education, culture, enlightenment, training; of God himself as the indwelling Life and Love, and of the divine love as hinted in the human. . . . No wonder that the orthodox theologian, in order to get his gospel that disparages man and exaggerates his sin, has to belittle the gospels which give these sublime hints of Jesus, preferring the Christ of the Epistles to the Teacher of Galilee."

For centuries the church has stood in the world and called unto men to "Come to Jesus and be saved!" It is the summons of a man-made priesthood in the interest of a man-made Christ. The spirit of innate selfishness in it all is not obscured by the veneer of piety that is laid over it. It is an appeal to the worst instincts of a man in the thin disguise of religion. The cry of the ages is not to come to Jesus and be saved, but to come with Jesus and be saviors of the world—saviors of the world from oppression, and violence, and wrong, and misery.

An English daily had the following advertisement: "Wanted—A gentleman to undertake the sale of a patent medicine. The advertiser guarantees it will be profitable to the undertaker."—*Christian Register*.

Counsels of Insincerity.

The letter of the Rev. Algernon Crapsey, announcing his acceptance of the decision that puts him outside the pale of the Protestant Episcopal Church supplies a curious example of clerical reasoning. Mr. Crapsey finds himself unable to believe in certain miracles which are part of the creed of that church. He had reconciled his continuance in the church to his conscience by a casuistical quibble on words which gave the dogmas a wholly different significance from their plain and obvious meaning. For instance, he writes: "If I am to hold the creed at all I must give to certain, if not all, of its articles a spiritual rather than a literally physical interpretation. When I say of Jesus that he ascended into heaven, I do not mean, and cannot mean, that with his physical body of flesh, blood and bones he floated into space and has for two thousand years been existing somewhere in the sky in that physical body of flesh, blood and bones. Such an existence would seem to me not glorious but horrible, and such a conception is to me not only unbelievable, it is unthinkable. What I do mean by this phrase is that Jesus, having accomplished his work in the flesh, ascended into the higher life of the spirit."

We are not concerned with the truth or falsity of Mr. Crapsey's beliefs, but it must be obvious that the decision of the ecclesiastical court suspending him from the ministry was right and just. A clergyman professing a creed has not the right to wrest words from their plain meaning, and he lays himself open to the charge of insincerity when he does so.

In this regard Mr. Crapsey gives the astonishing counsel to "the hundreds of clergymen and thousands of laymen who have reached the same conclusions" as he has, to stay where they are in the church. If there are such, their place is with Mr. Crapsey outside the church. He is even more absurd when he says: "When the great tribunal of free thought has decided this contention the men who administer the church on earth will conform to this decision." Where there is a definite creed written in plain and unmistakable language, free thought

has no place, and those who want to stay in the church must keep within the four corners of that creed.

We do not greatly favor the industry of the heresy-hunter, but we have more respect for that function than for the counsels of insincerity given by Mr. Crapsey.—*San Francisco Call*.

Cardinal Gibbons on Women's Clubs.

Here is another blow for the women; this time from the venerable Cardinal Gibbons. In a recent interview the cardinal was asked:

"Do you believe in the higher education of women, so much talked of and so strenuously pursued in this generation, your eminence?"

His answer came promptly: "Overdone, madam, very much overdone. I believe in the education and cultivation of women, but too much education of the head is apt to cool the heart. The cultivation of the soul is too often neglected in the pursuit of the so-called 'higher education' of women. The head, the heart, and the body should all be educated together, then they grow and develop equally."

"What do you think of the many societies and club organizations which attract women so largely just now?"

"A society like the Daughters of the American Revolution I heartily approve of, for it tends to foster patriotism and keep it alive. But other clubs of all kinds for women I strongly disapprove of. They tend to lure a woman from her home. Woman is the queen of her empire, and that empire is her home. If she is frequently absent, as she must be to attend the duties or pleasures of her clubs, the atmosphere of her home grows cold. Her husband grows apart from her and she from him. Her children are weaned away from her and they grow up without intimate acquaintance on either side. Public sentiment does not permit our President to absent himself from the country, for this is his domain. We need him here. It is just so with woman and her home. It needs her almost constant presence, and she needs it."

"Mr. Dooley" on "The Christmas Spirit."

"Mr. Dooley" writes on "The Christmas Spirit" in *The American Magazine* for December. Following is a brief extract: "Chris'mas comes but wanst a year, an' they ain't amny other time like it. All th' rest iv th' year, fish days an' feast days, holy days an' unholy days, all th' wurruld is in a clinch. A gran' rasslin' match is goin' on in ivry corner iv th' civylized wurruld. We're all in a tangle, fightin', quarrelin', robbin', plundhrin', or murdhrin', accordin' to our tastes. I thrust no man. No, I won't go that far. I'll say I pretind ivry man is honest, an' I believe none iv thim ar-re. In that way I keep me frinds an' save me money. Nobody thrusts me. Down th' stairs, through th' kitchen, an' into th' parlor we go, all over th' house, sthrikin' high or low, no holds barred, no blows foul. It's what Hogan calls th' stbruggle f'r existence, an' it'll always go on while there's a dollar in th' wurruld, a woman, or a ribbon to wear in our coats. We've f'rgotten ivrything else but poundin' th' man undher us, or kneecin' th' man on top iv us, whin suddenly we hear a voice: 'Gintlemen, gintlemen, not before th' childher.' An' we get up an' brush th' dust off our clothes an' shake hands, pretindin' it was all fun. Th' kids have come in.

"That's what Chris'mas is for, Hin-nissy. But f'r that wan twinty-four hours, whin there's a white flag up, an' th' worst inimy I have, or th' worst frind, cud come within stone's throw iv me without fear, we'd die iv exhaustion."

Paul Elder & Company have issued "The Altogether New Cynic's Calendar of Revised Wisdom for 1907." The same three jesters collaborate, although the lady wearer of the cap and bells bears an expanded and hyphenated name. Considering how many turns have been exhausted, it is remarkable how many more can be made. Some of them are evidence of hard work and some show happy inspiration. "Too many looks spoil the cloth" is a good one on the clergy. "Better a live doggerel than a dead sonnet" is perhaps true. "Never give up from the ship" is too often impossible.

Notes From the Field.

OAKLAND.—The members of the Women's Alliance of the First Unitarian Church are to continue their zigzag journeys until springtime, as their popularity continues to increase. The majority of the members have traveled in America and the islands of the sea, as well as abroad, quite extensively, and so are enabled to give rich and varied personal experiences. The old Missions and landmarks of California, the story of finding gold in California and the coming of the gold-seekers, with a real spicy romance founded on facts connected with a famous gold mine, an original story and a trip to Alaska, and the California poets, have formed a most interesting zigzag group.

SANTA ROSA.—Mr. Warren E. Tryon preached his farewell sermon November 25th to an attentive congregation.

Friday evening, November 23d, a farewell reception was tendered to Mr. and Mrs. Tryon. A large gathering was present, representing not only church members but many friends outside the church, and a pleasant evening was spent together.

The Starr King Club held a regular meeting November 1st. Tennyson's poem, "Locksley Hall," was the subject for the evening. It was read in sections, and at the close several members took part in the debate as to whether pessimism or optimism was dominant in the poem. A social hour followed.

SAN FRANCISCO—FIRST CHURCH.—Quite fair congregations have gathered during the past month, but it is noticeable that many of the familiar faces are absent, their places being supplied by newcomers and strangers. Not infrequently the old stand-bys come from Berkeley or elsewhere to testify to their loyalty to the church and to their final purpose of returning when they can.

On November 26th Mr. Leavitt exchanged with Rev. Sydney B. Snow, of Palo Alto, who made a distinctly favorable impression. His sermon touched the reality of our belief in God as manifested by our conduct and our actual reliance on him, and it stirred his hearers by its deep religious feeling and simple sincerity.

The Society for Christian Work held

its annual sale at the conclusion of its monthly meeting on December 11th. As usual, it hit a rainy day, but it takes more than the worst of weather to dampen the ardor of these earnest workers.

The results of the sale were satisfactory: the few remaining articles will be on sale on the afternoon of December 17th.

The Sunday-school is preparing a simple Christmas entertainment, proportioned to its modest size and existing conditions.

The Channing Auxiliary pursues its even tenor, furnishing high-grade instruction and entertainments and cultivating the social virtues. On Monday, November 12th, Rev. Bradford Leavitt gave an interesting report of the relief work in San Francisco; and on the 26th Mrs. Newton Tharp entertained the audience with excellent dramatic readings.

ALAMEDA.—The successful reorganization of the church under the now well-established administration of Mr. Reed was celebrated by a vesper tea after the special five-o'clock service on Sunday October 21st. An excellent program of music had the chief place: Mr. Reed spoke informally for a modest few moments on the place in the community which our Unitarian Society should fill. Later the members of the congregation and their friends spent a pleasant half hour in Dolson Hall, our Sunday-school room, where the ladies served supper. The plan is so good that we expect to have such gatherings at frequent intervals.

Unity Circle is proceeding quietly but prosperously. The ladies have decided not to give any large entertainment this year, but are devoting themselves to the assistance of certain private charities. In November an industrial meeting was held, spent chiefly in sewing, with luncheon in the gymnasium.

Mr. George Dickie is continuing his efficient work as leader of the Junior Church. The young people are planning a dance for the holidays, to be held in the gymnasium.

The Unitarian Club of Alameda celebrated the tenth anniversary of the founding with a reception in the church on the evening of November 20th. The

occasion was delightful in every way, made so by the cordiality of the members, and by the singing of Mr. McKenzie Gordon.



Good Books.

THE SHEPHERD'S QUESTION. By Burt Estes Howard. 80 cents net.

Another Californian is honored by a book beautifully printed and bound, and the matter matches the manner. The language is rhythmic,—prose trembling on the verge of poetry,—and voicing deep religious feeling and trust, associated with keen intellectual insight and a spirit finely prophetic. The idea of immortality has rarely been more satisfactorily presented. As a sample of the terse and beautiful English, turn to the selection from this book that adorns our cover.

FATHER TAYLOR. By Robert Collyer. 80 cents net.

If there is any one fitted by sympathy, affection, and appreciation to write the story of Boston's great character of the last generation it is big-hearted Robert Collyer. He is enough like Taylor to understand him, and he is broad enough to judge him justly. It is evident he enjoys his task, and he revels in the wealth of good stories that cluster around the name of this remarkable man—so witty, so earnest, so broad. Many preachers might profit by the incident related of a rough sailor in a foreign port who said to the chaplain: "You seems to be a good old chap who knows what 's what; so I will tell you what I like along o' preachin'. When a man is a-preachin' at me I want him to take some 'at hot out of his heart and shove it into mine,—that 's what I calls preachin'."

The American Unitarian Association is fully justifying the wisdom of its undertaking to publish books that morally uplift. An attractive book is a most efficient preacher, and enjoys some advantages denied to the ordained minister. Its possible congregation is numberless, and it may go to the ends of the earth to meet a kindred spirit. A living preacher must ever renew his word, and is never expected to repeat. He must be inexhaustible, and is expected to please hearers of diverse and opposite tastes. He must be scholarly and eloquent, with a clear mind and a yearning heart, and these all go for naught if he neglects to call or seems to be partial to any of his flock.

Your book-preacher finds his place on table or shelves and calmly says, "Take me or leave me." In these latter days he is so attractive that he almost compels attention and companionship. The late publications issuing from 25 Beacon Street are remarkably well dressed, exemplifying a high standard in the art of bookmaking, and then they are modest and inviting. One is never tempted to chuck an Amazon under the chin; it is the dainty little woman that gets petted. There is something

a little appalling about a thick book. Its portliness is almost repulsive, but a little book that can be read at a sitting, if it be pleasing to the sight, gets itself read with little difficulty. Another advantage of small size is corresponding inexpensiveness. Some things are valued in proportion to their cost, but books are exempt from such appraisal. We can do no better service to those of our readers who would at this season like to bestow a simple gift on their appreciative friends than to give some hint of the character of a few of the recent books, all of which may be ordered from our Headquarters, at Geary and Franklin streets.

FOUR AMERICAN LEADERS. By President Charles W. Eliot. 80 cents net.

Biography of representative men is valuable reading, and when as sane a judge as the President of Harvard writes of four such really great Americans as Franklin, Washington, Channing, and Emerson, there will be many who will be interested and profited by reading his essays. If one wants the facts in full, he will go to the recognized authorities, but in these brief glimpses, confessedly partial presentations, one gets a fine bird's-eye view, and gains the essential characteristics of these foremost leaders.

LIFE'S ENTHUSIASMS. By President David Starr Jordan. 80 cents net.

Dr. Jordan at his best, and a charmingly beautiful book. As a text for this lay sermon, the preacher takes an extract from a French novel: "My son, we should lay up a stoek of absurd enthusiasms in our going, or else we shall reach the end of our journey with an empty heart, for we lose a great many of them by the way." It is a call "to do things because we love them, and to love things because we do them, to keep the eyes open, the heart warm, and the pulse swift, as we move across the field of life."

It abounds with joy and humor and wisdom. Incidentally, many excellent selections of poetry are given, and it closes with a fine reference to the great calamity which is at once the glory and the gloom of our beloved city.

CAP'N CHADWICK. By John White Chadwick. 60 cents net.

This is the third volume of an interesting series of "True American Types," to which President Eliot contributed "John Gilley," and Robert Collyer told the story of "Augustus Conant." Our lamented poet-preacher, John White Chadwick, in a spirit of loving appreciation, tells of the simple life of his father—Marblehead skipper and shoemaker. It is full of helpfulness to trace the life of courageous honor, the struggle with poverty, the straightforward pursuit of duty, the quiet steadfastness that make so little noise, but yield such strength and richness of character.

Sparks.

She—What interested you most in your travels, major? *Major*—Well, the mummy of a queen I saw in Egypt. It's wonderful how they could make a woman dry up and stay that way.—*Philadelphia Inquirer*.

The professional humorist was having his shoes shined. "And is your father a bootblack, too?" he asked the boy. "No, sir," replied the bootblack: "my father is a farmer." "Ah!" said the professional humorist, reaching for his notebook. "He believes in making hay while the sun shines."—*Topoka State Journal*.

A well-known Washington architect who has just returned from Boston is chortling over a good joke on that correct and literary city. He says that in the reading-room of one of the most exclusive clubs in the Hub there is a sign which reads, "Only low conversation permitted here."—*Harper's Weekly*.

"I wonder what that Chinaman is doing up so late." "Shirts, I suppose."—*New Orleans Times-Democrat*.

Teacher—Tommy, spell "through."
Tommy—Shall I spell it according to precedent or President?

"I want a business suit now," said Slopay. "I was thinking of something in the way of a small plaid." "And I," replied the tailor "can't help thinking of something in the way of a small check."—*Philadelphia Ledger*.

We're often crossly warned: "Beware, Or else the worm will turn!"
But why a turning worm should scare Is what we've yet to learn.

—*Boston Transcript*.

"I am told, professor, that you have mastered nearly all of the modern languages." "All but two—my wife's when she talks to the baby, and the railroad brakeman's."—*Milwaukee Sentinel*.

NEW BOOKS.

Among the new books are the following published by the American Unitarian Association.

"CAP'N CHADWICK."

By John White Chadwick.

60 cents net; 66 cents by mail.

"LIFE'S ENTHUSIASMS."

By David Starr Jordan.

80 cents net; 88 cents by mail.

"THE SHEPHERD'S QUESTION."

By Burt Estes Howard.

80 cents net; 88 cents by mail.

"THE MESSAGE OF MAN."

By Stanton Coit.

Cloth, 60c; leather, 80c; postage, 5c.

"FOUR AMERICAN LEADERS."

By Charles W. Eliot.

80 cents net; 88 cents by mail.

"FATHER TAYLOR."

By Robert Collyer.

80 cents net; 88 cents by mail.

"DAUGHTERS OF THE PURITANS."

(Illustrated.)

By Seth C. Beach.

\$1.50 net; \$1.60 by mail.

These can be found at the Unitarian Headquarters, corner of Geary and Franklin Streets. Orders for all books will receive prompt attention.

Mary B. Presson.

FREE DISTRIBUTION OF TRACTS

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"Reason in Religion."

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By Frederick B. Mott.

"Living in the Upper Stories."

By Minot J. Savage, D. D.

"A Chivalrous Religion. To Our Young Men and Women."

By Charles F. Dole.

"Unitarian Principles and Doctrines."

By Charles H. Brigham.

"Scriptural Beliefs of Unitarian Christians."

"A Statement of Belief Adopted by the New Hampshire Unitarian Association."

"The Bright Side Out."

By Charles F. Dole.

"Our Common Christianity."

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"Inspiration of the New Testament."

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"Eternal Punishment."

By Thomas Starr King.

"The Day of Judgment."

By Brooke Herford, D. D.

"Why Am I a Unitarian?"

By James Freeman Clarke, D. D.

OUR NATIONAL SOCIETIES.

With headquarters in the building of the American Unitarian Association, 25 Beacon Street, Boston, Mass.

Local offices at 104 East 20th Street, New York City; 175 Dearborn Street, Chicago, Ill.; and Franklin and Geary Streets, San Francisco, Cal.

The American Unitarian Association.

Founded in 1825.

The chief missionary organization of the Unitarian churches of America. It supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting-houses, publishes books, tracts, and devotional works.

Address correspondence to the Secretary, Rev. Charles E. St. John.

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Founded in 1827.

Maintained by the Unitarian churches to promote religious and moral education. Publishes manuals and tracts, issues a Sunday-school paper, holds conventions, carries on a book-room. Branch at 175 Dearborn Street, Chicago.

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Resurgam

The stricken city lifts her head,
With eyes yet dim from flowing tears;
Her heart still throbs with pain unspent,
But hope, triumphant, conquers fears.

With vision calm, she sees her course,
Nor shrinks, though thorny be the way.
Shall human will succumb to fate,
Crushed by the happenings of a day?

The city that we love shall live,
And grow in beauty and in power;
Her loyal sons shall stand erect,
Their chastened courage Heaven's dower.

And when the story shall be told
Of boundless ruin, loss, and dearth,
There shall be said with pride and joy:
"But man survived, and proved his worth."

CHARLES A. MURDOCK.

SAN FRANCISCO
JANUARY, 1907

THE PACIFIC UNITARIAN has a well-established circulation of not less than twelve hundred. The circulation is steadily increasing, both in the Pacific and in the Eastern States. It may be truthfully said that no publication of its class has more intelligent and progressive readers than this. It goes into many homes, and is carefully read by a much greater number of persons than the subscription list indicates.

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THE PACIFIC UNITARIAN

God our Father; man our brother

Vol. XV

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Editorials.

Looking forward to the new year, it must be evident to all that we are facing a time of critical importance in the affairs of man. We are living in a time of such unexampled prosperity that it is alarming many careful observers. Our late Secretary of the Treasury is among those who are almost appalled at the dangers of wealth accumulation. The facts are admitted, but in their application individuals will differ. While the past year has made some progress in the way of more equitable division, through a very considerable increase in the proportion of earnings given to labor, there still remain grave wrongs to right. Some of them have been clearly stated by the President, and the resolute efforts to compel the trusts and the corporations to obey the laws of the land will be jealously watched and in every possible way sustained by all good citizens. One shameful anomaly is the enormous profits of some branches of manufacture and the general employment of underpaid child labor. No nation deserves prosperity that does not protect its children, and one of the first duties of the State is to rigidly enforce all legislation heretofore enacted as to child labor, and to gradually add to its stringency till every child is in school much longer than is now obligatory.

Then, our schools should be resolutely shaken up and out of some of the moss-grown conventionalities. Education should be more vital, more nearly related to life. It should be more funda-

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mental, and also more practical. It should give the hands and the heart an even chance with the head. It should compass character and capacity, and not make a fetich of sharpening and cramming the mind, the body being treated as a fit sacrifice to the intellectual idol.

In the present money-mad condition of the public mind, all who have the real interest of man at heart will refuse to bow down to the golden calf, but hold firmly to the sobriety and simplicity of a life devoted to better things than the mere getting of substance. To be upright, to be courteous, to enjoy simple things, to be reasonably contented, to be diligent, to preserve high ideals, to be wisely devoted to those dependent upon us, to be modest, to preserve self-respect, to honor God by serving man,—these are enough to fill a human life with happiness and honor. And what part shall religion take in this high purpose? It should be its inspiration, its guide, its strong support. If the Church is to maintain the respect of mankind it must show that this life, and not its own glory, is the end of its own existence. If it seeks first its life, it shall lose it. If it loses its pre-eminence, it shall find its life.

The most interesting thing in life is life itself, and in the year to come we hope to devote more space to its illustration, revelation, and inspiration. In this number we call attention to two human documents, appearing on other pages, neither of which were written with thought of publication. One is a fine outburst of the joy of first motherhood, the other the calm and chastened but witty retrospect of a man of high character. The change of names is all the editing these letters have required. In the interest of those who appreciate

real literature, and who may be helped by the spirit of these two bright epistles, we make no apology to the writers with whom we take such liberty.

It takes some extraordinary event, like the disaster of last April, to show man's adaptability. Here was a community of individuals of settled lives, following a routine of activity established by years of experience and development. Men and women were doing day by day what they had been accustomed to for long periods of time. Not only occupations were of fixed character, but manner of life and expenditures were based upon incomes long continued. Homes were in many instances just what and where they had been for forty years, covering two generations. Schools were in existence where children were sitting just where their parents had sat, and (more's the pity!) receiving instruction from teachers who were the teachers of these same parents, and not young then. Churches that had stood for half a century were struggling on in the same old way. Charitable institutions were being sustained with difficulty, valiantly trying with small means to accomplish large purposes. Business, that great sustainer of communities, was being carried on with immense energy and signal success. After years of slow maturing, San Francisco seemed about to bloom. Then without warning came a calamity so appalling that the stoutest hearts momentarily quailed. The material city was practically destroyed. Her immense stocks of merchandise, her buildings, and all the facilities for business were swept from the face of the earth. But faith, courage, and determination soon held sway, and with few exceptions the situation was accepted

manfully. Few tears were shed. There was a becoming feeling of humility and a rapid readjustment of relative values, and then strong effort to make the best of what remained and to loyally stand by the dear city. Mercifully, there was little physical suffering, and through the generosity of the sympathetic those who had lost all were soon enabled to begin the struggle for rehabilitation. Incidentally we are likely to be called upon to cure or endure a considerable number of relief-made paupers. But we are getting used to hard things.

On the whole, the outlook is distinctly encouraging. Business has been done under difficulties, but it has been done. Locations considered impossible have proved more satisfactory than could have been anticipated. Temporary buildings and wooden residences have kept employed a large force of builders at high wages. Manufactures have been well sustained, and commerce has been very great. Bank clearings, perhaps the surest test of volume, have shown a decided increase over the same months last year. The portion of the city that was spared has naturally greatly changed in character, business crowding the available residence streets, while the burned district, slowly cleared at first, but now rapidly, shows a wonderful advance to resumption of business.

There have been many reversals of condition. People well to do have been pinched and compelled to rigidly economize, while those who had little are now receiving incomes wholly unknown before. A lady recently in making some modest purchase in a leading dry-goods store, witnessed the sale of a lace dress for the sum of eight hundred dollars. When the purchaser had left she asked the proprietor if such sales were not unusual. He assured her they were not. Being asked if he knew the lady to

whom the sale had been made, he replied that she was the wife of a plumber.

One of the most depressing aspects of the present situation is the awful pertinacity with which the relief fund is being fought for by the unprincipled. To visit Headquarters and see the faces of the mendicants who have been drawn from afar makes one transfer pity from the supposed sufferers to those who are honestly and earnestly trying to relieve all actual want and to distribute the bounty of generous sympathizers in accordance with their wishes. A woman was lately heard to boast that she had been relieved by seven different societies, and that she now had fifteen hundred dollars in the Hibernia Savings Bank. Being asked how she had worked it, she answered, "By my good Irish tongue." And yet the Mayor of the city lately expressed himself as being opposed to "scientific charity." Fortunately, the fund is securely held by persons of high character and is being administered by those who are employing with conscientious devotion the best methods of a relief that is both scientific and sympathetic.

Events of such a character as our great calamity bring prominently to observation individual characteristics, and afford opportunities for men to show strongly what stuff they are made of. Some rise to the emergency and display unexpected ability and capacity, others go to pieces, fair fronts going down in weakness and chicken-hearted despair. As an instance of the first class, a young man of twenty-seven, representing Eastern watch manufacturers, on the morning of the earthquake grasped the possibilities and determined to save his employers' stock which was locked up in safes

supposed to be fire-proof. He removed it all from the safes, packed it deliberately in hamper baskets, paid one hundred dollars for one trip of an ordinary job wagon, took the stock to his residence well out in the Western Addition, dug a deep hole in his back yard, buried the goods, and camped over it for four days and nights. When all was over he had the satisfaction of reporting to his employers that on their \$65,000 of stock there was no loss.

There were comparatively few who indulged in despair. A good many were helped by having the conceit that so often makes prosperity almost unbearable well knocked out of them. The powers of Nature by comparison made man so small that he has not yet swelled to his former inflation. There are some exceptions to this. We have lately had a political earthquake hardly less disastrous to the comfort of those temporarily in power. While there is some difference in opinion as to the extent of speculation and official crookedness, all are agreed in the ludicrous contrast between loudly proclaimed innocence and desperate effort to escape the opportunity of proving it.

Poor San Francisco seemed to have had her cup of woe full to the brim, but late events have caused it to overflow. Quake, Fire, Graft, Strikes, Highway Robbery, organized and otherwise, would seem to be enough for one year, but here we are held up to the world as "wickedly absurd." It is a test of how much we honor and admire our heroic President that we can overlook his occasional impulsive and passionate outbursts. It is a part of him, and, like the spots on the sun, does not impair his general effectiveness. He is evidently a hearty hater of prejudice and injustice, and he speaks out in a way that

strikes fire. This is commendable, but a man who hits so hard ought to be sure he hits the right man, and that the provocation is real and not fancied. Race prejudice is not to be defended, but a full understanding of facts and a sympathy not confined to one side is called for before fair judgment and full justice can be expected.

The Pacific Coast is differently situated from any other portion of our common country. Across the ocean we face are myriads of people wholly different not only in racial characteristics but in standards of living. The opportunities presented in this country are immensely attractive, especially to the class who with most difficulty make a living at home, and while we can absorb to advantage a reasonable amount of cheap labor, it was painfully demonstrated years ago that a yellow peril really existed. The Chinese Exclusion Act, applying to coolie labor, while apparently conflicting with former fundamental principles of our wide-open theory of government, seemed abundantly justified on the inherent right of self-defense. People at a distance, consistent theorists, might reason that our land ought to be an asylum for the down-trodden and oppressed of every clime, and that in a high spirit of unselfishness no obstacle should be put in the way of any human being seeking to better his condition. Ideally this is true, but it is also true that self-preservation is a primal law, and that in a world of human beings that care for self must be recognized as the very basis of life. The price we pay for existence is not a wicked expenditure. In a true life unselfishness balances selfishness, but there must be something to balance. We can not be ideally unselfish until we are practically sufficiently selfish to provide for our necessary wants. The pressing problem of the age has been the secur-

ing of a wage for work that will permit living in self-respect. To subject labor to competition with a class of people who can subsist on one fourth of what is required for even decency according to our standards is something to be avoided if it can be done by any honorable means.

The exclusion of Chinese coolie labor has entailed sacrifices in some directions, and has been prejudicial to some interests, but on the whole has made a better community and has been of advantage to the large class of laborers who could not compete and live as American citizens ought to live.

With the Japanese the problem is somewhat different. They more readily adapt themselves to our ways and manners, and are less alien in many respects. They are more polite but less reliable. They are ambitious for education and generally unobtrusive and law-abiding. But the possibility of the immigration is startling, and the increase during the past year has been very great. Since the fire their numbers are more noticeable. Prominent streets are practically monopolized by their places of business. They are thrifty and industrious, gentle, neat, and in many respects a good class of citizens, but we cannot look with complacency on the prospect of absorbing unlimited numbers. It is true that there is much we might learn from them to advantage, and the educated class are able and accomplished men, but as a whole they would not add to our political security if naturalized, nor to our industrial strength if accepted without restriction. They are intensely loyal to their own country and race. It is a shining virtue, but not one that adds to their desirability as American citizens. The manner in which they are absorbing some industries indicates the

possibility of California being made virtually a second Corea. As to the inciting cause of the present controversy, it is not fair to assume or assert that they have been denied the privilege of attending public school. The Board of Education has seen fit to enforce a State law that makes mandatory the sending of Oriental children to an Oriental school originally established for the convenience of the Chinatown district of the city. The high schools and State universities are open to them, but in the primary and grammar grades they are required to attend a school specially established for Chinese and Japanese children. As to the necessity or justice of the law, little can be said. It is justified by some of our people, but seems a vicious concession to a narrow race prejudice on the part of political agitators. We do not maintain separate schools for colored children in California, and as pupils it is admitted that the Chinese and Japanese children are at least as bright and personally they are in no way objectionable. It is not desirable that Japanese youths or young men should be in the same grade with much younger children, but that could readily be obviated by a rule fixing an age limit. It is a fine tribute to our fairness to see all nationalities gathered in a common school, and much more would be gained than lost by allowing Oriental children who wished to do so to attend any school in the city. The school maintained for them is a good school, and as long as it is open to them they are not excluded. It would doubtless be more convenient for many Japanese cooks to go to school with their employers' children, but it can be hardly claimed that treaty rights are violated when they are compelled to attend another school at a little greater distance,

and the possibility of the army and navy being called upon to protect the supposed right would seem almost ludicrous.

But the Japanese are an exceedingly sensitive people and also seem to be just a little "cockey" since they made Russia eat crow, and this incident may be considered an affront. It would seem that the President was talking for the Japanese market, but he might have been a little more temperate without weakening his case. The immediate result is unfortunate. There has been no bitterness of feeling or even dislike of the little brown men so rapidly increasing in numbers in California, but there is greater danger of it than ever before. Narrowness and passion are bad for any community, and this tirade of a bold and earnest President will be made the most of, both to weaken his party and provoke a feeling of opposition that was before very weak and in the general mind did not exist at all. There is without doubt another side to this question which is not to be ignored, and the President presents it strongly. His brusqueness should not be allowed to obscure the truth that no nation can afford to be unjust. Self-protection must be exercised within absolute fair dealing, and there must be no violence and should be no prejudice. The courts will determine the right of a State to regulate its public schools, but in the exercise of the right there should be no narrow or harsh restriction and no affront should be placed on a people who are so eager to improve the opportunities for education which we so generously provide. There is no better nursery for true democracy than the common schools. It is manifestly impossible to maintain separate schools for each nationality, and it would be very unwise to do so were it possible. Why, then, discriminate against our

neighbors at the West, while we freely admit the children of our European neighbor, whose color may or may not be a shade nearer our own, but who in cleanliness, in intellectual ability, in good manners are conspicuously inferior?

Apologies are rarely justifiable, but explanations are sometimes permissible. Our readers have shown rare patience in view of delays in the date of publication. We prefer to credit them with patience rather than to charge them with indifference. Good form requires that a monthly publication should appear early in the month—by the very first day when possible. We have never been conspicuous in exemplifying the virtue of promptness, but of late have erred grievously, sometimes not escaping even by the skin of the teeth, but being a full month behind. That we have tried to do better is not worth mentioning as a defense, since fruitless effort is not accepted as legal tender in the moral world. It is hardly worth remarking that no one not doing business of any kind under the conditions existing of late in this city has any idea of its difficulty. The world of to-day is not especially considerate of difficulties. It expects perfection in spite of them,—which is a stimulating standard, but just a little hard. Whatever fault there is may be equally divided between the editor and the printer, and since they are joined in one individual neither can get much comfort from the division. The editor gives all he has left as soon as he is able, and asks indulgence for both time and quality. The printer can sympathize with President Lincoln when he bemoaned the fact that he had little influence with his own administration. To struggle month after month to catch up and keep up is sufficiently wearing, but to

disappoint one's best friends adds to discomfort. Repeated failure, however, has not crushed hope. We do not plead the good intentions with which an exceedingly hot locality is said to be paved, but will make renewed effort to prevent the months from treading on each other. In the mean time our readers may console themselves by feeling that all the good things within our covers will keep a month if need be, and that the chaff is not worth worrying about anyway.

We hear and read much concerning the decay of interest in the life and work of the Church. That the churches are suffering from lack of attention is measurably true. It has always been true that they did not receive the consideration to which they are entitled; not always for the same reason. The causes for such neglect are not always the same, and perhaps the extent is greater at one period than another. It is, however, true that the Church has never received the consideration to which it is entitled.

It is customary to hear the Church spoken of as if it was a well-defined institution, existing by natural law, or established by superhuman power; that it is the sole responsible custodian of all religious interests dealing with humanity or society as human government deals with those who are subject to it. This is the view of those who recognize the claims made by some organization representing itself as *the* Church. But there is no "true and only Church." In figurative language we speak of "One holy Church," but we do not regard it as an organized body, as a real being, but rather as an essence or spirit of worship and devotion. The real Church, the one with which humanity actually deals, is indi-

vidual rather than universal. It is not a government in any sense of the word. It is merely the exponent or expression of the view of religion held by those who belong to it. In other words, we have no good reason for speaking of the church as a repository of power, but only as a voluntary organization for the special purpose of ministering to the religious needs of its members.

With this conception of the Church in mind, to speak of the decay of the Church or its interests really means the decay of religion itself, for the expression of which the Church is needed. It is believed by many that religion can express itself through a Church better than in any other way, but the form of the Church must be adapted to the nature and needs of the religion that commends itself to those who constitute it.

The question now being asked, and with increasing interest, is this: Is religion losing its power, or is it merely changing its form or expression? The attendance upon church services has fallen off in the past few years. Has there been a loss in reverence for goodness, in goodness itself, a loss of character that is coincident and commensurate with this change in the habit of church-going? This last question cannot be answered truthfully in the affirmative, for such losses are not apparent. What then will account for the indifference manifested towards so many churches? Doubtless we shall find among such reasons many that have been familiar to those who have been confronted with similar problems in every generation,—namely, love of pleasure, desire for wealth, ambition. It will be observed that all these alleged hindrances are not in themselves evils, but only evil when carried to excess; but they have been classed among the

evils and regarded as hostile to religion by the majority of those who have assumed to represent its interests. Are these objects hostile to religion, Or is it possible that the churches which so regard them may be in error?

One pertinent fact is, that most churches prefer a theology that is hostile to pretty much everything in which the average intelligent man or woman who is really alive and anxious to make the most of life is interested. But with the profession of belief in this theology there is after all a consciousness that true religion does not depend for its existence upon the theology professed. The churches, however, make no move to change their theological professions; therefore, the thoughtful, conscientious man who believes in religion, but who does not believe in the theologies professed by the churches, withdraws, content to remain outside rather than assume to be what he is not.

There is another consideration which at least partially explains the popular indifference to church-going,—the existence of what is known in religious phrase as “worldliness,” by which is meant absorption in material interests. Spiritual life loses much of its power and influence in times of financial prosperity. The old view of religion and the Church was better adapted to times of adversity than of prosperity. The old phrases referring to the comforts and consolations of religion are much oftener used than those expressing the inspiration and joy that comes from a true adjustment of life to religion. In this way most persons have come to associate religion with the least attractive phases of life, to think of it habitually as something closely allied to pain and suffering of some kind. The Church, for them, is attuned to the minor key. Solemnity, awe, and oftentimes super-

stition, is the result of this morbid view of religion and the Church.

None of these considerations ought to be present in the minds of an intelligent Unitarian. To such a one the Church is an inspiration; it is attuned to the major key. Joy, faith, hope, love,—these are the moving principles in life. A Church with confidence that the universe and mankind will be watched over and cared for in prosperity as well as adversity ought not to decline even when there is no trouble that seems to require its services. Make the Church the house of joy and hope, and old and young will flock to it.



Field Secretary's Notes.

The most noteworthy incident of the month just closed connected with the field work has been the organization of the Unitarian church at Woodland, California. This church was organized on Sunday, December 16th, and the following trustees elected: W. F. Mixon, Dr. M. W. Ward, H. H. Gable, Dr. T. A. Guthrie, W. S. White, Mrs. H. D. Lawhead, Mrs. Edwin Bullard; Miss Lottie White, clerk. The covenant adopted reads as follows: “In the love of the truth, and the spirit of Jesus, the Prophet of Nazareth, we unite for the worship of God and the service of man.”

The new church begins its career under favorable auspices. Woodland is the county seat of Yolo County. It is a pleasant town, having a population of about five thousand. It has many beautiful homes, and bears the reputation of being a refined and cultured community. I shall look after the pulpit of this new church until the new minister is found.

Mr. Leavitt is to visit the East during January, and the Field Secretary will occupy his pulpit for three or four Sundays, the ministers around the Bay having kindly consented to preach at the new church at Woodland on these Sundays: Rev. J. A. Cruzan, of San

Jose, January 13th; Rev. Sydney B. Snow, of Palo Alto, January 20th; Rev. J. H. Lathrop, of Berkeley, January 27th; Rev. C. Calvert Smoot, of San Francisco, February 3d. Rev. William T. Hutchins is at present supplying the church at Santa Rosa. Rev. Hedley Hall is expected to visit the Coast during this month, and will probably preach at Eureka, and possibly other places. Rev. W. M. Jones has resigned at Oakland.

Rev. Francis G. Peabody, D. D., of Harvard University, will spend some time in Berkeley during the spring months, and it is hoped that he will be heard in our pulpits. Other Eastern ministers expect to visit us this winter, and they will find a warm welcome awaiting them.

The annual meeting of the South Pacific Conference will be held with the church in Pomona, Rev. George Heber Rice, minister, on January 29th, 30th, and 31st. A sketch of the program appears in another place in this number. The experiment of holding a joint conference with our Universalist brethren was so successful last year at Redlands that it will be repeated this year at Pomona.

The services at Sacramento have been discontinued. It is evident that there is not sufficient interest in liberal Christianity in that city to justify further efforts at present to establish a Unitarian church. The Field Secretary found many who were cordial and helpful among our Jewish friends in Sacramento. The congregation of B'nai Israel very kindly offered the use of their beautiful synagogue for Unitarian services, without cost, but it was not thought wise to continue the work there at present. I had the pleasure of preaching the Thanksgiving sermon at the services held by the synagogue congregation, and was cordially received by the rabbi and his people. Whatever may be the differences between the Jews and Gentiles of earlier generations, there seems to be little, if any, theological difference to-day between reformed Judaism and the views entertained by Unitarians. Traditions differ, and conventional forms and ceremonies may not be the same, but the

substance of doctrine and the views of religion held by the two organizations differ so slightly, if indeed they differ at all, that they ought not to prevent a cordial co-operation in all the practical work which needs to be done for religion and morality in the places where there is both a church and a synagogue. As a Christian of the Judaic type, I feel at home in the synagogue, where the Master belonged, and where he so often taught. I never go into a congregation of Reformed Jews without a feeling of profound emotion that I am really in the same atmosphere that Jesus breathed. I feel this more there than almost anywhere else. The pomp and ceremony of the ritualistic churches never suggests even the Prophet of Nazareth, who, as I believe, would be the first to rebuke all displays of ecclesiastical millinery in any place set apart for worship. The nearer we approach the example of Jesus, the further we shall find ourselves from form and ceremony.

The repairs to the Second Church in San Francisco are apparently completed, and with such completion the restoration and rehabilitation of the seven churches shaken by the earthquake will be finished. The spirit which has been manifested by our Unitarian friends in the East during these trials has, I am sure, made a deep impression upon us all. Here is a manifestation of the true brotherhood, of which we hear so much,—practicing as well as preaching. The preaching has borne fruit. There has been no hesitation, no questions asked beyond the one, What do you need to make you whole? The work is done, and the givers in the East will ever be held in grateful remembrance by the Unitarians in the seven churches of California, whose buildings trembled in the earthquake, but did not fall.

The church building at Palo Alto is growing, and the interest in the church is increasing under the vigorous and devoted efforts of Mr. Snow. Reports generally from the churches are encouraging.

It may seem almost incredible to those whose familiarity with affairs here has been acquired by reading the

newspapers, but it is nevertheless true, that a wave of prosperity seems to be sweeping over this region, so lately visited by earthquake and fire. Merchant, workman, farmer, and manufacturer are all busy and prosperous. Wages and prices are high, but the professional man, the teacher, and the man or woman on salary has not yet felt the wave; indeed, the salary has less and less purchasing power. But it will work out all right after a while. Some day, as things are now progressing, we shall all be organized into unions of some kind. If society is to accept that form of government, those who are supported by salaries cannot afford to be left out. As it stands, the salaried class seems to be affected unfavorably by the almost universal prosperity. They are on the loss side of the account. It seems hardly fair to make them an exception to the general rule of advanced compensation. It may, and doubtless will be distasteful to professional men and women, but if the principle of the "hold up" is to be generally recognized, such persons will be compelled to fall into line or dispense with prosperity. It looks now as if professional life was destined to be one of self-denial. If so, we shall recall with comfort the prophecy of the Master: "Whoever shall be great among you shall be your minister." We are surely on the eve of many important changes in the various departments of social life.

GEORGE W. STONE,
Field Secretary.



Notes.

Rev. Bradford Leavitt has turned his back for a brief time on his duties to the San Francisco church and community, and is giving a few weeks to his mother and the vicinity of Boston. It is said that there is a generally accepted report in Boston that San Francisco is a mere shadow of its former self, and that those who have not left it would like to do so. Mr. Leavitt can disabuse those he meets of this misconception.

Rev. W. T. Hutchins, formerly of Springfield, Mass., who has been supplying the pulpit at Eureka, has taken temporary charge of the church at Santa Rosa.

The Unitarian Club of California, after many months of enforced rest, will resume its sessions on January 17th, and counts itself fortunate in being able to entertain Mr. George Kennan as its special guest of honor. Its size has prevented its meeting earlier. Smaller clubs have found good accommodations, but the few large dining-rooms built since the fire have been in demand for the daily needs of patrons. The Paris Tea Garden, an adjunct of the City of Paris, is to be the place of the next meeting. All the records of the club having been destroyed, the membership list has been made up from memory. If any members or gentlemen on the waiting list who read this notice have failed to receive advice of the meeting, they are urged to at once notify the secretary, Mr. Julius R. Weber, 1420 Sutter Street.

Rev. F. L. Hosmer is enjoying a visit with his relatives and friends in New England. We are content to loan him for a time, but he cannot be spared from our little circle for long with any degree of satisfaction.

The appreciative parishioners of Rev. Francis Watry at Santa Ana are reported to have remembered him with a substantial gift at Christmas. This is as it should be. The unselfish in this world of wants deserve to be thought of and to enjoy the effects of reaction.

Rev. Frank Fay Eddy, of Salt Lake, preached in Ogden on the evening of December 23d, his subject being "Christ in Life," emphasizing the self-sacrifice, joyous and complete, which Jesus incarnated.

Rev. George W. Fuller, well known to Pacific Coast Unitarians from his ministrations in Oakland, and later in Pomona, has accepted the call of the church at Spokane, and enters upon his new duties with the new year. We are glad to welcome him back to the sunset slope.

The funeral of Captain W. B. Seabury, for many years in the service of the Pacific Mail Steamship Company, was held in the First Unitarian Church of San Francisco on December 28th, Rev. John Howland Lathrop conducting the services. Captain Seabury was the best-known and most highly respected of the commanders in the Oriental service, and enjoyed the warm friendship of thousands who had crossed the Pacific under his watchful care.

On the evening of December 30th the fine choir of the Los Angeles Unitarian church rendered Dudley Buck's Christmas cantata, "The Coming of the King," in a manner that greatly delighted an audience that taxed the capacity of the church.

The children of the Redlands Sunday-school had a great Christmas frolic on the evening of December 27th,—a fine tree, beautifully decorated, games, refreshments, gifts, and a good time generally.

The Unitarians of San Diego are moving for a new church home. The leased ground on which Unity Hall stands is to be used for business purposes, and the church trustees have advertised the building for sale. It is also proposed to sell the lot on Ninth Street owned by the church, and with the proceeds to erect a new church building to cost about \$20,000 on some site in the residence district of the city.

The "Henry Pierce Library," which was destroyed by the fire of April 18th, will be re-established at once, temporarily, at the First Unitarian Church, where the Headquarters will remain till a more central home in the city that is to be is provided. All the best of the lost books and many more have been ordered, and as soon as received and catalogued they will be available without charge to ministers and laity who desire them.

A movement is on foot in San Bernardino to found a Unitarian congregation. A number of Unitarians have united and will arrange for regular services. For the present Rev. Maxwell Savage has volunteered his services.

Contributed.

Does a Church Fair Pay?

We, a young and small church in a small Western town, have just had our annual church fair. Throughout the year the nimble fingers of the ladies of the Alliance have been at work making useful and beautiful articles. A vast amount of work has been done and the work was more than gratifying. The young folks have met, sometimes twice a week, to compete with the ladies in producing pretty things. For many weeks practically every member of the church and many of our good friends have been drawn into active work. All sorts of plans were made and we were eager to carry them out. The fair was to be a *real fair*, everything was to be as beautiful and realistic as possible. The cocoa was to be served in a *real* Dutch booth, the Christmas cookies in a *real* German bakeshop, the tea in a *real* Japanese tea garden. Of course the ladies and gentlemen in charge were to appear in costume and there was to be an elaborate old-fashioned polonaise. Our fair was not only to be equal but superior to all other fairs held in our little town by the other churches.

And it was. It was beautiful and it was enjoyable. An atmosphere of good will and of good cheer existed throughout such as you rarely find. Everybody had the proud feeling of having done his utmost. He was satisfied with himself and with the rest of the world, and this feeling was contagious; it affected even those who so far had done nothing.

In this way the church fair does pay. It promotes to a remarkable degree the *esprit de corps*, for what will bind people closer together than a common work for a good cause? We have the satisfaction of knowing that we have accomplished what we wished, and our standing as a church in the community has been greatly improved. The young people have had a delightful experience such as they will probably never forget; they have had their work, but they also have had their play, and they have enjoyed both as only young people can.

From the financial standpoint, too, the fair was, if not a great success, yet

quite satisfactory, considering the size of our congregation and of our town.

And now in spite of all this, why do some of us ask the question: "Did it all pay?"

When we consider the time and effort that was given by people who had to neglect their own important work even to the extent of a demoralization of the home life; when we think of the expense that most of us incurred through donations, etc.; when we think of the strain that many were put to, the question comes, Did it pay? It is a serious question,—one that deserves serious consideration. And perhaps the most important problem in connection with it is the tendency shown by the church as well as by the individual to be too ambitious, to go beyond its means, to attempt to do something that will tax the strength and the purse to an unreasonable extent. This is inevitable, I suppose, in all small churches in small communities that try to rival the large churches in the large cities, where all conditions are so much more advantageous.

Would it not have meant less sacrifice for us if we had raised in our own congregation by direct contributions the sum gotten through the fair instead of giving it indirectly in time and materials and energy? I for one am inclined to think that I should much prefer to pay in hard cash for the privilege of being left alone, and there are others who feel as I do.

And yet, if I should be asked next year to vote on the question of having a fair, how should I vote? I am afraid that by that time all of the unpleasant features will have sunk into insignificance, work and worry will be forgotten, and all I shall remember will be the happy, bright faces of the young people, the cheerfulness that pervaded everything, and the gratification with which everybody spoke of the success we had won. And so I suppose that I shall vote "yes" and be just as ready to work for the church fair that does not pay as I did this year. I wonder whether others feel and act as I do.

A PALO ALTO OBSERVER.

At Stanford in 1905.

By Amy Thurber Campbell.

On the shortest day of the year we left Campo Bello in the early afternoon to walk through the lanes to the University. We were to see the new colonnades and the bronzes in Memorial Court before we went in to hear part of the daily organ recital at 4 o'clock.

The brilliant sky was thronged with great splendid cloud heaps, the fragrance of brown earth and springing grass rose in the moist air; the tall eucalyptus-trees swayed gently, the oaks were bare and rugged,—a lovely winter day.

The leisurely two-mile walk brought us to the great arch just as the rain,—to which we had not given a thought, although everything foretold it,—came pattering down.

Keeping under the arches and skirting the quadrangle, we at once entered the church. Pausing a moment in the vestibule to read the program, we found the first number of the music was to be Mendelssohn's overture to *Midsummer Night's Dream*.

As it was nearly an hour too early for the recital, we walked slowly about the church, looking at the beautiful carvings of wood and stone, reading the mural inscriptions, studying the mosaics in the light made dim by the storm.

The organist entered the choir-loft, a light was turned on there and a woman's voice began an aria from "The Messiah," evidently in preparation for the Christmas service. From time to time the organ ceased, the leader's low voice made a suggestion, and the thrilling *vox humana* stop rendered a phrase; the beautiful voice echoed it.

The church-bells chimed four—a silence followed—a great light suddenly flooded the chancel—the splendid mosaic of the Last Supper, over the altar, seemed to spring into sight—the white statues encircling the chancel stood revealed in strength and beauty, and the only sound for the moment was the rushing rain on domes and windows.

A single thin clear silvery shaft of music pierced the breathless pause. It did not come from somewhere—it *was*. Another sweeter, mellower tone fol-

lowed, and we knew we were hearing earthly music.

The fairy dance went on, moonlight and shadows, tripping elfin feet, all the sounds of a summer night were woven about us until time and place were forgotten and the rush of the rain was but the murmur of the wind in the forest.

The church-bells chimed the quarter hour. The light of the declining sun burst through the pictured windows, the fairy music died away in the beautiful closing chords, and we went silently forth.

Behold! we stepped into another enchantment. A bright double rainbow stood upright in the great arch and was brought to our feet mirrored in the shallow water that brimmed the quadrangle like a little lake.

Our homeward walk through wet lanes brought us back to earth that still was beautiful.



Two Sonnets.

I.

TO KEATS.

"Whose name was writ in water." Keats,
what more

Could one desire for epitaph than this,
What richer immortality of bliss,
Than that wherever men henceforth shall pour
Their cooling nectar for refreshment, they

Offer oblation to thy name,—in truth,
Poet of Beauty and the Romance of Youth!
Dreaming they quaff of thy loved Castaly?

"Whose name is writ in water."—Even so:

Wherever thirsting terrene traveler sips
At fount or runlet, or wherever go
Bronzed, singing-hearted mariners in ships,
Thy name be murmured tenderly and low,
Keats, both by bearded and by boyish lips!

II.

TO SHELLEY.

Apollo's heir and only earth-born child,
Like thy great sire foredoomed to exile long,
Flame-hearted Shelley, thine impassioned song
Rang sweetly sad, melodiously wild.
Man's love and grief lent music to thy lyre—

Strange minors mourning earth's enshackling
chains,—

Yet frequent sounded proud celestial strains
Of empyrean and its central fire.

Earth-born, but still divine Apollo's heir!
God-destined and immortal Charioteer,
'T was well Mortality could chain thee here,
Mankind's dim gropings toward their goal to share.

For only so, Seorner of things mundane,
Could'st help them find their infinite domain.
Palo Alto, Cal. —Charles L. Story.

"The Crisis of the Epworth League."

Such is the heading of an article by Wentworth F. Stewart, published in the *Epworth Herald* of April 21st and 28th, 1906.

The conclusion reached by Mr. Stewart is: "Ye must be born again; until God shall breathe upon these dry bones and they live *anew*." An inquiry into the true nature of this crisis, and suggestions as to the best way of "causing the flower to bloom once more in beauty and in fragrance" has been invited by the editor of the *Epworth Herald*, and it is in response to this invitation and in the spirit of helpful introspection that the following lines have been written.

What, then, is this crisis which confronts the Epworth League to-day? Is the trouble in the past or in the present? Was the seed sown in ground ill fitted for its nurture, and does this explain the lack of fruit? Or has the seed that was sown fulfilled its purpose, produced other seeds, which, if sown, will further the mission of their mother? Has the life of the League up to this time taught us any lessons? Have the weak points and the strong points become manifest? Have the needs of the world to-day become more manifest? If so, then, with all these facts in mind, is it not possible for the laborers in the vineyard to put proper seed into proper soil and thus improve the harvest? In other words, is not the crisis confronting the Epworth League the crisis of the organization gone to seed? Is not the Epworth League out of touch with the present conditions? Does it not seem futile to try to bring back the beauty and the perfume to a flower that has blown? Would it not be wiser to sow the seed hidden away underneath the withered beauty of the flower we seek to restore, and let these new seeds, sown in the good ground of the present day, underneath the influence of God's present sun and God's present rain, be born again and bring forth new life and new beauty? Such is the thought I wish to suggest.

The crisis of the Epworth League is similar in its origin, I believe, to all

religious crises. The story of the Reformation is the story of Christianity's first great crisis. It may be that a second and similar crisis in the Church at large is suggested by the state of affairs now recognized as the "Crisis of the Epworth League." And what is at the bottom of this state of affairs? Superficiality in spiritual life and culture. Our religion has lost its vitality, which is its life. A careful study of the conditions existing to-day will, I believe, show us that the above statement is true. Admitting the possibility of exceptions, let us examine the conditions of the Epworth League as a whole and see just how we stand.

Our belief at the present time is largely a matter of obedience and not of conviction. We believe, for the most part, because we are told, not because of any deep spiritual assurance. Few of us meet God in the flaming bush or opening bud and commune with him. Most of us when seeking him go to the church's altar, and there we are told to believe and get to work, and that is all.

The God we hear of when we go to church is the God of the dead and not of the living. Beautiful deaths and not beautiful lives seem the burden of many sermons. We are exhorted to flee from the wrath to come and not from the evil that now is. We are told that we must prepare to meet our God when we die, as if it were not more essential to try to come nearer to him every day. Our religion seems intended to prepare us for the life to come, and not for the one that now is.

The services in League and church are for the most part mere execution of so much form and not the spontaneous expression of our spiritual nature. Our fathers met because they could not stay apart: we meet because our fathers did. Our fathers took part because they could not keep still; we, because we wish to be courteous to the one that asked us.

Our fathers received their religion, their zeal, their hope, their faith, from the Father which art in heaven; our spiritual possessions are for the most part ancestral robes, heirlooms, curios of old time, handed down to us by our fathers and sacred to us only because our fathers had them.

Our fathers found a world in which there was work to do, problems to solve, and victories to win; we find a world in which the work has been done (the church organized), the problems solved and victories won. The solution of problems and gaining of victories gave our fathers courage, increased their faith, and made them mighty for God and the right. We simply ask the questions and then memorize the answers, and then—we're done.

Spiritual parasites would not be an unfitting title for most of us. Ask any ordinary Christian for his creed or conception of God, and you receive in reply the Apostle's Creed and the catechism. These he learned in childhood and neither did he then nor now understand what they mean. Our religion is too much a religion of words, and we are too much like machines.

But I am not pleading for a revival of the times and conditions that are gone. Nor do I believe that the "old-time religion is good enough" for us. We do not want old-time religion, nor old-time creeds, nor old-time faiths, nor old-time gods, any more than we want old-time steamboats, old-time houses, old-time people, old-time rain, old-time sunbeams, and old-time woods and fields and harvests. Old-time rain has fallen and blessed the ground where it fell. It never can fall on us. Old-time sunbeams have been absorbed and never can shine on us. Old-time fields have been planted and cared for and yielded up their harvests. But the harvests were for the reapers who labored then, not for us.

We do not want the world that has been and is no more. What we do want is the world that now is ours. We do not want the religion, the faith, the creed our fathers had. We want a more vital religion and a firmer faith than our fathers had. All that our fathers had is given to us to start on, not to live on. Our fathers were what they were because they used the world God gave them to use. If we are to be what we ought to be, we too must use not merely what our fathers used and left behind but all that God gives us to use. The world is better to-day than ever before because our fathers did their part. If

our children are to see a world better than ours we too must do our part.

Our part is not the part of machines, but the part of ever-living, ever-producing, ever-improving, ever-enlarging souls. If our spiritual life is superficial and lacking in vitality, it is because it is not ours but our fathers. It served our fathers. Us it cannot serve. If religion and faith and creeds are to mean anything to us they must be founded upon our own experience, not upon that of our fathers. If we are to learn of God and his ways, let us commune with him and not with theologians. If we seek comfort in the message of the Bible, let us study the Bible and not the commentators. Life is too great, God's love too boundless, for us to spend our time enjoying only what our fathers had. If you would know what perfect joy is, seek first for yourself a vital relationship with God and man. Seek to make the ideas of the Fatherhood of God and the Brotherhood of man not beautiful thoughts merely but living realities to you. Don't think of them merely, but experience them. Don't let the psalmist do all your singing, but have a song that is your own.

Get on intimate terms with the Infinite. Look about you and get acquainted with him in whom you live and move and have your being. Seek for yourself a conception of God as a vital reality, not as a mere fantastic literary character of the Bible. Get your conception from your life and from your own experience, not from your reading. When you say "Our Father," think of what you say. When thinking of God think thoughts born of experience, not words born of learning. Seek an experience and fullness of life that will enable you to feel and appreciate even more fully than did the psalmist the meaning of that beautiful psalm: "O God, thou hast searched me and known me. Thou knowest my down-sitting and my uprising. Thou understandest my thoughts afar off. Thou compasseth my path and my lying down and art acquainted with all my ways. For there is not a word in my mouth but lo, thou knowest it altogether. Thou hast beset me behind and before and laid thine hand upon me. Such knowledge is too wonderful for

me. It is high, I cannot attain unto it. Whither shall I go from thy spirit or whither shall I flee from thy presence? If I ascend into heaven, those are there. If I make my bed in the sepulcher, thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me, even the night shall be light around me. Yea, the darkness hideth not from thee, but the night shineth as the day. The darkness and the light are both alike to thee. How precious are thy thoughts unto me, O God, how great is the sum of them. If I should count them they are more in number than the sands of the sea. When I awake I am still with thee. Search me, O God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me and lead me in thy way everlasting."

But do not stop here. Seek for that simple childlike faith that comes only of an intimate relationship with God. Think of him not only as omniscient and everywhere, but as caring for you. Think of him as your Father. But let it not be merely a thought. Experience the Fatherhood of God. Let the ninety-first psalm be not merely a beautiful psalm, but let it be your experience.

If such a simple faith is ours, our religion cannot be superficial. If our faith in God enables us to conceive of him as an omnipresent power not ourselves, that is eternally caring for and watching over us, surely our religion will take on vitality. He who really experiences the omnipresent Fatherhood of God will walk in different paths than he who does not. The best way to know just what you believe is to note just how you act. You may think you believe a certain way is right and another wrong, but if you do not act accordingly, you are mistaken as to your belief. By belief I do not mean the oral repetition of any fact or creed, not the saying or thinking so merely, but a deep spiritual conviction. Such belief and such only will shape our lives. So the man who really believes that God is, and is everywhere, will walk as in the sight of God. To him the message of the lowly Naz-

arene will not be something to be experienced farther on, but here and now.

The "highest New Testament standard of experience and life" will not be beautiful thoughts only, but rather every-day rules for every-day life. Let us take our pledge again and think what it means when we say: "I will earnestly seek for myself and do what I can to help others attain unto the highest New Testament standard of experience and life."

What is that standard? The performance of certain forms and ceremonies? Going to church? Taking part? Saying our prayers? Reading our Bibles? Nay, nay. These are but incidentals,—thrown in, as it were. The New Testament standard is a standard of experience and life that we experience and live from moment to moment, and springs spontaneously from the simple faith in an omnipresent and watchful Father that knoweth our frame. If we have this faith, then let us seek to attain unto the "New Testament standard" of experience and life.

"Lay not up for yourself treasures on earth where moth and rust doth corrupt and where thieves break through and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal. How hardly shall they that are rich enter the kingdom of heaven. Why? Because where your treasure is there will also your heart be. Ye cannot serve God and gold. Therefore, spend not your time thinking of what you shall eat, what you shall drink, and wherewithal ye shall be clothed. Is the life not more than meat and the body not more than raiment? O ye of little faith! The Father knoweth that ye have need of all these things. If God so clothe the grass of the field and the lily in all its beauty and if not a sparrow falls to the ground without his notice, will he not much more feed and clothe and care for you?"

"O ye of little faith! Laying aside the commandments of God, ye do follow after the traditions of men, as ye wash pots and cups and many other things. It is the Father's good pleasure to give you the kingdom.

"Then seek ye first the kingdom of

God, and all those things after which ye now seek shall be given unto you besides. And in your seeking have this for your comfort that no man has left house or parents, or brethren, or wife, or children, or lands, or any of this world's goods for the kingdom of God's sake who shall not receive manifold more in this present life and in the world to come life everlasting."

Let the Epworth League experience this standard of living; let us experience a living faith in the omnipresent Fatherhood of God, and our crisis will have been met, the flower of our life shall bloom again in beauty and in fragrance, and "*these dry bones shall live anew.*"

—A Methodist.



Nothing but God.

David Grayson, in his autobiographical serial "Adventures in Contentment," now running in *The American Magazine*, tells in the December number about interviewing a scientist on his belief in God.

"I have been a botanist for fifty-four years,' said the scientist. 'When I was a boy I believed implicitly in God. I prayed to him, having a vision of him—a person—before my eyes. As I grew older I concluded that there was no God. I dismissed him from the universe. I believed only in what I could see, or hear, or feel. I talked about Nature and Reality.'

"He paused, the smile still lighting his face, evidently recalling to himself the old days. I did not interrupt him. Finally he turned to me and said abruptly:

"'And now—it seems to me—there is nothing but God.'"

—
"Let nothing disturb thee,
Nothing affright thee;
All things are passing;
God never changeth;
Patient endurance
Attaineth to all things;
Who God possesseth
In nothing is wanted;
Alone God sufficeth."

No longer forward nor behind
I look in hope or fear;
But grateful, take the good I find,
The best of now and here.

—Whittier.

News.

Program of the South Pacific Conference.

[The following program has been arranged for the Meeting of the South Pacific Conference, which is to meet at Pomona, January 29th, 30th, and 31st. All Unitarians, Universalists, and others interested will be welcome.]

Tuesday, January 29th.

8 P.M.—Devotional Services: Rev. Benjamin A. Goodridge; Rev. E. L. Conger, D. D. Sermon, by Rev. Samuel G. Dunham, of Pasadena.
Reception to Visiting Ministers and Delegates.

Wednesday, January 30th.

9 A.M.—Address of Welcome, by the President, Hon. John Wasson, Pomona.
Business Reports of the Churches.
10-11 A.M.—THE WORK OF THE WOMEN'S ALLIANCE.
Two papers (Los Angeles, Redlands). Subjects and speakers to be announced.
11-12 M.—THE YOUNG PEOPLE'S RELIGIOUS UNION.
Two papers (San Diego, Santa Barbara). Subjects and speakers to be announced.
12 M.—Devotional Service. Conducted by Rev. Francis Watry.
12:30 P.M.—Collation.

Afternoon Session.

2:30 P.M.—Address ("Reverence"), by Rev. Maxwell Savage.
Discussion to be opened by Rev. H. L. Canfield, D. D.
3:15 P.M.—Address ("A Free Pulpit, Its Responsibilities and Restraints") by Rev. Mr. Small, of Santa Paula.
Discussion to be opened by Rev. E. R. Watson.
4 P.M.—Address ("The Present Opportunity of Liberal Christianity") by Rev. Francis Watry.
Discussion to be opened by Rev. H. E. Benton.
Adjournment to 8 o'clock.

Evening Session.

8 P.M.—Platform Meeting: Rev. E. R. Watson, Presiding.
Subject: "The Renaissance of Morals."
(a) As relating to Society, Rev. E. L. Conger, D. D.
(b) As relating to Business, Rev. H. E. Benton.
(c) As relating to Religion, Rev. Benjamin Goodridge.
(d) As relating to Politics, Rev. Burt Estes Howard.

Thursday, January 31st.

9-10:30 A.M.—The Sunday-School.
Address (speaker and subject not yet announced).

General Discussion.

12 M.—Drive to San Jose Hill and Clairemont.

Afternoon Session.

2:30 P.M.—Address ("The Privileges of Church Membership") by Rev. H. L. Canfield, D. D.
Discussion to be opened by Rev. Benjamin A. Goodridge.
3:15 P.M.—Address ("How Can We Stimulate the Loyalty of Liberals to the Church?") by Rev. H. E. Benton.
Discussion, Rev. Maxwell Savage.
4 P.M.—Address ("The Adjustment of Church Methods to the Needs of Modern Life") by Rev. E. R. Watson.
Discussion, Rev. S. G. Dunham.

Evening Session.

8 P.M.—Platform Meeting, Rev. H. L. Canfield, D. D., Presiding.
Address by Rev. Dr. Nash (subject not yet received).
Address ("A Plea for Clear Thinking and Plain Speaking") by Rev. George W. Stone, Field Secretary American Unitarian Association.



The Headquarters Fund.

On page 257, in the June number of the PACIFIC UNITARIAN, is a list of the contributions to the fund for the rehabilitation of Unitarian Headquarters at San Francisco, California. Since then several Branches of the National Alliance have contributed \$126, as specified below:—

Amount acknowledged in PACIFIC UNITARIAN for June.....	\$134.00
New York League of Unitarian Women (additional).....	\$39.00
Ladies' Aid Alliance, Wollaston, Mass.	2.00
Watertown Women's Alliance, Watertown, Mass.	5.00
Milton Branch Alliance, Milton, Mass.	10.00
Bulfinch Place Church Branch Alliance, Boston	10.00
Women's Alliance, San Diego, Cal.	10.00
Arlington Branch Alliance, Arlington, Mass.	25.00
Brookline First Parish Branch Alliance, Brookline, Mass.	25.00
	126.00
	\$260.00

CATHERINE G. STONE,
Vice-President of the National Alliance for the Pacific Coast.

MRS. GEORGE W. STONE,
2614 Warring Street,
Berkeley, California.

Harriet F. Stevens.

On December 24th, at the Chabot Home in Oakland, there passed from earth a remarkable woman. Miss Stevens was a native of Maine a type of the bright-minded, blithe-spirited New England women. Small in stature, alert, cheerful, and alive to every human interest, she was a woman who attracted many friends and who exerted a wide influence. Less than a month before her death she wrote with her own hand invitations to a reception given on her eightieth birthday. Many gladly responded, and others, unable to attend, testified to their respect and regard by letter. She was a teacher by profession, and no one who came in contact with her could fail to be impressed by her magnetic personality and her quickening spirit. She was a person who never could have grown old. Nothing daunted or disturbed her. For some time her failing strength had curtailed her customary physical activity, but if confined to her bed she gathered the young girls at the Home who were her pupils around her bedside and the instruction went on with undiminished vigor. Her mental activity was remarkable. She was a great reader of books and of all kinds of books. She was equal to philosophic speculation, but not above enjoying good fiction. She kept abreast of literature in many fields, and one felt that her sympathies were well-nigh universal and that she was up to date on every subject that could be utilized in teaching.

She had a rare faculty for enjoying simple things, and would derive as much pleasure from crossing the bay and going to the beach—all by herself—as an ordinary person could experience by a trip to Europe. She formed many strong friendships, and with people of widely varied characteristics. For Dr. Stebbins she had a profound regard, and he in turn delighted in her bright mind, her witty conversation, and her hearty cheerfulness. She was often a guest at his table, and a very welcome one.

Her interest in the young girls at the Chabot Home was very keen, and she

was an influence that has bettered and brightened many a life.

The funeral services were conducted by Rev. Charles R. Brown, a personal friend, who spoke with discriminating appreciation of her character and endowments, and voiced the feelings of the many warm friends and admirers who came to pay their last tribute of regard for a brave, true, and noble woman who found life with all its trials a joy. She had much to bear, but she met her troubles with such a spirit of cheer that fortitude was hidden, and she seemed to be always happy and trustful.

Her final illness was very brief, and her death seemed as beautiful and natural as her life. Her example and her spirit ministered to many, and her memory will continue to bless.



Appropriated.

Monody of Mournful Musings.

(Private letter appropriated for publication.)

Dear ———:

I am sixty-five years old. Think of it, —but *don't remember it!* Isn't it awful? It makes me shudder. I have lived longer than most of my ancestors,—longer than Grandfather Patton or my uncles, George, Joseph, and Calvin,—all of whom seemed to me dreadfully old men when they died. Few have lived a happier life; but as I look back the life seems sadly lacking and incomplete as to anything accomplished, and I am shockingly ashamed of its commonplaceness. With the advantages I have had and the opportunities I have enjoyed, I ought to have amounted to a *great deal more*.

Looking, without prejudice or favoritism, at the lives of my ancestors, I have always felt that they narrowly escaped being much greater men than they were. This is true of my grandparents, of my father, and of my uncles; but even this *approach* to greatness is lacking in my case. The "narrow escape" was quite from the other direction.

I am curious to know what was the one lacking thing in us all. High ideals, honest intentions, good motives, somewhat intellectual tastes, good morals, active consciences, and ambition to excel were not lacking. I can say without conceit, surely. But *something* was lacking in each case or we should have made more of ourselves. At sixty-five one knows his chance is over. The record is made up; little can be added to it, except by accident. One realizes most painfully that his powers of accomplishment, however poor before, are seriously lacking now, and I judge that I must be just at the turning-point where one begins to lose courage and ambition to do something. However negative the life heretofore, it begins to be accepted as inevitable now. I cannot remember that any birthday has ever as fully brought me face to face with this feeling, and I feel like flying in its face even now, but know that I shall not and that tame submission to my fate of incompleteness is likely. Oh dear! I'd like to try it over again. I have n't gotten all out of this world I ought to, or want to, and am anxious to be given another chance before beginning my heavenly career. Eternity will be long enough to give all the time to *that* which seems to me necessary, but this present state has attractions and inspirations I'd rather like to exhaust more fully first. My friend Mrs. Sampson, to whom I suggested once that I would like after death to begin right over again, said, quite to my horror, "Why, Mr. Fields, I did not dream that you were so worldly." This struck me as a new light on my insufficiency. Is it because of a lack of aspiration,—even to enjoy heaven soon,—that I have n't reached higher levels? Well, pardon an old man's garrulity. You see I have reached that stage. Love and good wishes.

Papa.—See the spider, my boy, spinning his web. Is it not wonderful? Do you reflect that, try as he may, no man could spin that web? *Johnny*—What of it? See me spin this top! Do you reflect that, try as he may, no spider could spin this top?

Letter from a Baby.

SPOKANE, WASH., November 6, 1906.
 MY DEAR UNCLE JOHN:—Bet a bottle of milk you don't know who is writing to you. You think it is mama, but it is n't. *It's me*—the Baby Boy. But I'm not much of a baby any more. Why, I'm most four months old!

I'm growing, too, only not long ago I was sick and grew backwards. It is n't any fun to be sick, is it? But still it isn't so bad, as you can always look forward to being well, and when you get well you feel so good you just can't keep from smiling. Guess papa and mama did n't get much sleep while I was sick, especially mama, but grandma Folsom came up every day and let her rest some. Feel fine now, and am getting lots to eat. They give me cow's milk now, mixed with water and arrow-root. Wish they would leave the water out; but anyway I like it better than malted milk, don't you? Ever drink malted milk? It's all right for babies, but I've outgrown it.

It seems to me that eating is about the most important thing in the whole world. Mama says she hopes I'll change my opinion when I get older, but I notice grown folks like to eat pretty well themselves.

The next important thing is sleeping. My, but it is more fun to curl all up in a nice warm place, have your mama or papa tuck you in snug, and then just sleep and sleep and sleep. You feel so good when you wake up, and your mama comes and asks you if you had a nice sleep and you smile at her and say, "O-goo-goo-o-ooo, auh, auh, auh." The last three words mean "I want my bottle," and then things fly, you bet,—especially papa, if it is night, as he gets up to warm my milk, and he knows very well I'll cry if he does n't hurry.

I don't like to cry, but it is the only way I can get what I want. I used to cry when I got my bath, but now I just laugh and mama and I talk, but I usually make up for lost time when I have to get my sleeves on.

It seems silly enough to wash a boy (especially his ears) every day. Washings are for girls. But when it comes to being all dressed, and in girl's clothes

at that, I just don't like it. It makes me tired!

Don't you know, folks seem quite fond of me. Queer isn't it? The doctor says I'm a dandy,—just perfect. Grandpa says I'm his sailor boy, and he is going to buy me a dollar's worth of ice cream some day, and he and Grandma Folsom say they love me just like everything, and Grandma Peters says I'm improving every day, and papa says I'm just fine and calls me "Jimmy" and holds me on his knee, let's me sit straight up, and he says I'll soon be big enough to bring in the wood, and I don't say anything. Time enough for him to find out I'd rather play ball. Mama calls me "a funny little fellow" and says she would n't trade me off for a whole big round dollar. I get kissed and hugged until I suppose anyone else would be sick, but I'm a loving little fellow, and don't much mind. Sometimes I kiss back, but I have a way of my own. I just plaster my wet tongue on their faces. When I was sick mama said she'd be perfectly happy when I got so I'd slobber on her again.

Say, Uncle John, ever chew your fists? It's more fun! I pass away lots of valuable time that way. All that worries me is that I can't get both fists in my mouth at the same time.

Suppose you will vote to-day. Gee whiz! Wish I could; but they tell me I'll have to wait about twenty-one years, and then maybe I can't, as the women may not be letting the men vote by that time.

It has been blowing hard here for several days, and now it is raining hard. Guess I struck a rainy country when I came here, but it does n't matter. Just as easy to eat and sleep and grow here as anywhere.

I've been bald-headed, but now my hair is sprouting. I'm real glad. I brought some hair with me, but it got all scrubbed off, so I have to have new. I expect light brown. I think that will look nice with my blue eyes, don't you?

Guess you think this is a funny letter, but remember I haven't done much writing yet, and it sort of rattles me. And after all, I'm only a baby, and an ordinary one at that, although papa, mama, and my grandparents (I have two

grandmas and two grandpas, but one grandpa is in Boston. Wish he was here, as I do believe grandfathers are the easiest people there are to work. Gee! Grandpa Folsom is a snap)—well, they all think I'm the smartest baby and the sweetest there ever was, but it makes me laugh, as I am doing the very same things in most the same way that babes have been doing ever since the world began. I admit I may be doing them a little earlier in life than other babes, and perhaps a little better, but I can't help that.

Well, it will soon be dinner time, and I don't think mama could work if I didn't lie in my carriage and watch every move she makes. She is quite well now, but papa and I won't let her work hard, as she gets tired. Papa is well, too. In fact we all are and are just as cozy in our little three-roomed bird's nest, and happy as can be.

I do hope Cousin Harold is all well again. My, but I'd love to see you and Harold and Dorothy and Grace. Give them all my love, please. We hope all goes well with you, too.

Papa and mama join in sending love to all.
Lovingly,

Well, I'm always stuek when I get to the end of my letter. That is why I wrote so much, so I wouldn't come to the end for a long while. You see, the trouble is, I have no name except Peters, but they don't call me that. Isn't it funny? Peters is my *last* name, but I have it *first*!

I'll have to sign myself just

THE BABY BOY.

Dr. Edward T. Devine, who represented the Red Cross at San Francisco, was talking in New York about the relief work, says an Eastern paper. "What impressed me," said Dr. Devine, "was mankind's real insignificance there. Man may be rich, powerful, famous, but let an earthquake like San Francisco's come along and millionaires and kings and savants and tramps are all alike—little black ants fleeing from some gigantic and cruel boot heel that they can't understand. Men need, perhaps, a shaking up occasionally. It takes the conceit out of them."

The Pulpit.

The Power of God.

By Rev. Benjamin A. Goodridge.

“The gospel is the power of God unto salvation.”—ROM. i:16.

The Gospel was the power of God not because it came down from heaven, but because it sprang up out of the earth. It was not a shaft of light shot down to us from some far-off region of unimaginable splendor: it was a good seed that had been cast into the soil by God's provident hand and nurtured through many centuries of loving care before it flowered in Jesus of Nazareth and bore fruit in Christianity.

The Gospel was the power of God not because it was a revelation of God's truth. It was that, but that was not all of it. Neither was it God's power because it was a better way of living, a profounder philosophy of life than men had known before. These qualities belonged to it certainly, but they were not its essence.

The Gospel was the power of God because it was a life,—the life of the man Jesus at work upon the lives of other men to make them over into his own nature, so that they might be one with God as he was one.

It was not what Jesus said, but what he was that makes our Gospel. His words, though full of life, were few. He himself was the great living word. He himself was the center of force which made men over into new creatures in his day, and still makes them over.

If we go back to the time when Christianity was getting started on its great career, we find only one object filling the minds and hearts of those early disciples and occupying all their thoughts. They had no creed, but they believed in Jesus the Christ. They had no scheme of theology to preach and to teach. They preached and taught Jesus the Christ. They had no special way of life to expound other than to live as nearly as possible like Jesus the Christ. Center and circumference, background and foreground of their imagination were filled by the image of the man of Nazareth.

For them he was indeed “the Way, the Truth, the Life.” It was only after

a time, when the brightness of his presence had faded, that ingenious creeds and theological speculations began to occupy the Christian mind.

But the creeds and the fruitless speculations have not had it all their own way with Christianity. They have done plenty of harm, but they could not kill out the influence of the divine life that was at the heart of the Gospel. That life is still the greatest power unto salvation which we know.

A modern poet has compared life to an arrow.

“Life is an arrow; therefore you must know
What mark to aim at, how to bend the bow,
Then draw it to its head and let it go.”

And if life is an arrow, it is certain that there is nothing from which we can get so much knowledge of its true aim, so much power to send it to its shining mark as from the Gospel of Jesus the Christ.

It is certain, but we do not all know it, and those of us who do cannot always remember it when we ought. We forget it at those crises of life when it would be most useful.

I wish that we all knew this, knew it so that we felt it every hour of our lives, so that we should have more power and purpose in what we do, more strength and comfort in what we endure, a more assured joy in what we hope for.

We all want power. A great many of us are hungering and thirsting for it more than we are for righteousness. The promise of power! That is the secret of the success of the various movements that have of late years been preaching so vigorously the gospel of occultism, of mental control, of thinking ourselves and others into health and prosperity. Men and women claiming to have extraordinary power have come to the front and thousands of other men and women have flocked to them because they wished to share that power.

And this hankering after power over our bodies to make them healthy and keep them so, over our business enterprises to make them all fortunate, over our experiences to make them all happy,—this is by no means the worst form that our human desires can take. It is certainly much wholesomer to want such things as these than to be seeking the

power of a political boss or a commercial boss, or of any man who exploits other men for his own selfish ends.

But somehow these comparatively innocent desires for power seem pretty small and insignificant, do they not, when we put them alongside the great power for which the life of Jesus reaches out, which it attains, and which it imparts to men.

Take, for instance, that section of the Sermon on the Mount in which Jesus speaks of the kind of men and women who most completely manifest the power of the Gospel that he has brought, that he is preaching and living. What sort of people are these?

They are the gentle, the humble, the merciful, the pure in heart, those that mourn, those who are persecuted, those who make peace, those above all who hunger and thirst after righteousness.

There is nothing to indicate that these blessed folk are free from sickness or successful in business or without sorrow and distress, but rather the contrary. These men and women have not put the ordinary fortunes and misfortunes of life under their feet. They have not raised themselves up to some serene Olympian height, where, like the fabled gods of the Greeks, they can lie at ease, careless of the burdens and buffets that other men must bear. They are blessed indeed, but blessed in the very midst of these things, taking their full share of life's hardships.

They are not bothering about how to be healthy and prosperous and happy, or even how to save their own souls. They are not seeking self in any form. Their ambition mounts higher. They cannot be satisfied with anything less than the power of God,—to know it, to receive it, to transmit it to others.

And when you are ambitious to have and use anything so great as the power of God you must be prepared to take the chances of disaster and pain and sorrow along with it.

They have just been testing the huge fighting-machine California out in the channel and had an accident with one of the engines. The strain of the power was too great for the mechanism that had to transmit it. There was a smashing of bright steel and fragments shot

across the engine-room that would have killed a man if there had been one in the way. Of course, that risk might have been avoided, if anybody—either the builders or the Government—had wanted to. The "California" might have been built like an ancient Roman trireme, to go with oars, or like the good old "Constitution," to use nothing but sail power, or they might have put low-power engines into her, so as to make ten or fifteen knots an hour instead of twenty-two. But they didn't want to do any of these things. They wanted to employ the highest power possible, and to take the chances of disaster that went along with that power. It is just so with every bold adventurer of the spirit who would make use of the power of God. There is no safe and easy method. Jesus knew that, and every man and woman must know it who honestly tries to live by his Gospel.

The power of God in the Gospel brought Jesus to the cross at thirty-three and made him Master of men forevermore. It brought suffering and some sort of ignominious death to every one of the disciples and made of them a band of immortals. Even to Judas it has given the distinction of one who died for shame because he had betrayed his master. It has made thousands upon thousands upon thousands of men and women equal to every demand that life could make of them,—even the very hardest. Known and unknown, humble and high, they have stood the test of joy and sorrow, prosperity and adversity, of doing and enduring.

And there is the same power in the Gospel to-day that there always has been. We may not think so, but there is. We may take the Gospel to be merely a pleasant message out of the past from the noblest man who ever lived. He lived, and we are glad that such a life was possible, but for very many of us he lives no longer. His Gospel is a message from dead lips.

That is a great mistake, and there comes from it a great misfortune. Instead of the vital force which we need at this hour we have the history of how such a force worked in other men's lives far away and long ago.

To Paul the Gospel of Jesus was the

power of God unto salvation. Unto salvation! What did that mean? It was not a mere phrase, I assure you. It meant something very definite and remarkable. It meant a complete change of heart and thought and life. It meant all the difference between Saul, the fierce persecuting Pharisee, hard-hearted and narrow-minded, who believed that God loved only the Jews, and would bring no others to salvation,—the difference between Saul the Pharisee and Paul the Apostle, who knew that God loved all mankind and meant salvation for every human soul. Saul, the persecutor of Christianity, and Paul, its ardent missionary, defying every danger in its behalf. Between this Paul and that Saul what a great gulf had been fixed by the power of God in the Gospel of Jesus the Christ!

To Paul it seemed as if the power of God in the Gospel had done strange things in him. There had been a strong purpose in his life, and one day as he was eagerly following it out there had come a sudden light as it were out of heaven. A heavenly voice told him that what he was doing was all wrong, foolish, hopeless,—a striving against God's irresistible might. There had followed days of darkness and after them the great light that made him see far beyond the bounds of little Judea to where the sons of God and heirs of his salvation were dwelling in all the nations of the earth.

And then all the current of his life set in just the opposite direction from the one in which it was running before.

That was what it had done for Paul, and when he wrote about this power of God to the people at Rome and Corinth and Thessalonica, when he preached about it everywhere he went, his belief was that this power would do for every man and woman to whom the word came just as much as it had done for him.

Was there a hard-hearted, cruel, arrogant Roman who read or heard these words? Well, the power of God in the Gospel of Jesus the Christ was able to make him meek and merciful. Was there a sensual Corinthian among those who drank in the message? The power of God could give him a pure heart and right desires. Was there a cultured Athenian, blasé of all forms of religion,

but curious to hear the latest? The power of God was able to arouse even in him a wholesome hunger and thirst after righteousness.

Paul never doubted for an instant that the Gospel which he preached can make hard hearts tender and filthy minds clean, that it can cure women of frivolity and men of dishonesty, that it can change the direction of a life and put good purposes in the place of bad ones. He knew beyond peradventure that the power of God in this Gospel was strong enough to make a human heart able to bear any sorrow that God sends to it, any mind able to discern the duty that God demands of it, any will equal to the task that he sets for it.

Paul knew this and the disciples knew it because they had seen the power of God actually doing these things in the person of Jesus. They didn't say "I know *what* I believe." They said "I know *whom* I believe." As I said not long ago, it was Jesus himself who was their Gospel. In him was all the fulness of God that was possible to a man. He was their creed and their theology. Their only purpose was to live his kind of life and to persuade other men to live in the same way.

The power remains undiminished. It is here, to-day, and for us. Why don't we make use of this power,—you and I? Don't we need it? Aren't we dying for lack of it?

What young man is there, just starting in some trade or business or profession,—what young woman at school, at work, or at home,—who does not need the power of God in order to make life worth while? Do you think you can be honest without it? Not if you have any real temptation to dishonesty. Do you think you can be just? Not if self-interest pulls hard the other way. Do you think you can be pure? Not if you have the passions which belong to the strongest manhood and womanhood. Do you think you can be a good friend, good neighbor, good home-maker, good citizen without the power of God? Never. It is not so written in all the history of men.

Suppose you are not young any longer. Can you get along any better at middle age without the power of God? You may have more burdens and trials and sorrows than ever before. The tempta-

tions of the present are different from what they were in youth, but they are not less. Perhaps the very worst temptation that we men and women have assails us most strongly at this age. It is the temptation to be satisfied with second-best.

We have found out some of our limitations. We have tried a good many things that did n't succeed. We have grown cautious, or, to speak more correctly, timid. It is hard to keep our eyes on the ideal, to "follow the Gleam." The best demands too much effort, too much risk. Second-best will do very well. We are beginning to like our comfort better than almost anything else and so we sacrifice a great many things that we once thought highly of to that smiling god.

Middle age ought not to be such a place of weakness, of spiritual slump, as this. Enriched by so many experiences of good and evil, we ought by this time to have some expert knowledge of what is best worth while and to desire only that. The purposes of youth which were high but wavering should in us be strengthened and made steadfast. Whatsoever things of that earlier time were poor and empty and worthless we should long ago have cast away.

There is nothing but the power of God that can do for us at this age what we need to have done. We must have the same sense of the oneness of our lives with God which Jesus had, which lies at the heart of his Gospel. If we have that, although our physical powers may begin to fail, we shall not fail. There will be no going down-hill morally and spiritually, but our way will be always up,—up into regions of greater power and peace.

Then, as we go forward into old age, if we live by this power that has come to us in the Gospel, we shall overcome the evils that beset this last stage of our journey on earth. By this time our habit of spiritual living will be so strong that nothing can alter it. There will be no hateful and hurtful traits, hitherto partly controlled, now rushing in past the poor defense of our weakened mental and physical powers to take possession of the soul. We may not expect in those days the strong limbs, the quick blood, and the quick mind of our earlier

life; but this we may expect and we shall not be disappointed,—the power of God will create in us a clean heart and renew in us a right spirit every day as long as life shall last.

The power of God as it was made manifest in the life of Jesus the Christ! How much we need it in every age, in every circumstance! We have our private griefs and burdens that are almost more than we can bear. They are more than we can bear—alone. We have poverty that threatens to starve life out of us, or prosperity that threatens to smother it with fat. Or else the sorrows and crimes of the world at large hang over our heads like a great cloud without any silver lining.

What shall make us equal to these things? No setting of the teeth, no stiffening up the sinews of our unsupported wills can do it. No, nothing less than the mighty power of God, our Friend, our Fellow-Workman, our Father. Unto him must every soul that desires to be faithful and true come for present help and hope of the future.

"I would not have Thee otherwise
Than what Thou ever art;
Be still Thyself, and then I know
We cannot live apart.

"But still Thy love will beckon me
And still Thy strength will come,
In many ways, to bear me up
And bring me to my home."



FOR THE PACIFIC UNITARIAN.

The Unitarian Church.

Calm is her classic brow,
Stately, alone she stands,
Misunderstood—but how
Faithful to truth's demands.

Shunned by unthinking schools
Who preach not truth, but creed,
Fettered by no such rules
That narrow thought or deed.

Only a tender smile
For those who will not see,
Standing aloof awhile
In white-robed dignity.

Holding her lamp above,
Shedding its kindly light;
Her message "God is love,"
Her soul the infinite.

Onward and ever on
Moves she with fearless soul,
Kind words for everyone,
God's kingdom is her goal.

—F. Clifford Harris.

The Sunday-School.

The Importance of the Sunday-School.

[Address by Mrs. Carl G. Rendtorff, Superintendent of the Sunday School, at the Annual Supper of the Unitarian Church at Palo Alto.]

I am glad of this opportunity to say something about our little Sunday-school, for it is very dear to me. It is only natural that the work upon which we expend our interest and energy should assume for us an exaggerated importance, and so it will not surprise you to hear that I consider the Sunday-school the most important part of our church, for upon it the future of our church surely rests. These boys and girls who meet with us Sunday mornings are the ones upon whom we must depend to carry on our work in later years. It may not be in this town,—perhaps it will be somewhere far from here,—but wherever they may be, we hope that they will be better Unitarians and better men and women for having attended our Sunday-school.

Some of the dearest memories of my life are bound up with my own Sunday-school days, which were spent in St. Louis in the little Church of the Unity, whose pastor was our beloved Mr. Learned. And I think with profound gratitude of one teacher there who more than any one other person in the world quickened my religious instincts and shaped my moral ideals. He was one of the rare men of this world, one whom it was a privilege to know, and the greatest privilege to have as a teacher and a friend. And what that teacher did for me perhaps some one teacher in our school may do for our children.

There are certain years in the life of young people in which some form of religious crisis is most likely to occur. It is the age at which most of them enter the class known as the Bible class. It is strange, but nevertheless true, that this religious crisis, like so many other important developments in youth, often takes place without being observed by the parents. Some feeling, I know not what it is, keeps them from confiding in their parents; and they, even if they are aware that some disturbance is going on in the minds of their children, are afraid to force their confidence, or perhaps shrink from a responsibility which

they feel themselves unable to cope with. Fortunate is the boy who at this time finds in his Sunday-school teacher a friend who will guide and hold him until he has found for himself a road upon which he may safely advance. Upon no one rests more responsibility, and no one has more opportunities for doing good than the teacher of boys and girls between the ages of fourteen and nineteen.

I am tempted to tax your patience for a few minutes longer, to speak of one other critical time in the religious development of the child. But for that matter, which age is not critical in this development? Perhaps the earliest years, until the child is nine or ten years old, are least critical. This is the age that the Sunday-school teacher pronounces the most satisfactory. Children respond so readily when we appeal to their imagination or feelings, and are so appreciative of everything that is beautiful and good, it is a delight to teach them. But while we doubtless can produce impressions on the child during this period, yet compared with those made at a little later age these impressions are little more than mere scratches on the surface, which will easily wear unless the influence is exerted again and again. Remove the child at this age from one kind of religious influence and subject him to another, and the traces of the first will be almost entirely obliterated. But when the child has reached the age of nine or ten, or possibly eleven, we notice a marked change. While until now an appeal to the child's imagination or emotions was most successful, the child now responds most readily to an appeal to reason. The logical faculty is developing and soon makes itself felt. The boy who had a questioning faith in all he was told begins to ask questions that show he is growing skeptical. While his questions formerly sprang from curiosity, or from sympathy, they now come from a spirit of doubt, of opposition, and I think also from a real desire after truth. It is the truth and only the truth that he wants now. It is not always easy to answer his questions, but—and this is the point I wish to make—they must be answered, and to the best ability of teacher and parent. You dare not risk losing the confidence of the child at this age by putting him off.

This is the time when lasting impressions are made. Now, when the child himself is preparing the soil for us, is breaking the ground.—now is the time when we must sow the seed that shall later bring the harvest we desire. And there is no shirking the responsibility, if we do not sow the seed some one else will, and we must not be surprised if at the harvest time we find tares instead of wheat.

Doubtless the teacher who teaches the child five days in the week wields an enormous power for good, but it seems to me that the teacher to whom we grudgingly spare our children one hour on Sundays may have even a greater power. For he deals with the fundamental things of life, he is, or at least ought to be, able to give his pupils something that they cannot find in any of the text-books they handle during the week. May we teachers, then, do our duty: may we inspire the parents with the confidence they need to send their children, and may our pupils find in our school something that shall enable them in later years to further the cause that we love,—that cause for which this church and this Sunday-school stand.



Faithfulness is the flower of character. Sincere moral individuality cannot do anything else but bloom in faithfulness. It is not a studied and acquired habit. It is an efflorescence—an unfolding of the soul, a “manifesting of the counsels of the heart.” This is the delight of God. It is his radiant and fragrant flower. Its value is not merely in itself, but in that it is indubitable evidence of a moral state and quality of the soul.

In the still air the music lies unheard;

In the rough marble beauty lies unseen;

To make the music and the beauty needs

The master's touch, the sculptor's chisel
keen.

Great Master, touch us with thy skillful hand;

Let not the music that is in us die;

Great sculptor, hew and polish us; nor let,

Hidden and lost, thy form within us lie!

—Horatius Bonar.

The little worries which we meet each day
May lie as stumbling-blocks across our way,
Or we may make them stepping-stones to be
Of grace, O Lord, to thee.

—A. E. Hamilton.

Selected.

Lifting the Commonplace.

If there is a message of hope, and cheer, and courage for anybody on earth, it should be for those obscure millions who plod their way through the dust and heat of the long day, faithful over their few things, and living fine, sweet lives in petty and commonplace conditions. For most of us life is just a monotonous repetition of experience. There are no great opportunities in it, no epochs that stir the blood—just a ceaseless round of one dull story, eating and drinking and working and a bit of play, and the tale is told. And because of this endless sameness of it all, this everlasting thrumming on one flat note, we are prone to get confused in our judgment of moral values.

Where is it that life gets its worth? At what point in it does value begin to emerge? Is it when a sudden opportunity sweeps down upon the soul and smites it into greatness? Is it when, out of an agony of travail, a mighty deed is wrought in the world? Opportunity does not make a man great. It only serves to show the greatness that was there all the while waiting to be revealed. Deeds do not make a man great. They are but the stuff that greatness seizes and makes its vehicle of utterance. There is nothing external to a man that can measure the soul of him. It is the bent of a man's purpose that determines whether he is to be numbered among the great. It is what he aims at rather than what he achieves; what he aspires to rather than what he attains. To have high purposes that span the mountain tops, though our hands are chained to sordid task; to think among the stars, though our feet drag heavily in the dust; to live like a god amid the pettiness and paltriness of life is to be eternally great, though no man remember us and the world is heedless alike of our coming and departure.

Life does not get its value in any degree from the notice the world takes of us. They are few in any age who can bribe the devouring tooth of time. But we have the impression, somehow, that in order to be of vital worth in the world, a man must attract the world's attention,

his name must be written in a book—and history has helped to fortify us in that opinion. She lays small stress upon the unnumbered multitudes of quiet and faithful men, who have done their deeds silently and well, and have furnished the bone and sinew of the movements that history herself records. The world's work has been done by countless millions who have "died and made no sign." But it is precisely these ignored "common folks," this overlooked majority, who have made history worth the telling, and civilization something more than a fine phrase.

We hear a great deal in these days about people who "do things." There are a great many ways of doing things, and they are not necessarily accomplishing most for their age who are building up vast enterprises, piling up great fortunes, or engineering mighty schemes. The quiet life of a little obscure school teacher who has planted in the hearts of her boys and girls a love of truth, a desire for the higher things of life, and a hunger for wisdom, is "doing things," doing things that are worth while; and though her life is not reckoned for much beside that of a great captain of industry or financial baron, I fancy that her work shall endure when that of the men whom the world delights to honor has long crumbled into dust. The mother, whose monotonous routine of domestic duties leaves little room for large endeavor outside the walls of her own home, in bringing into the world her family of children and sending them forth, saturated with the love she has poured out upon them, to live as good men and women, good clean citizens, is doing things that the labor of kings and princes could not ennoble, for she is entering into partnership with the Almighty and is creating man after a divine image.

And the man who is living his best in any plane of life, trying to order his business according to right principles, to bring a sense of justice and fairness into all his transactions, honest, kindly, true—he also is "doing things" which cannot be computed in money, doing things which money cannot buy or the loss of money affect; he is building up a good conscience, a clean mind, happiness, friends. There are better things

in the world than riches. There are finer things in the world than fame. And the best part of it all is that they grow low down, where the common folks can reach them.

There is no limit to the moral range of the least life. To live our life at its best, however small that best may be; to fill our days with love and truth and helpfulness, and our nights with courage; to add our bit of strength to offset the world's weakness; to tug with our little might at the world's burden; to be brave, and gentle, and patient, and true; to be clean-hearted and white-souled, is to lift our common life to a height where it ceases to be commoners, each in his turn, we shall hear the sunset gun.—*Roswell Dwight Hitchcock, D. D.*



Life is not victory, but battle. Fight on, fight on! The perfect character shall come at last. What will it be to fight no more? Shall we then forget the battles? Shall we then forget our sins? Why should we? Hated, renounced, subdued, let them hang on the walls of memory like the shield of vanquished enemies. Be patient a little longer. By and by, in our hushed and waiting chambers, each in his turn, we shall hear the sunset gun.—*Roswell Dwight Hitchcock, D.D.*

Don't do right unwillingly
And stop to plan and measure;
'Tis working with the heart and soul
That makes our duty pleasure.
—*Phoebe Cary.*

He who has never welcomed God into his heart need not expect to find for himself any very satisfactory evidences in nature of his existence. The physically blind cannot see material things; no more can the spiritually blind perceive in nature the footprints of him who "plants his footsteps in the sea and rides upon the storm." It was because he believed in God's existence that Kepler, on discovering his three laws of motion, could exclaim: "O my God! I am thinking thy thoughts after thee!"—*Religious Telescope.*

The Two Handles.

By Charles F. Dole.

Everything has two handles—one by which it may be borne; another by which it cannot.—
EPICUREUS.

There are innumerable cups on the table of life. Some are gilded and beautiful. Some contain bitter mixtures. Others are sweet to the taste. Every man must take such of the cups as are given him. What happens? The most beautiful cup often becomes bitter. The most bitter cup often grows sweet. See how this is. You can take the morning by the handle of a frown and the whole day will frown on you. Take the stormiest day with a smile, and it will grow pleasant. Take your work by the handle of reluctance, and it will grow intolerable. You, the same man, take the same work by the handle of willingness, and it becomes easy. Try it! Take your pleasure by the handle of self-indulgence, and the pleasure is spoiled; take it by the handle of generosity, share it, and it will last. Take wealth by one handle, and it loads you with cares; take it by the other handle, and see what happens! Take your business as a means of getting a living, and it becomes vulgar drudgery; take it as a means of social service, and it will be a noble religion.

Take marriage by the handle of your self-will, and it turns out a failure; take it by the handle of love, and you will be more happy every day. Handle men with distrust, and you will never get on with them; handle them by good-will, and the same men will be your friends.

Take yourself by the handle of egotism, and you waste your power. Use the handle of modesty, and the world is with you.

Take pain by the handle of fear, and you will always have something to suffer. Take pain by the handle of courage, and nothing can hurt you.

Take sorrow with self-pity, and you will become too lonely to live. Take it by the handle of your sympathy, and your sorrow shall be translated into new power to help all others who suffer.

Take the world by the handle of doubt, and the day grows dark. Take it as God's world, and the sun and stars will always be shining.

Take death with dread, and you lessen the tide of life. Take death with hope, and life broadens into an infinite meaning.



Notes from the Field.

REDLANDS.—December has been a busy month in Unity Church calendar. Mr. Savage has been making an effort to bring together the liberal thinkers of San Bernardino in some sort of an organization.

On the 16th of December Mr. Savage exchanged with Burt Estes Howard, who gave us a very able sermon.

On the evening of the 17th Mr. Howard addressed the Men's Liberal Club on "Democracy and Education," holding his audience tense listeners to the last word. The discussion which followed was free and of wide range. Ten new members were added to the club.

At the Alliance meeting on the 13th it was voted to hold monthly meetings, which will be largely social and literary, as most of the business will be transacted by the board of directors. The Christmas entertainment for young and old, under the auspices of the Alliance, was held in the Sunday-school room Thursday evening after Christmas. The rain fell in torrents, but about fifty were present and had a delightful time. The tree was handsomely decorated and socks of candy were given the children, and there was ice-cream and cake for all. The Christmas tree did good service. After being used in a home it was donated to Unity Church, and they in turn gave it to the Community House. Two of our ladies redecorated it for them, and with the leftover candies and ice-cream made happy the hearts of the children of the crèche.

Our church decorations on Christmas Sunday were very elaborate. They were donated by one of our wealthy parishioners. The chancel was decorated with ropes of holly and scarlet geraniums. The body of the church was encircled with ropes of smilax looped with holly wreaths. The altar was faced with palms and poinsettia.

SAN FRANCISCO—*First Church*.—The month of December afforded several rainy Sundays, somewhat reducing

church attendance, but the services have been on the whole well attended and of a fine spirit. The Christmas sermon and music were especially good, and the church was tastefully decorated. The Sunday-school held its festival in the Sunday-school room, and a very pleasant occasion it proved—simple, informal, and homelike. The singing of carols, a talk by the minister, and the reading of the Christmas story, with stereopticon illustrations, was followed by amusing shadow-pictures, an excellent presentation of the ever fresh "Mrs. Jarley's Wax Works," a marionette version of "Cinderella," and other spirited performances. Then the visiting children and the juvenile department were treated to candy-bags, and all the company went to the dining-room for refreshments. One very pleasant innovation was the bringing of gifts to be distributed to poor children. They were heaped at the foot of the beautiful Christmas tree, and the thought of giving seemed to bring more pleasure than the customary excitement of receiving.

SANTA ROSA.—Mr. Warren Edward Tryon has been giving his congregation some very creditable sermons. He and his estimable wife have become much endeared to the church members. On account of ill health, Mr. Tryon has handed in his resignation, which took effect on the 25th of November, much to the regret of the congregation.

The Starr King Club had another of its pleasant meetings on October 4th, and this time the topic was Jean Francois Millet, the French artist. Mrs. Sadie C. McCann opened the meeting with a talk on the life of Millet, Miss Elizabeth Hoen described the village of Barbizon, Mr. Charles Crocker spoke of the art of Millet, Mrs. Basha E. Thompson recited Markham's poem, "The Man with the Hoe," Mrs. Archibald Johnson gave a talk on "The Gleaners," and Mr. George King spoke about some galleries in France. A social hour followed the program.

ALAMEDA.—The church services and general activities are steadily and satisfactorily sustained. Mr. and Mrs. Reed are now settled in their bungalow at 70 1/2 Paru Street. Their circle of acquaint-

ances is being appreciatively widened beyond the confines of the church. Mrs. Reed is also proving herself an exemplary minister's wife by teaching in the Sunday-school and singing in the quartet choir of the church. Alameda is glad to have them here.



Sparks.

An observer, good at making epigrams, has said that the automobile divides the population into two classes—the quick and the dead.

"Your son is a great football player." "Yes; it is hereditary." "I never heard that his father was a football player." "He isn't, but he is a chronic kicker."—*Houston Post*.

A Western Congressman was making a speech in the House. "Mr. Speaker," he shouted, "I insist that my interpretation of the meaning of this phrase is the same which is put upon it by the author of our immortal dictionary, Daniel Webster"—A colleague sitting just behind him yanked at his coat tail. "Not Daniel Webster," prompted the man behind, "you mean Noah!" "Noah, hell," retorted the orator, "Noah built the ark."—*The Argonaut*.

One of the suburbs of Chicago is the site of a well-known school of theology, from which go out each week-end many members of the senior class to try their voices as "supplies." A passenger on a Monday-morning train was surprised at the number of them who got off at the station. "What are all those chaps getting off here?" he asked the brakeman. "Them?" asked the brakeman. "Oh, they're returned empties, for the college."—*Youths' Companion*.

Teacher.—Johnny, what is a hypocrite? *Johnny*.—A boy wot comes t' school wid a smile on his face.

Student.—There must be some mistake in my examination marking. I don't think I deserve an absolute zero. *Inspector*.—Neither do I, but it is the lowest mark I am allowed to give.

"What an odd looking old parasol!" "Is n't it? It 's been in our family for almost a century." "Ah, one of the shades of your ancestors."

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Editorials.

Now and then society is shocked by some startling event that brings into prominence conditions or tendencies either unsuspected or unheeded. Within a few weeks a life of bright promise was brought to an untimely end. A young woman, over-sensitive, and romantic, unable to endure the slights of school companions and the ostracism of callow aristocrats, calmly wrote farewell letters to her family and ended her existence. Her insanity may be admitted; but must not the treatment she received be considered a contributing cause? And what must be our judgment of the spirit, seemingly so prevalent in our schools, which embodies itself in exclusive societies calling themselves fraternities and sororities?

When young men and women reach the college age there may be advantage and pleasure in fraternity life. It is natural that kindred spirits should seek association, and within bounds there is undoubtedly profit and a certain gain in social ability not otherwise to be achieved. It seems doubtful if the bounds are sufficiently observed to make the organization on the whole desirable, and they certainly subject a student to a great strain from temptation to extravagance and distraction from the primary purpose of college education. But whatever may be concluded as to the desirability of Greek-letter societies in the college, there seems no room to doubt that in the high schools and grammar schools they are out of place and almost wholly bad. If we admit that they are to be com-

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mended or endured in the college, we must protest against their being encouraged in the lower schools. Aside from their interference with school work they violate that wholesome simplicity of life that ought to be insisted upon with the young. The tendency of the age is toward precocity, and the exhaustion at a tender age of all that the world has to offer. In a former generation there were boys and girls, healthy, natural young animals, looking forward to the things that would unfold as life went on. But now small boys take to kid gloves, gold watches, and full-dress suits, not to mention cigarettes and champagne. Little girls are not far behind and in dress and manner exhaust the possibilities very early. The result is the destruction of simple living, a middle age of enmity, and a deplorable crop of victims of social paresis. As illustration, an interesting account of a recent movement in Boston, inaugurated by Emmanuel Church, thus describes the malady:—

“The black beast which the Boston clergymen have called in the scientists to aid in expelling from the garden of social life, is that terrifying monster of smothering embrace and devouring jaws which is claiming victims among the richest and most educated—the horror of overripe living, neurasthenia. The beast is known variously as melancholia, moral fatigue, hysteria, suicidal mania, psychopathic sexualis, kleptomaniac—in a word, psychoneurosis.”

“Overripe living” is perhaps the deadliest danger of this highly favored age, and it is in a measure both the cause and the effect of the encroachment of the practices and enjoyments proper to maturity upon the healthful training-ground of childhood. We wrong the young when we encourage or allow them to ape the ways of their elders, and perhaps in no way more injuriously than in countenancing the snobbish exclusiveness of that shadowy something we call society.

If there is any one thing in which our young do not need encouragement it is in magnifying the claims of social importance. If there is one trait that needs to be eliminated from the social organism it is snobbishness. There is no more despicable character than a sincere snob. Much of our trouble, industrial and social, springs from the ridiculous assumption of superiority. When we can give money, family, culture their true value, respect them for what they are really worth and no more, we shall get on better, and we do not deserve to get on better until we do.

The essential quality of manhood or womanhood does not reside in membership in a Greek-letter society, in descent from distinguished ancestors, in the possession of a big bank balance, or in hands unused to labor. Exclusiveness is unjustified in principle and a two-edged sword in practice. What we need to cultivate is sympathy, self-respect, common sense, and brotherhood.

The Boston experiment above referred to is significant and instructive. Emmanuel Church is one of the foremost of Episcopal churches,—broad, rather than high or low, and already enjoying a well-earned distinction for doing things. Recognizing the need of some sane agency to counteract the evils arising from “overripe living,” and realizing that the mental and nervous ills are very real and not amenable to medical science alone, and too often ignored by general efforts for spiritual control, Dr. Elwood Worcester, the rector, and Dr. Samuel McComb, his assistant, have undertaken to combine the scientific knowledge of the specialist with all in the way of suggestion that a religious teacher can offer. In a late address

the purpose of the movement is thus set forth by the rector:—

“But it is not necessary to go outside of orthodoxy, it is not necessary to desert true science to lay hold of this wonderful healing power that has been discovered within the mind. There is a fine body of literature growing to day on the power residing in the soul. We purpose to lay hold of these newly defined physical powers through the means within our grasp, religious faith and exact science, and while we are going to establish a ‘clinic,’ we expect to confine our efforts to nervous diseases resulting from conditions of the mind. These conditions may be observed by the layman in recurring of fixed ideas and melancholia. We have all seen rich men in dire terror of poverty and persons with apparently well bodies but sick minds. The church has an almost unique opportunity. It can bring to bear religious faith to heal moral maladies which drugs, hygiene, massage cannot reach.

“Sin and the resulting remorse eat the heart. That is why the Catholic Church has found the confessional such an energizing agency. To establish mental health the individual must get in right relations with himself, with society, with God. Not until then will he find satisfaction in his life. It is not enough to fight against evil thoughts; they must be driven out with something else. The human mind is so constituted that it cannot entertain opposite views at the same time. We shall not deny the reality of pain, but assert that God’s face is set immovably toward health. We invite you to lay hold on this truth. We shall not use electricity, but the grace of God. And we do not expect to work miracles.”

This is common sense and spiritual discernment applied to actual conditions, and it is not surprising that remarkable results have been reached and that the staid city of Boston is agog with excited interest. The church is thronged, and the police with difficulty manage the crowds that struggle for admission when the doors are opened. As indicating the points of agreement with as well as difference from Christian Science, we add a further word by Dr. Worcester:—

“During the annual convention of the Christian Science Church in this city there was at the same time a national convention of physicians. The Christian Scientists opened their new Temple and Harvard Medical School opened its splendid new home at about the same moment. There they stood opposed to each other, yet each seeking the same end—the life of health.

“I attended certain sessions of the nerve specialists while the medical convention lasted,

and I also visited the new Christian Science Temple and attended one of the large ‘experience meetings.’ The Christian Scientists, without the aid of music, eloquence or famous names, held ten meetings on the same evening, and, judging from the crowds unable to gain admission, they might have held fifteen. The service consisted only in simple and apparently honest accounts of recoveries from illness and death, escapes from great dangers and from ingrained evil habits, together with joyful assurances of spiritual peace and wellbeing. It was not necessary for the speakers to lift their voices, for the great congregation, hushed and silent, hung upon their every word. Their appeal, of course, was immense, and doubtless hundreds of converts were made that very evening.

“Personally, I should reject without investigation seven-tenths of the miracles recounted by the Christian Scientists, partly because no evidence worth the name was offered and partly because many of the diseases supposed to have been cured are not susceptible to mental treatment. I felt a deep impression, while conscious that fearful harm might be wrought by these unreasoning enthusiasts, of the power for suggestive therapeutics in the foundation of an absolute religious faith. Then this movement was suggested to my mind.

“I hope the public will keep very clearly in mind the distinction between what Emmanuel Church has undertaken and the cult of Christian Science. We are not denying the realities of this universe nor propounding any new doctrines of faith. Immanuel Kant said: ‘A dream which all persons dream together and which they must dream is no longer a dream, but a reality.’ As a Scientist, and as a Christian, too, I know that the relations of the soul and the body are most intimate, and for every change in mind there is a change in the body. The mind has an immense power over the state of the body. And the minds of a number of people working together affect each other. A concourse of joyous-minded people has a tremendous curative power. That is why we design to bring together those who need social comfort and by testimony to set free the contagious suggestion which works for health.”

The marvelous progress of the world in material achievement and industrial development is a fascinating story. This progress seems to gather impetus as it goes on and every year adds strikingly to the record. *The World’s Work* for January sets forth one phase of growth—that relating to communication—in a manner that impresses one with the enormous accomplished result and awakens wonder at what the projection of this expanding force into

the future will find to occupy itself upon.

Travel by sea is a late development. In 1819 the "Savannah" crossed from the city whose name she bore to Liverpool in twenty-five days, the first craft propelled by steam to cross any ocean. It was twenty years after before regular transatlantic trips began. The "Brittania," of 1,154 tons burden and 750 horse-power, at a speed of eight and one-half knots represented the beginning of ocean travel. To-day hundreds of steamships up to 25,000 tons and 40,000 horse-power cross in five or six days. Next summer liners 790 feet long, 45,000 tons burden, developing 70,000 horse-power, with a speed of twenty-five knots, will reduce the time to four and one-half days. The coal consumption for a trip will be 5,000 tons. The Government will spend \$2,000,000 to deepen the channel to enable these crafts, drawing over thirty-seven feet, to enter New York harbor, while the vessels themselves will cost \$3,000,000 each.

The coastwise tonnage of the United States has increased more than three-fold since 1840. Seven-masted steel schooners with a capacity of 8,000 tons cargo, require but sixteen men, and carry freight at one third the cost of steamer. Monstrous freighters ply the ocean carrying up to 22,000 tons, while motor-boats for pleasure-seekers have been brought to a speed of thirty-five miles an hour. The "Dreadnaught," England's great battle-ship, far exceeds in power anything afloat, but Japan's 19,000-ton "Satsuma," now building, will far transcend it in size, range, and efficiency.

In the railroad world the great enterprises at present are in Africa and Asia. Trains to-day run 1,920 miles north from Cape Town. The Cape-to-

Cairo road when completed will be 5,600 miles in length. On the Congo system 1,325 miles of the 2,144 miles of river and rail transportation are now in operation. In China 753 miles of the first trunk line are completed, about half its entire length. This will form the backbone of the future railroad system of China. In America immense sums are being spent in bettering and equipping existing roads, and the rivalry is intense. The Pennsylvania Railroad spends \$90,000,000 on a new terminal in New York, the New York Central replies with an expenditure of \$70,000,000. The former road spends \$30,000,000 last year for cars, the latter \$25,000,000, and so on. Grades are being reduced at enormous expense. The Southern Pacific Company expends \$8,000,000 to save a few miles and two hundred feet climb around the head of Salt Lake, and are about to spend \$10,000,000 to avoid climbing over the top of the Sierras.

A revolution in motive power is more than probable. Within five years the alternating current will probably dominate the passenger traffic of the East. The interurban trolley lines are a great factor especially in the Middle West. In Indiana 113,000,000 passengers were carried in 1905. It will soon be possible to go from Portland, Maine, to Lincoln, Nebraska, by trolley. In speed the steam roads have no advantage. In a recent trial on the New York Central an electric locomotive beat a steam locomotive a train's length in five hundred yards, both starting from a standstill.

The growth of the telegraph and telephone service is beyond possibility of comprehension. A million and a half miles of wire, 75,000 messages a day from one office in New York City, 90,000,000 messages a year! Four

operators on each end of a single wire sending and receiving messages at the rate of six hundred an hour! "Puck's" girdle of forty minutes, the phantasy of Shakespeare, reduced to an actual period of nine minutes, from Oyster Bay to Oyster Bay, when the Pacific cable was opened.

Thirty years ago Bell's telephone was a mechanical toy. To-day over five billion messages a year are sent. Before the fire there was a telephone to every eight people in San Francisco, twice the ratio in New York. At the time of the fire the American Telephone and Telegraph Company offered to distribute Governor Guild's appeal to the State of Massachusetts. The work was begun at 5:30 in the afternoon, and before 11 o'clock the proper authorities in 353 cities and towns had received the message.

The miracle of the wireless is the most incomprehensible, and its commercial use is large and rapidly increasing. A man in midocean may without large expense find out in an hour or so about his family in Kalamazoo or his son in Freiburg. It is particularly useful in case of accidents. A Red Star liner with disabled steering-gear, 130 miles west of Fastnett, reported her accident by wireless, and in less than an hour and a half received word from her owners. Dr. Alexander Graham Bell predicts that the Atlantic cable, the wonder of its age, will be rendered obsolete by this great discovery.

These are but a few of the achievements of the age in which we live, but they indicate the prodigious power of the human mind and human energy. The question arises: whether all this is worth while if the life to which it ministers grows "overripe" through

indulgence or a bore through lack of purpose. Travel, communication, accumulation are of no abiding value, unless they really contribute to life that includes moral character. It is not worth while if the effect of intense business activity is to break down the health or to induce a state of mind where existence holds but dregs, and a fired fighter turns for relief to some retreat where he can escape life's real problems and rest in peace in a world ruled by some one else's strong will, or find satisfaction in purple symbolism, or some phase of belief that is at least occult to him. It is not worth while if in cultured Boston or elsewhere it breeds melancholia, nervous exhaustion, world-weariness, and a readiness to turn to any social or religious quack who offers a speedy cure.

The one thing that cannot be escaped is the discipline of life, including its results, its rewards, and its punishments. This is the great hope of the race. It teaches, it inspires, it restrains. It is the law of moral gravitation that holds us in our orbit, while the sense of God's love and power bestows and sustains the life that is in us.



We are glad to learn from *Word and Work* that the gifts of the churches for missionary work are larger this year than heretofore. This is doubtless due in part to the prosperity which seems to be general throughout the country, but we would like to know that it is owing to an increasing interest in the work for which our denomination stands. It must be evident to those who give the subject any careful consideration that the Unitarian denomination has a work peculiarly its own, which no other organization is either able or willing to do; therefore,

if the Unitarians do not do it, it will not be done.

Thousands of intelligent men and women are every year forsaking the churches; some ceasing to participate in religious work altogether, or finding a place with some of the newly formed organizations which are intended as substitutes for the church. The churches seem to be diluting their orthodox theology with a variety of harmless platitudes which mean little or nothing. Liberal labels are generally used, but there is no change in the contents. Recognition of new truth is personal; the creeds are not changed. An atmosphere of doubt concerning the realities of religion pervades church life. Old motives have lost their influence, and new motives have not appeared. The machinery of the church, so to speak was contrived for the purpose of rescuing fallen man from eternal torment; it was adequate for that purpose; but it now transpires that man is not a fallen being, and the place of eternal torment is non-existent. The machinery is out of use, rather than out of repair; it is still in perfect order, but it is no longer needed. Those who have managed it heretofore, to use a common phrase, are out of a job; or at least they find it necessary to utilize their time and talents devising new plans for church life and work.

While all this is going on, intelligent men and women who are serious and sincere drift away from the church, seeking other fields of activity. Many of these persons have a firm hold upon the verities of religion; they do not withdraw because they have lost their interest in religion, but because they do not find in the church a religion which satisfies either the mind or the heart. Conviction with them is stronger than sentiment.

The older churches have their problems to solve, and they are entitled to sympathy and respect in their efforts to effect a transition from the old to the new, with as little damage as possible to their organizations. Probably the masses in the older churches can be gradually led into new ways and spared the shock which would ensue if revolution should be chosen rather than evolution in the method of changing front theologically. But during this transition period there are thousands withdrawing from the churches, and thousands more will not identify themselves with any church professing to be orthodox in its theology.

The Unitarian Church is a happy home for those who are described in the preceding paragraph. It requires no theological tests, but leaves every one free to enjoy his own opinions concerning theology and religion.

One would naturally expect to find the older churches somewhat sympathetic with the work of this creedless church, because of its service to religion, because it may help to save to the cause of religion many worthy and effective workers who otherwise might drop out of such service altogether. Such is not the case, however; on the contrary, there seems to be a disposition to insist that correct opinions are necessary to salvation, and of course each church has its standards by which to judge of the correctness of opinions. It is insisted that Unitarians are "coldly intellectual," but not "spiritually minded," whatever may be meant by those oft-quoted terms. Those cant phrases glide glibly from the tongue of the unctuous churchman who prides himself upon the regularity of his attendance upon some outworn ceremony, and who thanks his Maker daily that he is not as the rest of men, or even as this unspiritual Unitarian.

A new dictionary of phrases, commonly known as religious, would add greatly to the edification and enlightenment of seekers after light and truth. There are numbers of words and phrases in common use that seem to be regarded as simple and easily understood by those who use them, but which are merely words to the average person. This word "spiritual" is one of them. Emerson defines it as follows. "The true meaning of *spiritual* is *real*; that law which executes itself, which works without means, and which cannot be conceived as not existing." The cant use of the word seems to imply that to be spiritual one must be emotional and superstitious, or at least unreal. There are other phrases connected with the name of Jesus which seem to have little if any meaning. There is a language and literature of cant that needs a dictionary of its own to enable a free-thinking man to understand it.

The self-satisfied complacency of the backwoods parson, who thinks he is serving the cause of religion by denouncing all Unitarians as unspiritual, is an object of pity rather than scorn. One is likely to call to mind the names of Channing, Parker, Clark, Starr King, Stebbins, and hosts of others whose services to the cause of real religion are universally recognized. These men were intellectual giants,—but why in the name of reason should ability of any kind be regarded as disqualifying a man spiritually?

The remedy for the ills that trouble us most will be found not in calling names, not in looking after the consciences of others, but in the cultivation of the spirit manifested by the Prophet of Nazareth, who was given to plainness of speech. He was un-

familiar with the phrases which are so commonly used by those who profess to be his followers *par excellence* to-day. Let us not be content with saying, "Lord, Lord," but let us do the things nearest at hand, let us show by our lives and acts, rather than by our words, whether or not we are spiritual.



Notes.

Ex-Governor and Mrs. George C. Pardee were the guests of honor at a reception given by Starr King Fraternity of the Oakland Unitarian church on the evening of January 17th. The welcome was informal, but very cordial and pleasant. Henry A. Dodge, president of the organization, expressed the pleasure of all present in greeting upon their return home their fellow-townsmen and his wife. Dr. Pardee expressed the pleasure he felt in being back, notwithstanding the kind consideration with which he and his family had been treated by the people of Sacramento.

The philanthropic women of the First Unitarian Church of Los Angeles are about starting a permanent store for the benefit of the needy people in one of the poorest districts of the city. Its stock in trade will consist of clothing, new and second-hand, shoes, and every necessity of life that can be secured by a determined band of women and put on sale for a nominal sum, to be in reach of the pocketbooks of the vicinity. For a long time the little children who have presented such pathetic spectacles at the Utah-Street school have been clothed to a great extent by the principal and the teachers who have worked to secure contributions and have numberless times gone down in their own pockets to relieve want.

The Channing Auxiliary, on the evening of January 25th, treated its members and friends to a lecture by Professor W. W. Campbell, director of the Lick Observatory on Mount Ham-

ilton, on the Crocker eclipse expedition to Spain, of which Professor Campbell was in charge. It was illustrated by many fine stereopticon slides, showing the instruments used and the important results attained.

The Unitarians of Pomona are forming a Unitarian Club. Forty men assembled at the church on the evening of January 15th and greatly enjoyed an address by Rev. Burt Estes Howard, of Los Angeles, on "Education and Democracy." He dwelt largely upon civic responsibilities of educated men in a republic. He spoke of American men's duties as voters and as participants in the weal or woe of our National Government, closing with an eloquent appeal to his hearers to give the best of themselves to politics.

The name of the church at Los Angeles has been changed from the Church of the Unity to the First Unitarian Church, and a strong board of trustees has been elected.

During Mr. Leavitt's absence in the East his congregation has suffered serious loss from the death of many valued members. In one week there were four burials.—Mrs. C. M. Hardy, a member for more than forty years, Miss Edith Buckingham, Miss Mary Farquharson, and Mr. David Farquharson,—all of whom had grown up in the church and were among its most respected members. Mr. Farquharson had for several years served as an usher and was a universal favorite. His sister and Miss Buckingham had been in poor health for some time, but both died suddenly and almost painlessly. Mrs. Hale, formerly an attendant at the church, died in San Rafael the same week.

We are looking forward with keen interest to the coming in March of Dr. Francis G. Peabody, who is to deliver lectures before the united divinity schools at Berkeley. Rev. Roderick Stebbins is also soon to revisit California and will be warmly welcomed.

We go to press this month too early to report the proceedings of the Conference in Southern California, but there is the

gratifying consolation of having left for next month the good cake we have not eaten.

In our next number we shall be privileged to present an interesting and discriminating estimate of Dr. Crapsey, the man, by Harriet Kelsey Fay, who has enjoyed exceptional opportunities for writing authoritatively on a man who has been instrumental in the making of theological history.



The "Breeches Bible."

One of the most noted of the early editions of the Bible is called the "Breeches Bible," from the unusual translation of Genesis 3-7: "Then the eyes of them both were opened, and they knew they were naked, and they sewed fig tree leaves together, and made themselves breeches." It was published in London in 1606, bearing the imprint of "Robert Barker, Printer to the King's most Excellent Majesties." A very well-preserved copy is owned by Mr. Joseph Winterburn of this city, and its value is heightened by a quaint inscription by an earlier owner, which reads as follows:

April ye 22, 1746

Isaac Holbrook His Book
 God give him grace thearin to look
 But not to look But understand
 Learning is better than house or
 Land. When house or Land is gone and
 spent, then Learning is most Excellent.
 Sarah Holbrook his wife
 Marcy Holbrook
 Sara Holbrook
 Susanna Holbrook
 John Holbrook
 Samuel Holbrook
 William Holbrook
 Isaac Holbrook
 his children

When Latimer preached his sermons "On the Plough," he voiced a real religion. The ploughman confronted the priest. He also had a faith. He believed in patient industry, in integrity. He found God in his manly labor. Let the clergy do their work as faithfully as the farmer did his, and all would be well. Here was a great stream of religious life mingling with the religion of the Church and purifying it.—S. M. Crothers.

Contributed.

Why Truth Must Be Free.

By Burr Estes Howard.

Truth is not a dead deposit, to be dug from the earth like gold or silver. It is a living thing. It cannot be chained or fettered and still be truth. It grows. Therefore, it must be free. The institutions which would base themselves on truth must also grow. For that reason we can never have a final philosophy of life or a final theology. The "thoughts of men must widen with the process of the suns." We must always theorize, but we must never dogmatize, and they who would find the truth must be free to search for her in all fields and to find her beside all waters.

There is no scheme of human devising, no system of sacred theology big enough to confine the mind of man. There is no sacred literature rich enough to meet the multiplied questioning of the human soul. Each age must be free to solve for itself the solemn riddle of being, to answer for itself the eternal "why" that challenges us all. All bibles have their efficiency and their place in the unending unfoldment of the race, and story and fable and ancient tale each plays its part in the general evolution—but it is only a part, and the world, winnowing the wheat from the chaff takes what is vital and passes on.

Every man should be allowed an intelligent search after the truth, unhampered by dogma and undisturbed by creeds of whatever sort. It may be assumed that all men are essentially honest in seeking the truth, but many an honest endeavor is rendered futile by a method which is essentially dishonest. It will not do to mark out the boundaries beforehand in which the truth must be found. It will not do to stultify all effort by demanding that the truth, when found, must bear the hallmark of Calvinism, or Armenianism, or Catholicism, or Judaism, or any other ism. Truth is free, and refuses to be branded with the mark of any man's ownership.

The only test of truth that is at all sure is the test of experience, and this test must always be partial, never final. For the world moves, and we move with it, and what proves expedient for to-day

may be inexpedient for to-morrow. It is idle to seek for absolute truth in a universe that is not absolute. For all things are unstable, and worlds and men and life are all in a process of becoming. Truth, too, is part of the ceaseless progression. It is imperfect at every stage of it, for it is adapted to its time and to its people.

Science has opened our eyes to a larger vision of things, and has corrected many an error for us, but science cannot take us far enough on the road. More things are true than can be caught in a crucible or reduced in a test-tube. There are forces at work in the world which cannot be accounted for by chemical and physical reaction. The great moral and spiritual facts of life are none the less facts because they refuse to respond to stereotyped tests. A thing is not more true because we can explain and classify it, nor less true because we can do neither.

In reckoning up our assets of real verities we must fall back on the experience of the race. It may be that we shall not find so many things that answer to such a test as this, but they will be the things that give life its real value and its real hope. The experience of men has proved that goodness is better than evil, that purity is better than sin, that righteousness exalteth both nations and individuals. It has taught us the worth of virtue, of kindness and of love. It is slowly transmitting men from beasts to brothers. It is lifting the thought of men from the narrow conception of God as an exaggerated Oriental despot, to a power that works quietly at the heart of things to lead them, in his own way and in his own time, into a larger fulness. It is planting a religion in the world that talks little of atonements and justifications, of eternal hell or heaven, but which stirs up every man to live his best and his highest, for hope of no reward and for fear of no punishment, but because the upward sweep of things, the eternal going on of things, makes anything less unworthy of him.

When a man has found the truth he must be true to it at whatever cost. It may not square with the creeds of any church. It may not fit in with the "views" of any sect, but when he has

sought for it faithfully he must be faithful to it when he has found it. There should be no dissension among the lovers of truth, and no intolerance. The bit of truth that comes to me may not be your truth. It need not be. But it is my truth, and I must be loyal to it, just as you must be loyal to the truth that comes to you. But neither you nor I should dogmatize upon what, at the most, can be scarcely other than a mere fragment of the whole Truth of Things.

John Ruskin, the Modern Prophet.

By the Rev. Clarence Reed.

The priests have ever been the guardians of the authority and traditions of the past, while the prophets have been the proclaimers of religious and social ideals. The prophets have found it necessary to attack old traditions which have been considered sacred, for men have been prone to worship the creature, the concrete image, symbol, or written creed. The aim of the prophets was to portray a truer conception of God and emphasize the necessity of individual and social morality. They were students of the ages in which they lived, seeing in current events eternal meanings, and believing that God is present in all history.

Ruskin and Carlyle were the two greatest English prophets of the nineteenth century. George Eliot said of Ruskin: "I venerate him as one of the greatest teachers of the age; he teaches with the inspiration of a Hebrew prophet." Like the true prophet, Ruskin was far in advance of his age. He waited not for the approval of the public opinion of his time, but he was a creator of public opinion.

In the light of to-day it seems strange that such a commotion could have been raised by the publishing of Ruskin's "Unto this Last." He was called a fanatic and visionary because he advocated universal primary and technical education, government workshops which would perform the function that mechanical and art schools do in America, and the prohibition by law of anti-social customs. He taught that the health of

the consumer and the welfare of the laborer are of greater importance than increasing the dividends of corporations. Many of his theories that seemed so visionary fifty years ago are now universally accepted.

When forty years of age, at the height of his fame as an interpreter of the beautiful in nature, art, and architecture he became a social reformer. What was it that led the greatest art critic of the age to lay aside that work, in order to become a writer of articles and books on the social problems? The soul of Ruskin had been thrilled by visions of the beautiful in the world of nature and in the art of the past and present. The problem of supreme importance to him was to make this appreciation of the divine messages of the beautiful a universal possession of mankind. He found millions of men unable to appreciate beauty or create anything beautiful because they had to toil in factories and shops that were unsanitary and cheerless, their work being monotonous and impossible to love, and their homes were in ugly, ill-ventilated, and crowded tenement houses. "Beautiful art can only be produced by people who have beautiful things around them and leisure to look at them."

Whenever the problems of life are carefully considered, there is discovered the need of social as well as personal ideals. Ruskin had ambitions as an art critic, but he found it impossible to teach men to enjoy beautiful things, as long as life was defined as a selfish struggle for material things. Victor Hugo as a young man looked forward to a literary career, but finally became a revolutionist and an exile, deeming the liberty of his country of supreme value. William Morris, gifted as an artist and poet, dedicated his life to the work of social reform. Huxley when famed as a scientist, realizing the need of rational ideals in religion and social reform, wrote lay sermons. In order for there to be human progress, society must be regenerated and its ideals purified. What men need is to love "God and his creatures; it is humility and charity and self-denial . . . and prayer; it is a total change of character."

Ruskin believed that the industrial life of his day called for the spirit of service and sacrifice, just as the religious conditions of the second century required the martyrdom of the Christians. If a great plague is a voice of duty commanding every physician to remain at his place, if in the face of death the engineer remains at the throttle, if a soldier deems it perdition to seek a safe place in the hour of battle, it is but natural that our age, which is fundamentally the age of industry, should issue a call to the men in the commercial world to be true to the highest ideals of truth and integrity, even though it means financial loss to heed the voice.

Ruskin endeavored to define wealth in terms of noble living. He realized that the men of his age were defining success in material terms, their great aim in life being the accumulation of money and the spending of it in luxurious living. There are deeper laws in economics than buying in the lowest market and selling in the highest. Wealth is not simply money defined as a medium of exchange, nor the acquiring of material things that have commercial value. What is called wealth may be "the gilded index of far-reaching ruin; a wrecker's handful of coin gleaned from the beach to which he has beguiled an argosy." He says the richest man is he who has "the widest helpful influence, both personal and by means of his possessions over the lives of others."

Ruskin was not simply a dreamy idealist and social agitator, but he endeavored to incorporate his ideals in the common life of man. He saw the children of the poor playing in the dirty streets of London, and advocated clean streets as the immediate need, and public play-grounds as the future goal. When men argued that it was impracticable to keep the streets clean, he showed how it could be done by doing it. Not only did he condemn greedy landlords whose only thought was the largest possible rent, but he saw that his own large estate was justly managed. He advocated the betterment of the condition of the workingmen of England, and expended practically all of his property to the

value of one million dollars in order to make practical his social ideals.

The message of Ruskin was needed in his age, and it needs to be proclaimed to-day. Under other names the evils he condemned are the great modern problems. The concentration of great wealth in the hands of a selfish few, the employment of children in stores, factories, and mines in order to increase dividends, monopolies ruling as tyrants, corrupting legislatures and the political life, and the lack of lofty ethical and artistic ideals in the actions of labor unions are the dangers in American life. They have arisen through the attempt to define success in material terms.

"The Seven Lamps of Architecture" is a statement of the discovery in architecture of the fundamental laws of human character. In the perfection of the materials, the strength of the foundations, the perfect blending of its colors and the spiritual effect of the arches and domes of the cathedral, Ruskin beheld the laws for the development of an ideal character. The men who built the cathedrals worked not primarily for wages or the praise of men, but on account of love for their work and in order to be in fellowship with God. Therefore, he believed that every man should have some work he thoroughly loves and enjoys, for otherwise life is reduced to drudgery. Deep convictions are the foundation-stones of character, love of the beautiful its adornments, truth its columns, and immortal hopes its arches and domes.

Among the laws of noble living, are those of truth, obedience, memory, beauty, and sacrifice. Ruskin was a hater of all that is false, ugly, and artificial. The veneer that soon will crack and the adornments of stucco that easily crumble, as well as the lie in social life, Ruskin hated. Everything should be what it seems to be. He was a passionate lover of the truth. Men have never attained absolute truth, but they should devote their lives in search of it. "Where the search for truth begins, there life begins."

The architect must obey certain laws of construction. There is the law of gravity, which demands that the walls

be plumb, the law of resistance, and the law of proportion. Obedience is also a law in the growth of a virtuous character. Men boast of their liberty, as if it consists in doing as they please. The only real freedom is the power to choose. Life is a study in obedience. Men can follow the demagogue or the leader with patriotic ideals.

The noblest types of architecture belong not to one age, but to all ages. The Milan Cathedral and St. Mark's, Westminster Abbey and Notre Dame, the Pantheon and Parthenon, belong to all succeeding generations. Likewise all good deeds are immortal. This is the lamp of memory. The sacrifices of the heroes and martyrs of the past is the inheritance of the present. If there is no other immortality save the fact that man's words and deeds influence the members of his family and friends, and through them the lives of others in succeeding generations, that is a strong argument to persuade a man to be and do his best.

Character to Ruskin was worth more than all else. Personal uprightness is man's greatest wealth. He condemned selfishness as the source of every vice, teaching that greatness is to be judged not in terms of material accumulation, but in service; not in crowding to the front, but in stooping to help those who have fallen; not in talking about goodness, but in doing good deeds. His ideal of life was "drawing hard breath over chisel, or spade, or plow, in watching the corn grow and the blossom set, and, after toil, in reading, thinking, in hoping and praying."



Sacred courage indicates that a man loves an idea better than all things in the world; that he is aiming neither at pelf nor comfort, but will venture all to put in act the invisible thought in his mind. He is everywhere a liberator, but of a freedom that is ideal; not seeking to have land or money or conveniences, but to have no other limitation than that which his own constitution imposes. He is free to speak truth; he is not free to lie. He wishes to break every yoke, all over the world, which hinders his brother from acting after his thought.—*Emerson*.

In Memoriam.

Mrs. William Hardy.

On December 21st, at her residence in San Francisco, Mrs. Caroline M. Hardy passed to her eternal home. Born in Woodstock, Vermont, she came to California in 1861, and was married to Mr. William Hardy, then living in Sacramento. In 1863 she took up her residence in San Francisco, and for thirty-four years was a constant and devoted attendant of the First Unitarian Church. For many years she served as president of the Society for Christian Work, and proved herself a very capable leader. Her health has been precarious for the past year. The shock attending the earthquake and fire greatly affected her, and from it she never recovered. She leaves a large circle of friends, and will be greatly missed in the church and the community.

The funeral services at the First Church were very impressive and beautiful. Rev. George W. Stone, standing in Mr. Leavitt's place during his absence seemed to say the most comforting and inspiring words possible, and so justly and discriminatingly estimated her worth and character, that his words shall take the place of what a friend of older standing would have tried to say.

REMARKS OF REV. GEORGE W. STONE.

"The silent procession that ever moves steadily on, receiving into its ranks the young, the middle-aged, and the old, has again passed this way and taken from us a loving and beloved member of this church family, a leader in its religious and philanthropic activities. Mrs. Hardy has passed within the veil that separates this from the spiritual world by which it is surrounded. Released from the limitations of her material body, which could no longer serve the purpose of a home, she has been clothed upon with that body which belongs to the world of spirit. She is not dead,—only gone before us into the silent land.

"We are gathered here this morning to do honor to her life-work, and to pay our well-merited tribute of respect to her memory. Mrs. Hardy was known to all who have been connected with this church for many years. She lived more than three-quarters of a century, and

during most of her life she was an active member of the church, and for many years the president of the Society for Christian Work, whose membership is so fully represented on this occasion. She was also a member of the board of managers of the Children's Hospital, and always active and helpful in the charitable work of the city. She loved this church and its work with all her heart. It was her religious home; no other place outside her own fireside was more constantly in her thoughts. She will be sadly missed by us all, but her memory will be kept green by the recollection of what she did and what she was. These surroundings bear testimony to the love her friends have for her. This church was of all places the most familiar to her;—the scene of her own labors, where as worker and leader she made her contribution to the welfare of the church and the happiness of those who profited by her efforts and those who shared her interest and rejoiced with her in every triumph of love and goodness.

“Mr. and Mrs. Hardy were married by Starr King forty-six years ago. She was active until a short time before the great double disaster of last April. That experience was the beginning of the end with her. She never regained the hold on life which that shock caused her to relax. Life came to mean only suffering for her, and the time had come for her to go. Her end was peaceful. She has passed beyond the jurisdiction of physical pain; suffering cannot reach her. Those she loved may solace their grief with the blessed assurance that they will not see her suffer any more. The only grief that seems to be present with us is that we shall see her face no more.

“Her life was one long sermon, with the text taken from the words of the Master: ‘Inasmuch as ye did it unto one of these my brethren, even the least of these, ye did it unto me.’

“In the presence of such an event as this, how natural and beneficent seems the divine order of existence, the sequence of life and death. In the newer thought of death which has come to the race, with its greatly increased knowledge, much of the terror with which it was formerly regarded has passed away.

The thought of God as a real Father, has increased its influence over mankind. The wonderful revelations of science concerning the world of matter has laid the foundation for greater revelations in the world of spirit. We are learning that there are remedies for most of the ills that beset us. We ought to be encouraged by this new knowledge to greater efforts toward self-control, toward the highest and best use of our faculties. This beautiful life just closed is a demonstration of the possibilities for us all. The spheres of activity are not the same. Responsibilities are not all alike. Opportunities differ; to each one is assigned the task nearest at hand. Abilities differ in kind and degree. A just God requires that each one shall perform the task assigned by circumstances. The great thing is to fill that place, and fill it full. The mother heads the list, for the future of the world rests with the mothers. Mother-love is nearest God-love, and when it rules society all will be well. The love of mankind will manifest itself in every life, according as that life comprehends its mission. Our friend filled her place full, and that is the final and highest praise. The woman or the man who fills the place in life which has been chosen can do no more, and death will no more have dominion over them. We all need more faith, not only in God as our Father, but in ourselves as masters of our own fortunes.

“You ask me if faith alone justifies the belief in an immortal life, such as I have indicated in what I have already said. Faith is a larger principle than we are wont to regard it. In our daily lives, we use it constantly. We trust the laws of nature to remain constant; the seed to bear fruit after its kind; the rain to nourish the seed, to release the fertilizing chemicals in the soil. We can prove immortality by analogy, but not by demonstration. Belief in immortality must rest on faith, which in its highest form we know as consciousness. Many believe that future life has already been demonstrated. I doubt not it will be so demonstrated when we have progressed spiritually to the point where such a revelation will serve the highest interests of humanity. But we need not wait for

that. If we will use our reason calmly and reverently,—will let the spirit of inquiry lead us through the realms of science, we shall find ample reason to believe that the God who made the world, who is such a lover of beauty, such a bountiful provider, so powerful, so gentle, can never doom a child born into this growing life to find its final destination in a grave or in a handful of ashes. The body may return to its elements, but the spirit never.

“Let us, then, catch an inspiration from the life whose passing we now commemorate, and each one seek to fill the place assigned him, and to fill it full. So shall we honor those who have gone before; so shall we rise in the scale of life, and leave for those who follow us not only a worthy example, but also earn for ourselves a memory that will be known evermore as blessed.”



Mrs. Prudence Hale.

One of California's best known and universally loved women, Mrs. Prudence Hale, died on January 20th at her home in Ross Valley, Marin County. She was seventy-eight years old and had been a resident of California since 1873.

Mrs. Hale was born in Onondago County, New York, in 1828. When a little girl she moved with her father to Michigan. She was married in 1873 to Marshall Hale, and came with him to California. They took up residence in San Jose, and Marshall Hale founded the present firm of Hale Brothers. Mrs. Hale was for fourteen years president of the Ladies' Benevolent Society of San Jose, a member of the Woman's Industrial and Educational Union and of the Girls' Union. She was a devout member of the Unitarian church, and it was largely through her liberality that it was made possible to erect the house of worship in San Jose.

Rev. William M. Jones, of Oakland, conducted the funeral services, which were held in San Jose. He spoke in warm appreciation of her earnest, faithful, and useful life. She was borne to her final resting-place by her five sons, her son-in-law, and a grandson.

Her memory will be held in deep respect by all who knew her.

A Kind Offer From Milton.

Editor PACIFIC UNITARIAN:

It has been suggested that some of your readers, having lost books in the recent calamity in San Francisco, might be glad of some of the literature which the Cheerful Letter Committee has for distribution. . . . I shall be glad to send the books by mail to those persons sending their requests to me.

Very cordially yours,

EDITH S. TILDEN.

55 WHITE STREET, MILTON, MASS.,

January 8, 1907.

Following is a list of books that can be obtained from Miss Tilden:

Poetry.—Christian Hymns, Psalms and Hymns, Greenwood, 1845; Psalm of Life (Hymnal), 1857; The Christian Armor, 1865; Bitter Sweet, Holland; Festus, Bailey; Mar-
mion, Scott; Golden Treasury of Songs and Lyrics; Philo, an Evangelist; L'Allegro, Co-
mus, etc., Milton; Byron's Poems; Poems by N. P. Willis; Poetry and Prose, by Charles Sprague.

Biography.—Alton Locke, Taylor and Poet; John Sterling, Carlyle; Memoir of Anna Jameson; Lewis G. Jones; Revere Memorial; Fremont's Life, Explorations and Public Services.

Miscellaneous.—Crown of Wild Olives, Ruskin; American Society, C. M. Towle; Robert Falconer, George MacDonald; Annals of a Quiet Neighborhood, MacDonald; Men's Wives, Thackeray; Life in Danbury, Bailey; Historical Pictures Retouched, Mrs. Dall; Sights and Insights, A. D. T. Whitney; Patience Strong's Outings, A. D. T. Whitney; Parthenia, Mrs. Lee; Picciola, Saintine; Marius, Victor Hugo; Cosette, Victor Hugo; Logic of Christian Evidences, Wright; Sermons of Consolation, Greenwood; Progress of Religious Ideas, L. Maria Child (vol. III, Christianity and Mohammedanism); Sermons, George Putnam; Tracts, A. U. A., first series, Nos. cciv-cxxvii; Christian Consolation, A. P. Peabody; Modern Reader's Bible, Job, Ecclesiastics; Brooks' Family Prayers; The Silent Pastor, Ware; Hebrew Lyrical History, Bulfinch; Light on the Cloud, M. J. Savage; A Year of Miracle, W. C. Gannett; Dewey's Sermons; Dewey's Discourses; Conflict Between Religion and Science, Draper; Letters to Young Ladies, 1857, Mrs. Sigourney; Sabbath School Assistant.



To be everywhere, and in everything in sympathy, and yet content to remain where and what you are,—is not this to know both wisdom and virtue, and to dwell with happiness?—*R. L. Stevenson.*

From within or from behind, a light shines through us upon things, and makes us aware that we are nothing, but the light is all.—*Emerson.*

Events.

Unitarian Club.

The Unitarian Club of California, after a long period of enforced inactivity, resumed its meetings on the evening of January 17th at the Paris Tea Garden. It was a large and brilliant company that gathered to renew allegiance to the Club and to pay respect to the two special guests of the evening, Mr. George Kennan and David Starr Jordan. One hundred and forty-five members and guests showed an evident sense of keen enjoyment in greeting one another after the momentous events that intervened since the last meeting. When one member said to another, "I haven't seen you since—" it was quite superfluous to specify since what; every one knew. The meeting inaugurated a new administration, Mr. Fairfax H. Wheelan having been selected president. One long table stretched along the head of the dining room at which the ex-presidents of the club and invited guests flanked the president and the speakers. The other members were seated at small round tables in groups of four, and the scene was attractive. At each plate was placed a handsome pamphlet intended to supply to all a résumé of the club and its doings since its foundation sixteen years ago. The records of the club were destroyed in the fire, and many members lost all that the club had published. The secretary, at no small expenditure of effort, gathered from various sources data that enabled him to embrace in the publication presented a list of all the members, the by-laws, a sketch of the organization of the club in 1890, and a complete list of the subjects discussed and the speakers at the seventy-four meetings held up to the April disaster.

After an excellent dinner, Mr. Wheelan arose, to be greeted with warm applause. He spoke well, in a vein of becoming earnestness, alluding to the meeting as being one of especial significance in view of all that had been experienced since the Club had last met. He alluded to the fact that all records had been lost, and on behalf of the members of the Club extended thanks to Mr. Julius R. Weber, the secretary, for the

service he had rendered in collecting for preservation and publishing in so attractive a form the past history of the organization. He spoke with deep feeling of how great a privilege it had been to live through such an experience of loss, unselfishness, and courageous endurance, in which all the noblest instincts of man had been appealed to, and in response had come a revelation of power and of spirit never to be forgotten.

The subject chosen for the evening's discussion was one of deep importance and interest, in view of our location and of the attention it was receiving nationally. We were fortunate in being able to call upon a man who had enjoyed exceptional opportunities of observation, and whose training and experience rendered his opinion of great value. It had been given to few Americans to render so great a service to mankind as the gentleman he was privileged to present. His research and study, his heroic adventures and fearless exposure had lessened the sufferings of thousands of his fellow-men, as they were sent across the stretches of snow into the far North and East in their exile from Russia. Their way had been made easier, their abuse less terrible, their treatment more humane through the efforts of George Kennan.

MR. KENNAN'S ADDRESS.

On arising Mr. Kennan was most warmly welcomed. The applause, resumed again and again, was almost embarrassing, but when quiet permitted he very modestly referred to his opportunity to address the company as a privilege, and, thanking them simply for their cordiality of welcome, he plunged into his subject "The Japanese at Home." He spoke easily and directly in a most entertaining manner for over an hour, and would have been listened to with satisfaction for another hour. He began by saying that he should speak informally from the experience gained during the last two years, which he had spent in Japan or in Manchuria and Corea during the war. He would at the outset say that he had no prejudice or bias in favor of the Japanese. His judgment was not affected by any emotional regard. In the Russian character there

was an openness that inspired personal liking, but the Japanese were reserved and in a measure impenetrable. The conclusions that he had reached were compelled by his intellect and not inspired by his emotion. He said that the two general characteristics that determined the greatness of a people were intellectual ability and moral character, and he would first consider the former. He confessed his surprise to find a people so intellectually able. In power of thinking, in foresight, and in carrying a conception to the logical conclusion they were unsurpassed. As illustrative of this, he referred to the preparations for war with Russia, which had been carried on persistently from the conclusion of the war with China. Japan saw clearly that a war with Russia was inevitable, and she left nothing undone in getting ready for it. It was her aim to do everything in the best way possible. The ability to transport troops that she developed was simply marvelous. It had been his fortune to be in Tampa before General Shafter's army sailed for Cuba, and he was in Cuba when the army landed, and as he recalled the scenes, in comparison with what he saw in Japan, he felt that if he had not been beyond the blushing age he would surely have blushed. He was at the port of Sasebo when the troops were being sent to Manchuria. In the evening there would be no transport in the harbor and no sign of any troops in the city. In the morning there was apparently no change. There were no transports and no signs of soldiers, and yet in the night a whole division of troops had arrived and departed. What nation had ever handled its forces in this way?

In the matter of artillery practice they were equally remarkable. A range was established of average character of ground, as to brush and hills, but fairly bad, provided with covered steel bars across the field at varying intervals. To these were attached sets of objects,—one resembling heads of men, another scattered groups of infantry, another a squadron of cavalry. By the turning of a crank any one of these could be projected into view. They might be five hundred yards away or two miles, or any where between, and a battery driven

onto the field must immediately get into action, the gunners judging distance and elevation without hesitation. This practice was kept up not for weeks but years till marvelous accuracy was attained.

Similarly in the navy. At this period in our navy practice was carried up to four thousand yards. The Japanese realizing that if their navy was destroyed it could not be replaced, reasoned that to win they must be able to fire accurately at a far greater distance than their enemies. They began at four thousand yards and carried their practice to four miles, with a result that the target the size of a Russian warship was rarely missed at the shorter distance and often hit at the longer. When the battle of the Japan Sea was fought the Russians had no chance from the first. One of the commanders, afterward a prisoner, had told him that they were absolutely helpless. The Japanese could reach them with deadly accuracy from a distance at which Russian guns could hit but by chance.

Russian siege guns were mounted on huge wooden cribs as strong as could be built, but after a few shots they would be racked and of no effective use. The Japanese guns would be mounted on steel tables brought from Japan which rested on eight feet of concrete, and after the range was determined they could drop shells just where they wanted to as long as they liked.

They were the first to use the telephone in directing artillery fire. At Port Arthur a heavy gun would be sunk in an excavation like a huge well from which the gunner could see nothing, but an officer, perhaps half a mile away, at a point where he could clearly see just where each shot struck, would telephone what changes of direction were necessary until the desired result was reached. He had himself slept on a spot where Japanese shells passed over his head and fell into a Russian fort beyond, with perfect sense of security. He had no fear of any shot falling short, because they never did.

The handling of supplies for such an army was an enormous work, but was done so quietly and easily as to excite no notice. Before the naval engagement in the Japan Sea, in view of possible

defeat and the cutting off of supplies, sufficient provision was accumulated to last the entire army for at least six months, and they could probably have been supported without further supplies from Japan for a year. And this care and efficiency were not in one department, but in all.

It had been said that the Japanese were an imitative people but not inventive. He said they were imitative in the same way that Americans were. We copy anything good we find in Europe. They take anything they find anywhere, but they have made many inventions. The rifle they use is of their own invention. They have perfected a fine turbine engine and many other things. He had visited their ordnance plant, and found machinery and overhead cranes that he had never seen equaled, excepting perhaps at Pittsburg. The workmen were all Japanese. Some of the battle-ships now building are among the most powerful in the world.

In every way, in war, and also in the industrial and commercial enterprises now receiving their attention, they are proving themselves among the best and most effective thinkers to be found anywhere.

But intellectual power alone can make no nation great. Moral excellence is at least as necessary. He felt that humanity, as shown in war, one test of a nation's moral standard, and he believed that no prisoners were ever treated more considerately than were the Russian. He had seen many of them and knew how they felt. He spoke of a large number of prisoners who were quartered in a building formerly used as a club-house. They were hardly restrained of their liberty. They were taken out for long walks, provided with archery and tennis and other things for amusement, and granted every reasonable indulgence. Desiring a church, the Japanese built them one, and later, asking for a theater, their captors, practical-minded, suggested that such a use was not to be thought of by the Russians, they built them a theater.

A steamer from the Vladivostock fleet ran down and destroyed a transport, and continued to fire on the survivors

as they floated on the water after she had sunk. Not long after the Vladivostock fleet came down again and met with defeat. This same steamer was sunk, and when the Japanese admiral saw her survivors struggling in the water he turned from pursuing another ship, lowered his boats, and rescued several hundred Russians who would have been drowned.

The Japanese respected and admired some of the strongest of their foes, and in several instances paid marked honor to them when killed. They even grew to have a special regard for a battleship that performed the most daring deeds at Port Arthur, and when she was finally sunk they expressed sincere sympathy for her brave crew. The prisoners called them barbarians and monkeys, but they didn't seem to mind, and retaliation of any kind was very rare.

Another evidence of their humanity is to be found in their conduct of their prisons and their schools. He once called upon a mayor of a Japanese city and told him he would like to visit the prisons and the schools. He expressed great pleasure, saying he was the first foreigner who had applied to him to see those most important departments. He found the prisons far in advance of most of the prisons to be found in America and Europe. Solitary confinement, that frequent cause of insanity and suicide, was not practiced. On entering the prison one saw pictures representing the severe and barbarous punishments inflicted in a former age, and by their side portraits of John Howard, Elizabeth Fry, and other humanitarians. The utmost consideration was shown to prisoners so far as providing that which might protect their future. By an ingenious arrangement, only the number and date of expiration of sentence was exposed, and unless a man chose to tell his name, where he came from, or for what he was undergoing punishment, no one need ever know. In the case of those restrained as witnesses or awaiting trial, a cap covered all their features but their eyes, preventing identification. The whole treatment of prisoners was humane, and, so far as he could see, admirable.

The schools of Japan are no less remarkable than her prisons. Japan is

attempting to teach morality without any appeal to the supernatural or any distinctly religious sanction. In the schoolrooms there was a profusion of mottoes, all good and many quite striking. This moral instruction begins in the lowest grade—with simple lessons about honesty, cleanliness, obedience to parents, and goes on with increasing complexity to the highest grade, including and enforcing all the virtues that go to make up righteousness and good citizenship. In a higher grade a boy may be called out and asked what he would do in a supposititious case. He would thus be given an opportunity to show how he would apply the principles he had been trained in when real life was reached. After he had stated his position, the teacher would ask the other pupils if they had any different idea, any criticism to offer, and hands would go up all over the room. The teacher would call some pupil, and he would have his say; then the other pupils would be asked to answer him, and so an animated discussion would ensue, the teacher acting as umpire, and finally rendering judgment.

The reliability of the Japanese is often questioned. It is said that they cannot be depended upon and have no regard for a contract. It is no doubt true that there has been ground for some conclusions of this character in regard to the class of Japanese engaged in trade; but probably there is less reason for this now than formerly. An agent for the "Encyclopedia Britannica" came to Japan. He was told that he had made a mistake; the Japanese would not buy the work, and it would never do to sell it on the installment plan,—he could not trust them to make the payments. But he persisted in trying, and he sold more copies than in any other country excepting England and the United States, and made fewer losses on payments, and was put to less expense in making collections than he had ever experienced before. This could hardly be considered conclusive of the whole people, for those who would buy such a book would naturally be of the best and most reliable class. The fact is that there are good Japanese and bad Japanese, just as there are of every people. He had seen the Japanese

at their best in Kioto, and at their worst in Corea.

When he went to Corea he found the Japanese people arrogant and unjust and the administration bad. A Japanese would go out into the country and take up a piece of land, diverting without any right whatever for its irrigation the water from a ditch that supplied the farm of a Corean. If the owner protested, he was told to go to the Japanese consul and make complaint. But as the consul was overrun with similar complaints from all over the country, there was little prospect of speedy redress. A Japanese would hire a house and when his term was up would refuse to give possession. All sorts of injustices were practiced. He had written a series of articles stating frankly what he found and criticising with a good deal of severity Japanese character as revealed in Corea under Japanese administration. As he wished to be aboveboard, he sent his articles to the foreign office before sending them to the papers he represented. He waited the result in a good deal of uncertainty. Several days afterward he heard that they had been translated and sent to Marquis Ito, the prime minister. Then the Marquis, who had paid no attention to him before, sent for him, and he went, not knowing how he would be received. The Marquis took his hand, and held it, and told him he had showed himself a true friend.

It might be said that as a usual thing where a new country is opened to a people it is not the best class that rush in first. He would not like to have the United States judged by the people who first went to the Philippines.

Mr. Kenman felt great respect for a people who did not resent honest criticism and who were ready to admit their shortcomings. He closed by reading an official letter sent by the commanding officer to the family of a Russian spy whom they had executed. It was a beautiful and appreciative tribute to an ideal soldier, and very tenderly expressed the sincere sympathy felt for those who were left to mourn the loss of a patriot.

The audience, which had followed Mr. Kenman with intense interest, was very generous in applause.

President Wheelan expressed the

thanks of the Club to Mr. Kennan for the instructive and entertaining address he had given. In introducing Dr. Jordan he referred to the large part he had had in shaping and stimulating the club, and to the service he rendered the State in cultivating the "Stanford spirit." He referred to the fine body of students who at once came up from Stanford and reported for duty after the fire. It had been his province to receive them and detail them for service, and he bore testimony to how well they had borne their part in those trying days. He concluded his dignified address of introduction by quoting Dr. Jordan's admirable message to young men, as found in his "Call of the Twentieth Century."

Dr. Jordan is a prime favorite with the Club. He never speaks without saying something that commands attention and is worth carrying away. His humor is a considerable asset, and it is thrown in so incidentally and with such apparent unconcern, that every one is kept on the alert that none of it may be missed.

He began by saying that he was an expert upon but one part of Japan, and that was her fish, but being asked to speak of our relations he knew of nothing better that could be said than the remark of President Roosevelt that it always paid for a Nation to be a gentleman. In explanation of how the remark came to be made he referred to the Samoan incident several years ago, when a division was made of the group, and the chiefs of Tutuila got together and sent an address to the President of the United States, presenting the island to our Government. This letter went to Washington, but for some reason was not answered. Probably the authorities were embarrassed as to explaining how the Philippines and the island were so differently acquired. At any rate the chiefs were much hurt that their gift was not acknowledged, and when he was sent down by President Roosevelt to report on the fish he found the natives quite put out. He tried to explain that the President to whom they had written had been assassinated soon after, and that probably his successor hadn't been told of it,—that there were pigeonholes in Washington, and probably it had gone

into one. When he came back he wrote the President of what he found, and their feelings, and the President sent down an American flag, and gave the chiefs gold watches, and other things to the smaller fry, and now they were all happy and strong in their devotion to the United States. It was in referring to this that the President had remarked, "It always pays for a Nation to be a gentleman."

That was all that was needed now, and the simple question seemed to be whether our relations with Japan were to be those proper to a gentleman or were to be dictated from the shadows of San Quentin.

Dr. Jordan referred to a visit he had once made to Japan and to an incident of travel. He came to a town and found the principal men gathered together to meet him. They wished him to advise them how they could make Sendai a better city. He said it seemed about right to him, but as they seemed to want advice he made a bluff and gave them some. The mayor, through an interpreter, told him that Japan was like a boy from the country who didn't know the ways of the city, who would be greatly helped if he had a brother who would show him what was the best thing to do. He said America was such a brother to Japan.

A young boy, the son of a man killed in the war with China, came into the town when he was there, and the people raised one hundred and fifty yen and asked him to bring the boy to America and help him to get an education. He took the boy and found him a place where he could work for his board and go to school, and he was now about ready to graduate from the grammar school. He would attend one of the universities, and then go back to take his part.

The people of Japan have regarded America as their best friend. They have never forgotten the return of the indemnity money that we found we had no right to. He had never found a Japanese student that didn't know all about it, and had very rarely found an American student that knew anything about it. He was satisfied that the Japanese people deserved the friendship of the United

States. If we objected to any class, they would see to it that they did not come. He felt that it would not be best to have an indefinite quantity of Japanese labor brought in competition with our laborer. Standards of living were so different and they could subsist on so much less, that it would not be fair to American laborers to put them to the test. There would no doubt be some advantage to us if we had more laborers to perform some offices that Americans would not do at any price. We needed house servants, for instance; but on the whole it would not be desirable to have a large body of Japanese. We had too many kinds of people now for good government. Co-operation for good was not possible between such widely different people. If, however, we wished to restrict the number of immigrants we must be gentlemanly about it. Exclusion of the people of a nation like Japan would never be accomplished. No Congress would sanction such an act. No President would sign it. There is a diplomatic way of reaching the result. In conversation with an educated Japanese gentleman, he rated the nations of the world as follows: The United States, Great Britain, Germany, Russia, France, and Japan. We would not think of excluding any of the other nationalities, and we have no more right to exclude Japan. The school question is merely an incident. We have no reason to expect very much from boards of education. It is a problem in our government what a locality has a right to do. We had a question at New Orleans a few years ago that gave us some trouble. How far can we allow our bad boys to make faces? The only true rule is to be a gentleman. As illustrating the position of the best men of Japan, Dr. Jordan read the following letter, written six years ago by the Dean of the Imperial University of Tokio:

"The history of the international relations between the United States and Japan is full of episodes which evince an unusually strong and almost romantic friendship existing between the two nations. In the first place, Japan has never forgotten that it was America who first roused her from the lethargy of centuries of secluded life. It was through the earnest representations of America that she concluded the first treaty with a foreign nation in mod-

ern times and opened her country to the outside world. Then, all through the early struggles of Japan to obtain a standing among the civilized nations of the world, America always stood by Japan as an elder brother by a younger sister.

"It was always America who first recognized the rights of Japan in any of her attempts to regain autonomy within her own territory. A large percentage of foreign teachers working earnestly in schools was Americans, and many a Japanese recalls with gratitude the great efforts his American teachers made on his behalf.

"Then, kindness and hospitality shown thousands of youths who went over to America to obtain their education have gone deep into the heart of the nation, and what is more, many of these students themselves are now holding important positions in the country, and they always look back with affectionate feelings to their stay in America. Again, such an event as the return of the Shimonoseki indemnity—the like of which is seldom witnessed in international relations—has helped greatly to raise the regard in which America is held by the Japanese.

"Neither is it forgotten how sympathetic America was in the late Japan-China War. Thus, take it all in all, there is no country which is regarded by the largest mass of the Japanese in so friendly and cordial a manner as America.

"It is, therefore, with a sort of incredulity that we receive the news that some sections of the American people are clamoring to have a law passed prohibiting the landing of Japanese in America. It is easily conceivable to the intelligent Japanese that there may be some undesirable elements among the lower-class Japanese who emigrate to the Pacific Coast, and if such proves to be the case, after a due investigation by proper authorities, the remedy might easily be sought, it appears to us, by coming to a diplomatic understanding on the matter and by eliminating the objectionable feature. The Japanese Government would, without doubt, be open to reason.

"But to pass a law condemning the Japanese wholesale for no other reason than that they are Japanese would be striking a blow at Japan at her most sensitive point. The unfriendly act will be felt more keenly than almost anything conceivable. An open declaration of war will not be resented as much.

"The reason is not far to seek. Japan has had a long struggle in recovering those rights of an independent state which she was forced to surrender to foreign nations at the beginning of the intercourse with them and in obtaining a standing in the civilized world. And if, now that the goal is within the measurable distance, her old friend, who may be said in some sense to be almost responsible for having started her in this career, should turn her back on her and say she will no longer associate with her on equal terms, the resentment must necessarily be very bitter.

"The entire loss of prestige in Japan may not seem much to the Americans, but are not

the signs too evident that in the coming century that part of the world known as the Far East is going to be the seat of some stupendous convulsions from which great nations like America could not keep themselves clear if they would? And, is it not most desirable that in this crisis those countries which have a community of interests should not have misunderstandings with one another? It is earnestly to be hoped that the American statesmen will estimate those large problems at their proper value and not let them be overshadowed by partisan considerations.

"For my part, I cannot think that the American people will fail in this matter in their sense of justice and fair play toward a weaker neighbor, and such a movement as the present must, it seems to me, pass away like a nightmare. But if ever a law should be passed directed against the Japanese as Japanese, it will be a sorrowful day personally to me.

"It was my good fortune to pass several years of my younger days in two of the great universities of America and to be made feel at home as strangers seldom are. I would rather not say in what affection I hold America, lest I be accused of insincerity, but this much I may say, that some of the best and dearest friends I have in the world are Americans.

"But the day such a law as spoken of should be enacted, I should feel that a veil has been placed between them and myself, and that I could never be the same to them and they to me. May such a thing never come to pass.

"KAKICHI MITSUKURI."



The New Year.

Thou dost make all things new; by fell and mere

Coming soft-footed clad in mantle gray,

To greet thee down the vale beside the way

In radiant green the mosses reappear,

Before the stir of life the leafage sere

Falls from the "Dryad's crown," our walls
are gay

With golden jasmine, only hearts delay

To wake from death to life, thou glad New
Year!

Come, then, renew the bonds of brotherhood,

Revitalize the churches, face to face

Set peace and hope of God's long prom-
ised time,

When each shall only seek the other's good,

When selfish love of wealth shall count for
crime,

And life shall win the New Year's gift of
grace!

—H. D. Rawnsley.

Liberalism is a temper, an attitude of the mind,—a disposition of the heart toward truth. Liberalism is the supremacy of the spirit over the letter in religion.—*Chas. W. Wendell.*

Annual Meeting of the Society for Christian Work.

The annual meeting of the Society for Christian Work was held in the parish rooms of the First Unitarian Church on the afternoon of Monday, January 28th. The large attendance was very gratifying. The following officers were elected for the ensuing year: President, Mrs. James M. Curtis; Vice-President, Mrs. C. H. Mann; Recording Secretary, Miss C. Louise Smith; Corresponding Secretary, Mrs. W. S. Duncombe; Business Secretary, Mrs. W. W. Fuller. Reports were read by the chairman of each committee and these were embodied in the President's report, as given below.

After the usual intermission, Mrs. Hohfeld entertained very delightfully with several piano selections.

ADDRESS OF THE PRESIDENT.

LADIES OF THE CHRISTIAN WORK: It is the custom at the annual meeting of the Society for Christian Work for the heads of committees to make their reports of the work performed by them during the year. The President makes a report to the trustees of the church at the annual meeting of the church organization and embodies in her report all matters of interest pertaining to the society as well as its financial standing. Therefore, the report by the President to the society is of a more personal nature.

The year 1906 opened under bright auspices. We had a large and growing society composed of those who are of the Unitarian belief, and trying to live in accordance with the Golden Rule, doing unto others as they would others should do unto them. The year has brought us twenty-one new members and but one resignation of active members. In examining our books, sixty-two of our families were among those who lost their homes in the April fire, while nearly all were affected by loss of business and income. The loyalty expressed by but one resignation is a tribute to our work, our belief, our aims. Many letters have been received expressing a desire to pay the dues for 1907, and the great wish to again join

in the work of the society, when absence from town is no longer a necessity.

At no time since its organization has the society had more reason to do Christian work than during the past year. While we are inclined to a little self-praise, much is due to the founders of the society. It is not alone the constitution that guides us, but the unwritten law handed down by our predecessors, who builded better than they knew.

It has been almost impossible to keep any record of the relief work of the past year. While every dollar received and expended by the society is accounted for, so much has been done privately, so many poor women and children helped directly from our homes, so many rooms wholly or partly furnished by our people, so many, many acts of kindness that can never be known, much less recorded, that our records of all this work must be incomplete.

Our annual sale, bringing into our treasury a goodly sum, was this year a more modest affair; but the society worked with a resolute purpose to do all that was possible under the changed conditions, and with the help of several donations of money, and more useful and fancy articles than we dared hope for, was an unexpected success.

We received from many Alliances, both on this coast and from the East, boxes and trunks of invaluable clothing and household linen, in the distribution of which we were greatly aided by Mrs. Hallidie and Mrs. Pear. In caring for our beneficiaries, Mrs. Mills and Mrs. Teel, aided by their committees, have ably taken charge, and by their tactful kindness and consideration have bridged many a pathetic difficulty. In this work I wish to thank especially Mrs. Forman and Mrs. Howell, one of our youngest members, who have spent so much time and walked so many miles in aid of their special cases. The society is also indebted to Dr. Marshall, who without any compensation has given her time and her most valuable medical aid, combined with her cheery sympathy, to all who needed it.

We have lost by death three of our beneficiaries, whose last days were made comfortable by our relief committees.

We have had numerous donations of money from Detroit, Neponsett, Cheyenne, Boston, and from Mr. George W. Stone. We also received money from Mrs. George, of Denver, for some of our beneficiaries, which could not be entered on our books, as it was given by her personally. Various small sums were also given by some of our members. Mr. Leavitt also kindly placed in our hands a sum to be distributed to our beneficiaries, a mark of his confidence we all appreciated.

During the summer months, while the need was great, the work committee kept constantly employed, principally on underclothing, which many times was spoken for weeks ahead. This band of workers with its honorable record is the magnet which draws us all together.

The Needlework Guild did most notable work, receiving and dispensing some eleven hundred articles of new clothing.

The Book Committee, up to the time of the fire, had distributed between seven and eight hundred magazines and papers to the different hospitals. They will resume their work when distribution becomes possible.

The Progress Committee, under guidance of Mrs. Collier, has given us interesting and instructive programs on Monday afternoons, which leave a delightful memory.

The Tea Committee has always served a dainty cup of tea.

We all know how much Mrs. Presson dislikes being thanked, but she has nobly done her part in giving immediate attention to all letters, to packages of clothing, and to donations of money.

In closing I must speak of the three beloved members who passed away during the past week. Mrs. Hale, whose sweet and motherly face was known to but few, but those few can testify to her beauty of character and sterling worth. It is hard to speak of Miss Edith Buckingham. We who have known her from early girlhood, who have seen her grow into her lovely and gracious

womanhood, who have felt her influence always for all that was noble and highest and best, feel that not only has our society lost a valued and loved member, but each of us mourns a dearly beloved friend. In the death of Mrs. Hardy we lose one of our best beloved members. Her never-failing hospitality and generosity to the society, her tender, sympathetic, and wise counsel have left their mark. Three times president, her whole heart and soul were in the work. Who of us can ever forget at that first meeting after the fire Mrs. Hardy's earnest words? Her voice, broken with emotion at the condition of her beloved church, urged upon us the duty of the great work that lay before us, and the necessity of working together. Her influence was never stronger than that last time. The memory of her love for us and for the society will be another of the strands that bind us closely.



Relief Work by Unitarian Women

By Mary B. Presson.

[Report read at annual meeting of Society for Christian Work.]

During the forenoon of Friday, April 27th, nine days after the earthquake that we can hardly mention at this distant date without a feeling of dread, a meeting of the few members of the Society for Christian Work who could be found was held at 2501 Steiner Street. A committee was appointed and a chairman chosen to take charge of relief work. In the afternoon, the committee went to the church, and, if the truth was told, I am sure every knee was a little shaky with fear.

Arrangements were made to give out the new garments that the work committee had on hand, and the number was increased by a gift from one of the section presidents of the Needlework Guild of all the garments prepared by her for distribution in December.

The first money received was from the Alliance of Detroit, Michigan.

At the meeting of May 1st Mr. Leavitt told us of the large sums of money that had been contributed by

Eastern Unitarian churches for relief work in California. Later this money was sent to Mr. Stone, the Field Secretary of the American Unitarian Association, and by him distributed among the churches. The only request made by President Eliot was, that the money should be used for the relief of the needy, regardless of creed or nationality, and surely we have been most faithful to this part of the trust.

Until May 28th all the money received from the Unitarian Relief Fund for work in this church was used through the treasury of the Society for Christian Work. But the work soon became of a character too public and too general to be managed in this way. It was necessary to have a treasurer present all day and every day. Therefore, the accounts were separated, and this society resumed its usual routine. The workers, however, for the general relief were all members, with now and then a helper from the Second Church.

As there were no cars for the convenience of those who visited the homeless and distressed, it was soon found wise to secure some sort of a team for this purpose, and at the same time one that could be used for carrying bundles of clothing, furniture, bedding, and every useful and usable article. All of those who had a home or horse that had escaped the fire felt the desire to share with those less fortunate everything that could possibly be spared. This collection made from our midst was in proportion as abundant and sensible as any we received. A suitable team was found, with a most faithful driver, and from the 1st of May until the 23d of October was of great use, and this at a cost of \$250.25.

One of the laughable sights, and I think the only one of this trying time, was when two or more of our women would start out on some errand of mercy, perched on top of a mattress or a lot of bedding in the back of this wagon, nothing daunted by the remarks of spectators.

One word about the horse that drew such loads of all sorts that I am sure, if he had not understood the situ-

ation, would have refused to pull. I cannot say whether this was a case of proselyting or not, but you may believe that this horse was a Unitarian before he left us. He always stepped up onto the sidewalk in front of the church and remained there until he had his piece of cake or sugar. In fact he had the houses of all his Unitarian friends spotted for sugar.

Boxes and barrels of clothing began to arrive from everywhere, and yet not half intended for us did we receive.

At an early stage of the work it was found impossible for the workers to return to their homes for luncheon, and restaurants were an unknown quantity; therefore, every one brought something in the way of food for the midday meal, and with tea, which could be easily prepared, we had an indoor picnic every day. After a little we had as visitors those working with the Red Cross and Associated Charities, their offices being near by. This noon hour was the time for comparing notes and for an interchange of ideas and suggestions. How many also of the poor and hungry we fed! These people did not seem half as discouraged and forlorn after being refreshed with a cup of good tea.

About the time that the hunches had grown into sizable proportions, Mr. Stone suggested that we employ women who needed assistance to work for one dollar per day, making articles of clothing from materials that the fund would supply. This work began about June 15th and continued until November 15th. The women brought their hunches and were furnished with tea or coffee. We had for use the three sewing-machines belonging to this society and three others that were loaned by members. We began with two workers, but before long had eight employed. The expense of this branch of our activities was \$681.99. In 112 cases money was given, and some of these cases were carried for weeks. This number, 112, does not include the regular beneficiaries of the society, all of whom were paid from this fund for one month; neither does it include those for whom money was spent for sewing-machines, starting people in

some small business, paying railroad fares, buying bedding, underclothing, and all else.

To sum it all up in round numbers, we have distributed about seven thousand articles of clothing (more rather than less). I feel justified in saying that the garments have been given generously and wisely. We have not only clothed families, but we have sent large bundles of good and useful articles to the Ingleside Camp, and, with the help and advice of the teachers, we have clothed hundreds of school children. There has passed through this treasury \$2,998.65 of the Relief Fund.

The work has all been done with no salaries paid, excepting to the driver of the team mentioned above and to the one who had charge of the work-room from June 15th to November 15th. I would gladly give you more of the details of this work, as the books and accounts show it, but it would take too much time. Suffice it to say, that if words of praise and gratitude count for anything, we have no reason to be ashamed of carrying the Unitarian banner.



There are few good workmen who have not passed through long years of apprenticeship.

The easy grades are for those who descend; the stony paths and steep for those who mount.

Poverty is not what certain idyllic conceptions have represented it to be. It is a crown of thorns; but I hasten to add that everything depends on the brow which wears it.

The only bread which is sweet is that which we have earned.

The value of a piece of money depends on the metal in it; the value of a man depends on the worth of the substance which makes up his moral being.

Learn to husband your forces; stop something, in order to start again with a firmer step.

Those who will fulfill on a rainy day a promise which they have made on a sunny one, are few and far between.

—Charles Wagner.

Selected.

Fear of Religious Enthusiasm.

Only in religion—according to the editor of *The Interior*, a Presbyterian weekly of Chicago—does the modern man take fright at intensity and enthusiasm. He is not ashamed of enthusiasm in business, or sport, or any of the other varied interests of life. But in this one field his fear of fanaticism impels him to an extreme of reticence and restraint. In his excess of caution, says the writer, "he makes it impossible for the house to burn up, by throwing out of the window the fire that warms him." This should not be, urges *The Interior*. A self-contained man should not be compelled "to betake himself to an excess of negation to save himself from an excess of fault." He should not, "to avoid being a mountebank," have to "make himself a sphinx." To quote further:—

"Distaste for such superficial—and artificial—fervor is wholesome. Love of reality, respect for reasonableness, which fight against rashness and pretension, are normal factors in the normal life. They ought therefore to be good starting-points for normal religion—which certainly should mean effectual religion. But unhappily, these excellent qualities seem rather to hamper the real doing of real deeds from religious intent. The reasonable disapproval of fanaticism runs into a panicky dread of being fanatical, and the panic paralyzes.

"The contemporary business or professional man would scarcely be more disturbed at hearing his solvency questioned than at being charged with enthusiasm in religion. Festus would utterly demoralize the twentieth-century American by crying: 'Thy much religion is turning thee mad.' He will not for a moment venture on giving Festus occasion for it. With excess of precaution he protects himself from remotest danger of such a charge. . . . Rather than incur peril of doing too much, he confines himself to doing manifestly too little; sometimes to reduce the risk to the minimum, he does nothing at all. The church is preserved most thoroughly from the reproach of zealotry by the emptying out of zeal.

"These things ought not so to be.

Self-contained men should not be compelled to betake themselves to an excess of negation to save themselves from an excess of fault. The province of intensity may cover the territory of fanaticism, but there is large room in it besides. That a multitude of men work vehemently without the governance of their heads upon their hands does not prove that head-governed hands need be less vigorous. Reason ought to be directive, not restrictive. The inconsiderate may act while the considerate are taking counsel, but it is poor counsel which the considerate take if the end of it is deliberate inaction.

"No man can forecast a future for the church in America that would be worth another day's continuing existence, except he calculates upon its most aggressive work being done by its most weighty elements of membership. Volatile impulses of the impetuous will not carry the country for righteousness; the battle must be won by the muster of the deepest knowledge, the most careful wisdom, the steadiest courage, possessed by the church, and by their forceful concentration on the great enterprise. Yet the best capacities of leadership and achievement will never be able to fight the conflict through by cold lead. The rush of daring, the tingle of loyalty, the thrill of joy in the deed, must enter into the blood of Christians before the battle-line sweeps forward. Mere solidity—even stolidity—may hold its ground; force alone wins new footings.

"In a word, the church as represented in its strongest men—in the ministers who are called intellectual and in the laymen who are called substantial—must cure itself of its fear of enthusiasm. Of the two classes the laymen require the antidote the more. Let them consider their responsibility. The cause of the Lord Jesus Christ in this country demands mighty thrusting forward, and that forthwith. What—in the way of human resource—is able to move it? The same motive power that to-day advances American business interests with an irresistible momentum and unparalleled swiftness—the same determination, the same foresight, the same sane sense, the same prudence, the same adaptation, the same optimism, the same

eagerness, the same vigor—yes, the same enthusiasm. Let the business man bethink himself of his intensity in his commercial affairs, and let him have faith in himself and his Master to believe that he can be just as intense in his Christian service and not be a fool. Let him mark off a new epoch in his life just here, and name it 'the epoch of a sensible enthusiasm.'

"Surely it is worth enthusiasm—this enterprise that proposes to redeem and regenerate a world. A man who glows over the hope of a favorable sale of merchandise—shall he contemplate with calm pulses the wonderful hope of buying back to God the race of humanity?"



On Saving the Heathen.

"Don't talk like that, Emma Jane," reproved Rebecca. "We are a copperated body named the Daughters of Zion, and of course we've got to find something to do. Foreigners are the easiest. There's a Scotch family at North Riverboro, an English one in Edgewood, and one Cuban man at Milliken's Mills."

"Haven't foreigners got any religion of their own?" inquired Persis curiously.

"Ye-es, I s'pose so, kind of a one; but foreigners' religions are never right. Ours is the only good one," said Candace, the deacon's daughter.

"I do think it must be dreadful, being born with a religion and growing up with it, and then finding out it's no use, and all your time wasted," sighed Rebecca, chewing a straw and looking troubled.

"Well, that's your punishment for being a heathen," retorted Candace, who had been brought up strictly.

"But I can't for the life of me see how you can help being a heathen if you're born in Africa," persisted Persis, who was well named.

"You can't," Rebecca answered. "I had that all out with Mrs. Burch when she was visiting Aunt Miranda. She says they can't help being heathen; but, if there's a single mission station in the whole of Africa, they're accountable if they don't go there and get saved."

"Are there plenty of stages and railroads?" asked Alice. "because there

must be dreadfully long distances; and what if they couldn't pay the fare?"

"That part of it is so dreadfully puzzly we mustn't talk about it, please," said Rebecca, her sensitive face quivering with the force of the problem. Poor little soul! She did not realize that her superiors in age and intellect had spent many a sleepless night over that same "accountability of the heathen."

"It's too bad the Simpsons have moved away," said Candace. "It's so seldom you can find a real big wicked family like that to save, with only Clara, Belle, and Susan good in it."

"And numbers count for so much!" continued Alice. "My grandmother says if missionaries can't convert about so many in a year, the Board advises them to come back to America and take up some other work."—*Kate Douglas Wiggin, in Scribner's Magazine.*



Just to be tender, just to be true,
 Just to be glad the whole day through;
 Just to be merciful, just to be mild,
 Just to be trustful as a child;
 Just to be gentle and kind and sweet,
 Just to be helpful, with willing feet;
 Just to be cheery when things go wrong,
 Just to drive sadness away with a song;
 Whether the hour is dark or bright,
 Just to be loyal to God and right;
 Just to believe that God knows best,
 Just in his promise ever to rest;
 Just to let love be our daily key,
 This is God's will for you and me.

—Selected.

Lincoln.

The rectitude and patience of the rocks.
 The gladness of the wind that shakes the corn.
 The courage of the bird that dares the sea.
 The justice of the rain that loves all leaves.
 The pity of the snow that hides all scars.
 The loving kindness of the wayside well.
 The tolerance and equity of light.

—Edward Markham.

THE FRIGID FEMININE. — *Hubbitt* (proudly)—I tell you, sir, our Boston girls have hearts of gold. *Gothamite*—Yes; but the trouble is the gold is located in a sort of sentimental Klondike. —*Boston Transcript.*

Unconscious Earthquake Humor.

The Napa school children were asked to write of the San Francisco earthquake, and the following verbatim selections are submitted for the revival of drooping spirits:

"And the people ran to the banks and tried to get their money, but they couldn't get it out, and the Call building is still standing."

"The tides came together and then they broke and many people were cild (killed). Bricks fell on the people also and killed them, and then they put the fire out and said San Francisco is going to be larger than it ever was."

"The people are aloud to take a bath and eat vegetables."

"San Francisco is nothing but a sematery now. When a sick lady in the hospital felt the earth quake she jumped from a six story building and she met death."

"The fire burned Hales store all but a little place in front which said, "Your credit is good."

"A big water main broke and drowned all the people in it."

"They said San Fras. was going to be destroyed and so a volcano blew up and covered the city with lather (lava)."

"They dinamited everybody's house up and we had another big one last night."

"Big balls of fire shot out of the ground and started fires all over."

"San Francisco was destructed by fire. There was no water because the water front burned first."

"People were lined up for bread and water, some being killed by the earthquake."

"The fire burned so hard that people came to Napa to live."

"The Chronicle building is all burnt in the inside and people are cooking on the outside waiting for their chimneys to be inspected."

"They are working hard to get the ruins finished."

"There are 400 babies born in San Francisco since the earthquake and people all over the world are making baby clothes."

A Winter Thought.

Hast thou e'er a grief, dear?
Loek it in thy heart!
Keep it, close it,
Sacred and apart;
Lest another, at thy sigh,
Hear his sorrow stir and cry.
Wakeful watch doth sorrow keep;
Hush it! hide it! bid it sleep!

Hast thou e'er a joy, love?
Bind it on thy brow!
Vaunt it, flaunt it,
All the world to know.
Where the shade lies dim and gray,
Turn its glad and heartsome ray.
Does thy sad-browed neighbor smile?
So thy life was worth the while!

—*Laura E. Richards in "The Silver Crown."*



Notes from the Field.

LOS ANGELES.—January 13th the annual parish supper and business meeting for the election of trustees were held in the church. Reports showed improvement in all departments, especially in the work of the young people.

A new club has been started—too young yet to have a name. It has forty members, and has held five meetings, with an average of twenty present. Considering the stormy weather we have had, this is a very good showing. The members are largely college men and women, the leader is Professor Mayne Smith, of the State Normal School. This club will hereafter meet the second and fourth Monday evenings of the month. It is a study club and has taken Jane Addams' Democracy and Social Ethics" as a text-book for its first work.

The Young People's Club, which is really the older class in the Sunday-school, and meets every Sunday at 10 A. M., reported twenty-one new members since September, and added interest in the regular lessons and work for the upbuilding of the church. This club pledged one hundred dollars toward current expenses for the coming year.

The Woman's Alliance has done good work in the year just past, and reported that what many hope to be the beginning of a mission along institutional lines in the Russian and Spanish section of the city will be started immediately. A room has been rented and at first will only be kept open two days a week. The teachers of the public schools in this dis-

trict are co-operating with the church-women. A public dispensary with a visiting nurse is one of the dreams of those at the head of this movement.

It was unanimously voted to change the name of the church from "Church of the Unity, Los Angeles," to "First Unitarian Church, Los Angeles."

The chairman of the meeting voiced the sentiment, that we are a much stronger organization than we were when Rev. Burt Estes Howard came to us a year ago, and spoke of the universal satisfaction given by the eloquent sermons we now hear every Sunday morning.

Meetings are now being held Sunday evenings. Every other Sunday the choir gives a sacred concert alternating with a lecture by Rev. Mr. Howard on a poem or a poet.

PORTLAND, Or.—The First Unitarian Society of Portland held its annual meeting January 8th. Reports were given by the officers of the different organizations, all showing a healthy condition and a hopeful outlook on the coming year. There has been a forward movement all along the line during the year just closed, perhaps nowhere more marked than in those most important branches, the Sunday-school and the Young People's Fraternity. The treasurer of the society reports a better financial condition than for several years. The Women's Alliance has had as usual a year of great usefulness and is full of plans for the future.

Mr. Eliot has had a growing congregation in which many new faces are seen, and among his people is a delightful unity of feeling and purpose. Miss Anna Warner, of Oakland, Cal., who from the first of September, has been employed as minister's assistant, has charge of a kindergarten where the little ones of the church and the neighborhood are gathered during the Sunday morning hour of worship.

On Sunday, December 23d, the morning service was appropriate to Christmas, and in the evening the congregation assembled to listen to Rev. Lewis G. Wilson, the Billings Lecturer of the American Unitarian Association. Mr. Wilson also spoke to the Alliance one afternoon, and met our people in other ways, mak-

ing everywhere a very delightful impression and leaving us with the hope that he will come again.

SAN FRANCISCO—*First Church*.—During the absence of Rev. Bradford Leavitt the pulpit has been occupied by Rev. George W. Stone, who is always listened to with close attention. All his sermons have been thoughtful, forcible, and suggestive. The discourse on "God in History" was very convincing, and his first sermon, wherein Pharisees, Philistines, and True Christians were clearly contrasted sent a good many home with a questioning mind as to which class they belonged.

The unusually large number of rainy Sundays has somewhat curtailed congregations, but, all things considered, the attendance has been good. On the first Sunday in February, Mr. Stone being absent at the Southern Pacific Conference, Rev. W. M. Jones supplied the pulpit, and, as always, preached a really fine sermon, full of deep feeling and profound thought. He showed what it signifies to think on whatsoever is of good repute. That lofty views and the truth are only to be reached through high character and moral excellence, and that they are communicated, not from mind to mind, but from heart to heart, and faith to faith.

The Society for Christian Work held its annual meeting with the large membership of 265. Elsewhere will be found the report of the president, and also a report on the relief work done by the organization.

The Channing Auxiliary gave an informal luncheon to its members in the parish-rooms of the church on Monday, February 4th. The event was in celebration of the twentieth anniversary. One hundred and twenty members were present. In the absence of Miss Mills, the president, Mrs. A. E. Buckingham presided. Miss Easton gave a short talk about the founding of the society, and this was followed by letters from Miss Mills, at present in New York; Mrs. C. E. Grunsky, a former president, now in Washington, D. C., and Mrs. Harriet Kelsey Fay, of Churchville, N. Y., one of the charter members and the first secretary, and Mrs. Ernest Simpson, the

president-elect. The luncheon was followed by the regular monthly meeting and this adjourned to the annual meeting.

SANTA BARBARA.—The annual meeting of the society of Unity Church was held on the 15th of January. Previous to the business meeting the adult members of the parish sat down to a bountiful supper prepared by the ladies of the Women's Alliance. Unity Hall never looked more attractive, and the long tables on three sides of the room were completely filled. The supper was an innovation, but it was so enjoyable that it will doubtless become a custom. After supper Mr. Goodridge read an interesting and somewhat humorous paper on "The Invisible Church," giving his hearers a little insight into the work of the minister which is unrecorded and almost unknown to any but himself and "the other one." The meeting was then called to order by Mr. H. F. Spencer, chairman of the board of trustees, and the reports of the various organizations called for. These were all most encouraging. The society begins the new year with no debts, a fine equipment, including a new piano for Unity Hall, which is en route, and a bright outlook for the future. Fourteen new names were voted upon by the trustees and added to the parish list, and every one was delighted with the spirit of enthusiasm and good cheer that was manifest.

The Women's Alliance gave a successful public supper in November and the usual Christmas sale early in December, with the usual good results.

The papers borrowed from the papers for lending at the Alliance headquarters in Boston, and read at the monthly meetings, are proving interesting and helpful. These are followed by a social cup of tea, over which plans for greater efficiency and usefulness are informally discussed.

The Sunday-school is most flourishing and growing all the time. The Christmas-tree and party was specially joyous in spite of being postponed until New Year's eve on account of rain. The Lend-a-Hand Club of twelve little girls helped to brighten the Christmas of a family of little ones where there had been serious illness, by sending a box of fruit

and toys purchased from the treasury of the club.

SANTA ROSA.—On account of the inclement weather, the attendance at the Sunday-evening services has been small. Rev. W. T. Hutchins has been occupying the pulpit for over a month, and his optimism and energy will surely bring forth good results.

The only social event of the month was the meeting of the Starr King Club on January 3d. Mr. B. M. Spencer read a paper on "Eloquence in Oratory: Is It a Lost Endowment?" After the paper there was a debate in which so many members took part that there will probably be many more at future dates.

SPOKANE.—The ministry of Rev. George W. Fuller opened auspiciously on January 6th, when he preached to a large congregation, on "A Religion That Renews Itself." The pupils of Lyon's School for Boys were visitors at this service.

The city is growing very rapidly, and new friends appear every Sunday. No church has a more convenient down-town location. The congregation comes from every section of the city.

The church building has been made more comfortable and attractive in various ways, the most noteworthy improvement being a new heating apparatus, which was installed in December.

During the fall, while there was no minister, the Sunday-school sessions were not interrupted. The school has five classes and a devoted corps of workers.

The Women's Alliance held a successful December sale. The Alliance is now studying the principles of the Unitarian faith, and the meetings are well attended.

The annual meeting of the church was held on the evening of January 10th, and was preceded by a dinner. The night was cold, but the tables were filled, and good cheer prevailed. The old board of trustees were returned to office. All the reports were encouraging. The Alliance earned over \$600 in the past year. The only address of the evening was given by the new minister, who spoke on the resources and opportunities of the church.

Sparks.

A refugee who had been taken to a hospital was visited and petted by the fluffy-haired young women intent on ministering to the unfortunate. Apparently he appreciated their efforts, but one day, when the regular nurse entered the ward, his cot presented but a huddle of bedclothes. He had burrowed out of sight, leaving a scrawled note which bore the legend: "I am not feelin' well today, and am not able to be mussed at all."

Pa Twaddles—Well, what's the matter now? *Tommy Twaddles*—Ma says I musn't never say a word while she's in the room. *Mrs. Twaddles*—Why, no, I did n't dear. I said you must n't interrupt while I'm talking. *Tommy*—What's the diffrence? — *Cleveland Leader*.

The rain it raineth every day
Upon the just and unjust feller,
But more upon the just because
The unjust takes the just's umbrella.
—*Bishop Creighton*.

"Is Mike Clancy here?" asked the visitor at the quarry, just after the premature explosion. "No, sor," replied Costigan; "he's gone." "For good?" "Well, sor, he wint in that direction." — *Tit-Bits*.

Mr. Joseph H. Choate was asked to define the difference between ex-President Cleveland and President Roosevelt. "Well," he said, "Mr. Cleveland is too lazy to hunt, and Mr. Roosevelt too restless to fish." — *London Financial News*.

There is a saying current in the city of New York to this effect: "You can always tell a Boston man, but you can't tell him much." — *Ram's Horn*.

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CHARLES F. DOLE.

SAN FRANCISCO
MARCH, 1907

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Editorials.

Due allowance must always be made for temperamental differences, but they do not justify the extremes to which the pessimist swings in one direction and the optimist in the other. There is a rational mean which has claims on both, and which they ought to assiduously cultivate. To the extent that each individual can form the habit of giving a fair chance to whichever tendency he is naturally deficient in, recognizing that there is another side, even if it appeals to him but faintly, the better it will be for his peace of mind. In the absence of any satisfactory individual adjustment, the next desirable attainment is a decent balance of the mass. If the pessimists persist, and, after their manner, bemoan and bewail to an extent that threatens with general gloom, the sunny optimist must do his little best to preserve the balance and chirp the more blithely. Or if, *per contra*, the smiling optimists become too offensive in their ostrich act of sand-hiding, the glowering pessimist must the more forcibly voice his despairing seriousness, and not allow the cheerful idiot to be too idiotic.

Life is real, life is earnest, but it is not a blind scramble. It has its trials,—it must have them to be life worth living,—but failure is not its rule, and its course is upward, not downward. The mountain-climber may find his trail dipping down, but it does not fill him with alarm or despair. He knows it has a cause, and that it furthers his purpose. He is going up the mountain, and some obstacles must be gone around. He keeps

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on, with unflagging courage and reaches the summit.

It is hard to see the progress of man from the thick of the fight, and sometimes we are oppressed by doubt. We need, then, to stop and look back and measure by decades and not by years, or by centuries and not by decades. If we lack faith in the prophets and the poets, we may turn to the scientist and learn that evolution knows no back track. It opens out and cannot roll in. Man has arisen, and he will continue to rise. The only thing that can stay his progress is his own unfaithfulness to himself. Whenever he has sunk back for a time, it has been because he has sold his birthright for some mess of pottage. But this age with all its luxury and wickedness, and with all its Philistines and all its Pharisees, shows too sound a heart to cause us to be shrinking towards or croaking cavaliers. There are evils and dangers, but in the hearts of the great mass of the people is the purpose to do the right thing. There is ambition for better conditions, thank God!—and the determination to reach them is not unmixed with disregard for vested rights and with envy and a sense of wrong; but though good feeling is sometimes lacking, good sense is generally unfailing and violence is in losing repute. The alarmist is a useful adjunct if he copies his prototype when a reasonable warning clatter awakes for service, but not when the clatter is so infernally protracted and incessant that it gets on the nerves, and Bridget is driven from the house and its inmates are breakfastless. The man who always predicts that something is going to happen does his best to make it happen. We want Isaiah, but not Jeremiah. The great prophet calls to righteousness; the minor, in his minor key, tries to scare with forebodings of impending disaster. What we really need is full possession—

a realizing sense—of the truth voiced by Micah, “And what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God.”

If we are doing justly, if we are showing mercy, if we have even decent humility, we have nothing to fear. If we are not doing, showing, and being in this fashion, it may be well for us to have fear. It would be wholesome fear if it caused us to mend our ways.

It is better to be judiciously troubled than to be wholly satisfied. The most hopeless condition is one of complacency. If we are not moved to action, if we do not feel compelled to work for bettering something, we are not being given the best chance. It is just here that the unbalanced optimist and pessimist meet a common calamity. The one is so satisfied that everything is all right, and bound to be, that he feels no need of doing anything. The other is so convinced that everything is all wrong, and will be anyhow, that he feels there is no use in trying; so he contents himself with sighing and scolding. Your true man, who has learned by investigation or divines from imagination that the shield has two sides, gains all the courage he needs from looking on the white side and all the determination he needs from glancing on the black side, and becomes a good fighter in life's battle.

Such an article as William Allen White's “Roosevelt: A Force for Righteousness,” in the February *McClure's* is the kind of moral tonic that is needed in these days. It reminds us that there is a fight on and that the things of the spirit are being valiantly championed. It is an appeal to the spirit of courageous youth that stirs the better impulses of all who “have not smudged their ideals and trifled with their consciences.” It is a frank, manly stand

for common honesty, equality of opportunity, and the kingdom of the spirit. It places before a people fit to grasp it the true hope of reform,—the reliance not on theoretical rearrangement or change of system, but on "courage to do in the simplest possible way the obvious common-sense duty of the hour." Let us hope and believe that he simply states a fact when he says: "The seed has fallen upon good ground. The power for righteousness that this seed has generated among men is felt in the stirring roots of humanity, wherever it can be manifested. Before this dynamic power for justice and equity in politics, and in business, and in the simpler relations of life, greed, in the form of aggrandizing capital and class feeling, must go down as caste went down before righteousness under Washington and Franklin in the American Revolution, and human slavery went down before righteousness under Lincoln and Grant."



Field Secretary's Notes.

There was no time to prepare a report for the February number of the South Pacific Conference, which was held at Pomona during the last days of January. The experiment of holding a union conference with our friends the Universalists was so thoroughly satisfactory last year that it was repeated again this year, and we had with us representatives from the Universalist churches in Southern California, who participated in the meetings, and added greatly to the inspiration and enjoyment of the occasion.

The Conference opened with a regular service on Tuesday evening, January 29th, conducted by Mr. Goodridge, of Santa Barbara. The sermon was delivered by Rev. Samuel D. Dunham, minister of the Universalist church in Pasadena. At the close of the service an informal reception was held in the church parlor. On Wednesday morning the Conference opened with a welcome from the Hon. John Wasson, of Po-

mona, the President of the Conference. This was followed by reports from the churches, all of which bore testimony to the progress being made. After the reports a bright and forceful paper was read by Mrs. William Baurhyte, of Los Angeles. We hope that this paper will find its way into print; it contains many valuable suggestions. Mrs. Baurhyte ought to be in demand by the Alliances of our churches on occasions like this.

The morning session was closed with a devotional service, conducted by Mr. Watry, of Santa Ana. During the intermission a collation was served by the ladies of the Pomona Church, which was greatly enjoyed by the delegates. It afforded an opportunity for social intercourse, which is such a valuable feature of these conference gatherings. In the afternoon Mr. Savage opened the meeting with a fine paper on "Reverence," followed by Rev. Frances Watry, on the "Present Opportunities of Liberal Christianity." These two papers called forth considerable discussion, participated in by ministers and laymen. Then two papers were read from the Young People's Union,—one on "The Use of Religious Unions," and the other on "Our Work as We See It."

In the evening there was a platform meeting, presided over by the Rev. E. R. Watson, of San Diego, the general subject being "The Renaissance of Morals." There were four splendid addresses, as follows: "Relating to Society," Rev. E. L. Conger, D. D.; "Relating to Business," Rev. H. E. Benton; "Relating to Religion," Rev. Benjamin A. Goodridge; "Relating to Politics," Rev. Burt Estes Howard. These addresses were short, crisp, forceful, and eloquent. I wish they might be printed together for general distribution. They were especially adapted to this time. It has seldom been my privilege to listen to four addresses in one evening with so much pleasure and profit.

Thursday morning was spent chiefly in social pleasures. The ministers met in the morning. The delegates were taken for a drive among the beautiful groves, and along the hillsides around Pomona. Every attention was paid to their guests by the Pomona church, and I am sure we all carried away pleasant

recollections of Pomona hospitality. In the afternoon two excellent addresses by Mr. Goodridge and Mr. Watson, both of which called forth discussion and excited more than ordinary interest. In the evening was another platform meeting, presided over by Rev. Mr. Watry. Two addresses were given,—the first by Rev. C. E. Nash, D. D., minister of the new Universalist church in Los Angeles and one of the Universalist leaders. Dr. Nash gave us an address of great power and eloquence. He is a welcome addition to the forces of liberal Christianity in California. It is to be hoped that we shall have his assistance in the work of spreading liberal views where they are so much needed,—namely, in Southern California. I think it is safe to say that nowhere in the United States is orthodoxy more orthodox or less hospitable to liberals than in Southern California. So far as I am able to judge, this acts as a stimulus to our ministers and laymen rather than a discouragement. Surely this condition cannot last very long, and we shall find this prejudice dying away in the presence of the new truth, which is finding its way into the heads and hearts of men.

The Conference closed with an address by the Field Secretary, the subject being "A Plea for Clear Thinking and Plain Speaking."

On the whole the Conference was an enjoyable and profitable occasion to those who participated in it.

The following officers were chosen for the ensuing year: President, Hon. N. P. Conroy; Vice-President, O. M. Robbins; Secretary, Rev. Burt Estes Howard; Treasurer, Dr. Bessie Peery.

It will be remembered that the Pacific Coast Conference meeting was not held last year, on account of the San Francisco disaster. It is understood that the Conference will be held this year at Santa Barbara, with practically the same program prepared for the last year. The date has not yet been announced, but it is likely to be some time during the early part of May. Santa Barbara is a delightful place for a Conference, and doubtless there will be a large attendance from all the churches in this department.

There have been few changes in the ministry of our churches since my last notes. Rev. W. M. Jones has closed his term of service at Oakland, and has taken up his residence in Southern California. The Rev. Paul S. Bandy, late of the Congregational Church, has been admitted to our fellowship. We hope he will find a settlement in one of our vacant pulpits at an early date.

Rev. Roderick Stebbins, son of Horatio Stebbins, will soon visit the Coast to participate in our denominational work. Mr. Stebbins is available for lectures and for preaching in our churches while he is with us. I shall be glad to hear from any of our ministers or people who desire to avail themselves of Mr. Stebbins's services during the visit. That there may be no misunderstanding, I may say that his services are tendered to the cause without any cost to those who have the privilege of hearing him.

An interesting incident occurred during the past month in one of the places in this department where we have an active Unitarian church. One of the brightest young women in the place, daughter of a prominent professional man, came to the minister of her own accord at the close of a Sunday service, just before Easter, and expressed a wish to join the church. She joined the church on Easter Sunday. Some time afterwards she wrote to the minister of the Methodist church, of which she was a member, asking for a dismissal from that church. She received no reply to the letter. A few weeks ago she wrote him again, and this time a reply was received. I have received a copy of this reply, which is worth printing, and worth reading. It illustrates the spirit with which Unitarian ministers, especially those engaged in denominational work, have to deal. It reveals nothing new to those who have encountered it before, but it affords the public generally a glimpse of the quality of Christianity that prevails in many orthodox churches. This minister is not an unknown or irresponsible man. He is prominent in his church: he writes two large "D's" after his name, and has been the president of a college. He is now,

and has been for many years, stationed over the largest churches in his denomination. He is in every way responsible for his use of language, knowing the exact meaning of the words he uses and their significance. This letter is the product of deliberate thought; it came after two requests from the young woman.

The letter with all its pharisaical harshness and partisan bitterness speaks for itself. The usual excuses of haste or impulse will not avail; it is as deliberate as it is heartless. The man who wrote it will defend it, and justify himself, as men of his kind always have. Doubtless he is sincere and honest, even as John Calvin was when he burned Servetus. But whether he is a bigot or only a modern Pharisee is a matter of opinion. Let every reader judge for himself:—

January 9, 1907.

DEAR MISS —: Your letter received several months ago was mislaid and escaped my attention. Then I hardly knew what to say or do. This is the first time in my life that I ever knew of a Methodist desiring to unite with a Unitarian church. If it had been any other church, except the Catholic or Universalist, I would feel differently. I cannot help a feeling of sincere sadness that a young person with such possibilities of usefulness in the world should so handicap her life by becoming identified with a church that is not considered evangelical, that has the lowest standing and rating of any church, that is the catch-basin for doubters and those who desire to get along with the *least religion possible*; a church which denies and repudiates the great foundation teachings of the Word of God. The great secret of the lack of growth and progress of the Unitarian Church, is that it denies the divinity of Christ. That denomination never has progressed and never will, founded as it is upon so evident an error. It sends out no missionaries, no evangelists, erects no orphanages or Bethels. Had this sinful, suffering world no other source of help or rescue, the fate of perishing sinners would be helpless indeed. To substitute a social club for a great, aggressive, conquering church is a poor substitution. I fear, my dear girl, you have never thought deeply on these things and have yielded too easily to some unfortunate pressure. If you can have any *heart comfort* or *growth in grace, or soul expansion* in such an environment, it will be a case of a blossoming lily in an ice-house. To know that I am sorry may not affect you in the least; but I am *sincerely sorry*. I would be glad to have a friendly talk with you over the matter should you desire it. I wish I might help you. Believe me to be

Your sincere friend

One or two points in this letter deserve special attention. First, the statement with which the letter really opens: "This is the first time in my life that I ever knew of a Methodist desiring to unite with a Unitarian church." This statement implies an unfamiliarity with the subject; that is at least surprising. I think it is entirely safe to say that there are thousands of persons, either in the membership of Unitarian churches or affiliated with them in some way, who were once members or attendants of Methodist churches. I have been a member of the Fellowship Committee of the National Conference for the Pacific Coast for the past five or six years, and during that time five Methodist ministers have applied for admission to our ministry and have been received. I can recall the names of eleven men who came into our ministry from the Methodist Church, the venerable Robert Collyer being the oldest and perhaps the best known among them. It will hardly occur to any one who knows Robert Collyer to think of him as dropping into a "catch-basin for doubters," or as being one who desires to get along with the "least religion possible." This same charge, by the way, applies to all Unitarians, from the time of William Ellery Channing until to-day.

The statements concerning the Unitarian Church and its beliefs are those with which every Unitarian is familiar. They are simply repetitions of misrepresentations,—whether floutingly or ignorantly, it is not for me to say. It, however, suggests that the commandment concerning false witness against the neighbor might be considered with profit.

Concerning the taste displayed in writing such a letter to a young woman under the circumstances there will be different opinions, according to the point of view. It is unfortunate that a great church, one that is doing so much good, should have its spirit alloyed by such uncharitableness as its representative displays in this incident. The words in italics, which in the original were underscored by the writer, betray the bitterness and contempt in his heart for everything bearing the Unitarian name. He can find nothing in it to speak kindly about. Doubtless, he really knows little

or nothing about it. Some day he may be led to examine the subject with a kindly and Christian spirit. If he does this, he will probably be very much ashamed of this letter.

GEORGE W. STONE,
Field Secretary.



Notes.

Rev. F. W. Clampett, of San Francisco, and Rev. John Howland Lathrop, of Berkeley, were chosen by the authorities of the State University to deliver the principal addresses at a meeting of the students at Harmon Gymnasium on March 1st.

By the recently probated will of Mrs. Emily F. Overbaugh, of San Diego, the Unitarian Church of that city received \$1,000. After liberal provision for relatives and friends, the residue of the estate is left to the city of San Diego for the improvement of the park. It is said that the bequest will be about \$15,000.

The Channing Club, a study circle of the young people of the First Unitarian Church of Los Angeles, after a dinner in the church dining-rooms on February 25th, devoted the evening to a discussion of Jane Addams's "Democracy and Social Ethics." Talks were given on the town of Pullman, on the work of N. O. Nelson, and the social efforts of the National Cash Register Company.

The Henry Pierce Library has been replenished with a finer collection of books than those destroyed by the fire, and will soon be open to ministers and others wishing to borrow the latest and best books on religion and kindred topics. In our next number the catalogue will appear. The library is located in the smaller parlor of the First Unitarian Church of San Francisco, where Mrs. Presson, the librarian, may be found during office hours.

Rev. C. Calvert Smoot gave a clarion call for a cleaner city on the morning of February 24th. After speaking approvingly of the proposed use of a special Sunday for cleaning streets, he urged a deeper cleaning. He said: "The streets of the city would be cleansed by concerted action. A few hours' work would do it, but we needed an inward cleansing,

an awakening of the public conscience." In concluding he asked: "Shall we not awaken, people of San Francisco, and make this city on the hills beside the Golden Gate a city whose name shall stand not only for enterprise, prosperity, recuperative strength and indomitable courage, but one which shall be known also for law, order and righteousness?"

Rev. B. A. Goodridge, of Santa Barbara, in his sermon on February 17th, protested vigorously against the change of plan in the Jamestown Exposition providing for military and naval displays as a predominant feature. Congress originally appropriated \$200,000, but the promoters of an international bench-show of bulldogs of the sea lobbied through an appropriation of \$1,500,000 to pay for the enticing splendors of war. Mr. Goodridge in the strongest terms took his stand with Dr. Hale, Carroll D. Wright, John Mitchell, Jane Addams, and the other lovers of peace.

Rev. Joseph P. McCarthy, of Kalamazoo, Michigan, in his New Year Circular embodies the following good wishes for his congregation: "I give you joy on the advent of a new year, opening a fresh chapter in life's story and offering us all another chance. I wish for you health enough to make hard work a pleasure; wealth adequate to the supply of all reasonable wants; a courage equal to every threat of circumstance; a vision keen to see the reality which underlies appearance; a charity desirous and hopeful of finding good there. I wish for you a patience that shall outwear vexation; a cheerfulness that shall infect others; a faith that shall compel experience to pay you tribute; a hope in the immortal life that shall put fear of death to shame."

Municipal government, with special reference to the charter requirements of Berkeley, was the topic of discussion at the meeting of the Berkeley Unitarian Club at the Hillside clubhouse on February 17th. Frank H. Short, the San Francisco attorney, was the chief speaker of the evening. Prof. William Carey Jones of the University, chairman of the Charter Revision Committee, also spoke. The discussion was then thrown open to all the members. Professor

Jones emphasized the great need for the referendum and initiative clause in the charter which shall be framed for Berkeley. He favored the doing away with the primaries, thus electing nominees by direct nomination. Many other reforms were discussed by the speaker which he had incorporated in the charter of Berkeley rejected by the trustees. So well were the ideas of the university man presented and so clearly did he tell of the needs of the college town that his speech was ordered printed by the club and distributed at large to the citizens of Berkeley.

Popular indignation against unsanitary and general unsatisfactory conditions prevailing at the city jail was voiced at a meeting of the Men's Club of the Unitarian Church at Seattle on February 13th. A special committee appointed to investigate conditions submitted a report. The outcome was a resolution demanding of the city council a \$1,000 appropriation to remedy the deficiencies. The report set forth that the prisoners are not furnished with suitable sleeping accommodations, and that the ventilation and unhygienic conditions are appalling. President Houssten was in charge of the meeting. The report was presented by Messrs Savage and Jacobson. Embodied in the resolution for an appropriation was the recommendation of the appointment of a permanent physician. Joseph Shippen read a paper on penology. His views differed largely from the methods employed in the conduct of the city jail of Seattle.

The annual dinner and meeting of the Unitarian church of Redlands was held on February 8th. After supper came the annual business meeting. Reports were presented by the church treasurer and secretary and a short talk made by the pastor, Rev. Maxwell Savage. The treasurer's report showed a small deficit owing to some extra expenses incurred during the past year. These were for a new pipe-organ motor and new hymn-books. The amount was subscribed almost immediately and it is expected that in a day or two it will be entirely cleared up. The church was dedicated free of debt and it has always been the policy to keep free. Rev. Maxwell Savage, pastor of the church, made

a short address, recounting the year's activities. He spoke of the fact that there exists no dissension and that the outlook is most promising. Among the auxiliary organizations of this society, first place probably belongs to the Woman's Alliance which has done an effective work during the past year.

Lent will be observed by the Unitarian Church of Berkeley as an occasion for the consideration of the meaning and importance of religion. Special Sunday-evening services will be addressed by prominent laymen who will discuss the relation of religion to other various spheres of activity as follows: February 17—President Benjamin Ide Wheeler of the University spoke on "The Place of Religion in Human Life"; February 24—Dr. W. E. Hoeking, of the Philosophical Department of the University, spoke on "The Effect of Thought on Religious Life"; March 3—Prof. H. B. Torrey, of the Biological Department of the University, will speak on "Religion and Science"; March 10—Charles A. Murdock, of San Francisco, will speak on "Religion in Business"; March 17—Mr. Fairfax H. Wheelan will speak on "Religion and Politics"; March 24—Rev John Howland Lathrop will discuss "Organized Religion—Religion and the Churches."

Mr. W. R. George is visiting California, and in Southern California his addresses on the Junior Republic have aroused intense interest and enthusiasm. On March 10th he will occupy the pulpit of the First Unitarian Church in San Francisco.



Rev. Paul S. Bandy, of the Congregational Trinitarian Ministry, having satisfied the Committee on Fellowship for the Pacific States, is hereby commended to our ministers and churches. In accordance with the vote of the National Conference, at the expiration of six months from the date of his acceptance by the Pacific States Committee (February 1, 1907) he will be received into full fellowship, unless meanwhile the Executive Committee shall take adverse action.

GEORGE W. STONE,

THOMAS L. ELIOT, D. D.,

BENJAMIN A. GOODRIDGE,

Committee.

Contributed.

Books and a Life.

By the Rev. A. J. Wells.

The story wants to be told, but the telling is difficult. It is easy to write about books, but the life involves the use of the personal pronoun, and the average man has not yet taken to writing his autobiography. Years do not always bring wisdom, nor furnish excuse for thrusting one's "dead past" into the face of the "living present." The world is apt to say, "I have troubles of my own." When John Wesley was full eighty years old he still preached with vigor. But one night after the congregation was gone, and the lights were turned low, he walked alone down the aisle of the church and said softly to himself, "Poor Anaereon, thou growest old." One may talk to himself about himself; he may talk entertainingly to himself about the years which lie behind him in the sunshine, yet shrink from being garrulous in public.

We will compromise; we will attenuate the personal thread, yet make the relation between the books and the life at least as close as that between many a sermon and its text.

When I closed the door of the great hall of the Crocker House on the morning of April 19, 1906, I left behind the glass doors of their cases 2,200 volumes of books. They represented the accumulations of forty years of active life, and of all our lares and penates the parting with these mute counselors of the years was the most painful.

Books become old and worn and antiquated: they are outgrown and lose their value: but nothing else so marks the stages of one's progress. Our taste, our mental habits, our predominant interests, our range of thought, our religious convictions, or our inquiries, all can be gauged by the books which find their way to our shelves in the course of a long life. This is especially true of a minister's working library. Whatever one's limitations, and however deeply conscious one may be of his ignorance, the books he has been interested in, to which he has listened in the darkness, and by which he has been instructed in the light, are steps backward into

a more ignorant past, and looking over them he is reminded of the narrower horizon of different periods.

I was born into a period of great religious unrest, and I recall a time when I was attracted by the rhetoric of the "Boston Monday Lectures" of Joseph Cook, by the brilliant promise of "The Freedom of Faith" by Theodore Munger, and by the futile attempt of Professor Newman Smyth to set "Old Faiths in New Light,"—books which remind one of the description of American roads, "starting off grandly amid avenues of branching pine and ending in a squirrel track running up a tree,"—books which came to one hungry man at a time when, to use John Weiss's phrase, he was "looking through the bars of his corral to see the gods arrive," or, tethered to a post, was eating every green thing within reach.

Most books are not daily bread; a few add something to the iron in the blood, a few are actual rounds in the ladder by which we climb upward, steps cut in the steep mountain-side by which we reach

"The wide horizon's clearer view."

But while we cannot go back to them to repeat the experience and find again the help they gave us, we will not willingly cast them into the rubbish-heap as we do a worn-out shoe. They were friends of other years, and while in the "new life come in the old one's stead" they no longer touch a responsive chord, they do recall the sunshine of the past and are associated with some stage of that developing inner life which is the man himself, and more than all honors or all that the world calls success.

I am reminded of all this by the coming back to me of three books which escaped the flames by being loaned out of the city. These "brands from the burning" curiously light up three stages of my life, and are so closely related to questionings and researches and the results that followed as to deserve mention.

Here is a volume of Robertson, and one of Martineau, and one of Powell on Evolution come back to remind me at once of the ashes of their fellows and of the years when I fought my personal battle with Doubt, and the books and the ego are so mixed that I cannot speak

of them without saying how much they mean to me. A mild liberalism within orthodox lines, then Evolution, then Unitarianism,—these are the steps I have taken, not in seven-league boots, but through the long travail of more than twenty years. But I crossed the universe, and from "thirsting in a land of sand and thorns," like the old knight, I have come into "a land of brooks of water, of fountains and depths that spring out of valleys and hills," and am content.

The initial impulse came from Frederick W. Robertson. Unitarians born into the faith of Channing have little occasion for knowing Robertson, and not seldom lack sympathy with men who occupy a "misty mid region" between traditional theology and the freedom of the faith of reason. The first sermon I preached to a Unitarian congregation met this rebuke from a stranger, the Field Superintendent: "You ought to know that the men whom you quoted are but halfway liberal,"—and of course I did. They may answer for themselves, but we need to remember that liberality is many-sided. It is never arrogance, it is never a cheap conceit of liberty, but a divine sympathy with truth; and often the man who has taken the first step toward freedom can speak more helpfully to his fellows than the man who was born outside of all theological fences. Minds, Dr. Stebbins once said, are "analytic or synthetic, poetic or logical, ideal or practical, seeing by eyesight or insight,"—and because I was an idealist, and saw the truths of Christianity as the poetry of life, Robertson spoke to me with power. When he said, "The highest revelation is not made by Christ, but comes directly to our mind from the Universal Mind," or when he said, "No man ever trod exactly the path that others trod before him; every life is a new life; we must live to God first-hand," the words found their highest illustration in Jesus himself, and were to me the very germ of liberty. There was little in the general doctrinal position of Robertson as a clergyman of the Church of England with which the author of "The Seat of Authority" could sympathize, but had the lonely preacher in Brighton Chapel

lived a few more years he would probably have come into cordial fellowship of thought and conviction with Martineau. There were curious and striking correspondences in their thought, and my several volumes of each were marked in many places where ideas and expression ran together, and had not my notes perished with the books themselves it was my purpose to show how clearly these two men approached each other in their interpretations of Christianity and life. They were one in "the climate of the mind."

I found in Robertson those qualities which appealed to the enthusiasms of my youth—a life almost ideal in its purity, a mind lofty in its refinement, broad in its culture, devout but manly, the courage of a soldier with the sensitiveness of a woman, poetic feeling with intellectual grasp and vigor, an interpretation of the Bible which was broad without shallowness, which took account of tradition, but found the kernel of truth under the husk; was never agape at miracles, and made real to my apprehension the human Jesus whom he always called "Master." I was a boy when I came across his volumes, and without counsel I at once made them my own and found later that I had discovered for myself one of the most widely influential men of his day. His books became my most precious possession. Here was inspiration, direction, help when I most needed it—help to save men from contempt of theologic hardness and narrowness, and perhaps an abandonment of Christianity itself.

Robertson had said that "there is no revelation save the ever-continuing," and there came a time when we found no explanation of the universe—not even of the grass of the meadow and the flowers of the field—save that which referred all to an ever-present and all-embracing Life. When evolution showed the universe full of God and our age as quick with his inspiration as the age of the first disciples; when men of science said with great emphasis that "this is certain, that we are ever in the presence of the infinite and eternal Energy from which all things do proceed," then the mists and vapors rolled away, the bush burned with fire and

was not consumed, and ere I was aware I was repeating the experience of that Hebrew singer who cried in ecstasy, "Whither shall I go from thy presence?"

There were other helps to this beatitude, many voices and visions which I need not name, but Martineau's "Seat of Authority" brought to me again the poetry of religion free from all tradition and free from precise definition, its great truths stated in large, free, and indefinite forms, yet as satisfying as the noblest music. Written for men of trained intelligence, this great work has pages and chapters which ought to be printed separately for wider use, and his thought, at once reverent and radical, made familiar.

Martineau became for me at once the prophet of the new dispensation and the interpreter of the faith that was in me, and he is such to-day. Here is at once the scientific spirit and the devout worshiper, reverence for nothing that the light will not shine through, but speaking always as in the presence of that enlightening spirit whose revelations belong to all ages. I find all that I have vaguely felt put into language by this master at once of thought and expression; the world again glows about me; glooms that have brooded over it thin away; the mystery of loss and disappointment is lifted above all sense of bitterness, and the round earth is green and golden, and full of beauty as in the days of my youth. For all is of God, and God is over all and in all and through all, and the Book of Revelation is the Book of Life, and those books in our libraries are the most precious which teach us to read aright the one Eternal Volume.



Why should we not make friends with happiness?

Life hath its grieving moments, it is true,

And daily cares—but O, its rapture, too!

Why should we gather thorns when flowers press
About our feet, and sweet wild things confess

Their inner radiance, as if they knew

There shone for us behind the steadfast blue
A love that asks no guerdon but to bless?

—Helen S. Saxton.

A Campbell Is Coming.

By the Rev. George W. Stone.

Among the new recruits which have enlisted in the ranks of those who believe and teach the new theology, we find the name of Rev. Reginald John Campbell, successor to Dr. Parker, as minister of the City Temple in London. Mr. Campbell is described in the journals as the "recognized head of the English Nonconformists." He is about to make a tour of England proclaiming what he calls the new theology. It is therefore interesting to know just what this new theology is. We are able to learn this without waiting for the results of the proposed tour, for Mr. Campbell has stated his views in the *Daily Mail* of London, with the utmost frankness, as will be seen from the following extracts from this article. They are interesting, because they illustrate the advance in theology, made by those who in days past were known as orthodox, but who are no longer entitled to be designated by that term, unless it is given an entirely new definition.

Mr. Campbell says: "The starting-point of the new theology is belief in the immanence of God and the essential oneness of God and man. This is where it differs from Unitarianism. Unitarianism made a great gulf and puts man on one side and God on the other. We believe man to be a revelation of God, and the universe one means to the self-manifestation of God. The word 'God' stands for the infinite reality whence all things proceed. Every one, even the most uncompromising materialist, believes in this reality. The new theology in common with the whole scientific world believes that the finite universe is one aspect or expression of that reality, but it thinks of it or him as consciousness rather than a blind force, thereby differing from some scientists. Believing this, we believe that there is thus no real distinction between humanity and the Deity. Our being is the same as God's, although our consciousness of it is limited. We see the revelation of God in everything around us.

"The new theology holds that human nature should be interpreted in terms of its own highest; therefore, it rever-

ences Jesus Christ. It looks upon Jesus as a perfect example of what humanity ought to be, the life which perfectly expresses God in our limited human experience. So far as we are able to see, the highest kind of life that can be lived is the life which is lived, in terms of the whole, as the life of Jesus. Every man is a potential Christ, or, rather, a manifestation of the eternal Christ—that side of the nature of God from which all humanity has come forth. Humanity is fundamentally one; all true living is the effort to realize that oneness. This is the truth that underlies all noble efforts for the common good in the world to-day.

The new theology watches with sympathy the development of modern science, for it believes itself to be in harmony therewith. It is the religious articulation of the scientific method. It therefore follows that it is in sympathy with scientific criticism of the important religious literature known as the Bible. While recognizing the value of the Bible as a unique record of religious experience, it handles it as freely and as critically as it would any other book. It believes that the seat of religious authority is within (not without) the human soul. Individual man is so constituted as to be able to recognize, ray by ray, the truth that helps him upward, no matter from what source it comes.

From all this it will surely be clear that the new theology brushes aside many of the most familiar dogmas still taught from the pulpit. We believe that the story of the fall in the literal sense is untrue. It is literature, not dogma, the romance of an early age used for the ethical instruction of man. We believe that the very imperfection of the world to-day is due to God's will, and is a working out of himself with its purpose a purpose not wholly hidden from us.

"We believe Jesus is and was divine, but so are we. His mission was to make us realize our divinity and our oneness with God and we are called to live the life which he lived."

There is one blemish in this otherwise fair statement of the new theology. It is this: He says, "The starting-point of the new theology is belief in the

immanence of God and the essential oneness of God and man. This is where it differs from Unitarianism. Unitarianism made a great gulf and put man on one side and God on the other. We believe man to be a revelation of God and the universe, one means to the self-manifestation of God."

It is difficult to understand why reference to Unitarianism should be made in this article, but still more difficult to understand why, if referred to, it should be so completely misrepresented; indeed, it is not too much to say, actually reversed, turned about, and made to represent the exact opposite to that for which Unitarians really stand. Why this uncalled-for characterization of the Unitarian theology? It is incredible that Mr. Campbell is ignorant concerning the Unitarian view of God and man, and almost equally incredible that he should wish to treat us unjustly. Without passing judgment upon his motives, we must, however, protest with all possible earnestness against this total misrepresentation. How any one familiar with the theology taught by Channing, Parker, and indeed every recognized leader of Unitarian thought, or indeed the preaching of any one who has voiced the faith of Unitarians, can deliberately make such a statement passes comprehension. Channing was the most distinguished, if not the earliest, defender of the divinity of human nature. It was the doctrine that more than any other differentiated him from his brethren in the Trinitarian Congregational body to which he formerly belonged. Theodore Parker and the other great preachers and writers of the Unitarian body have constantly proclaimed the immanence of God, and the oneness of man with him. This is equally true of all the principles which Mr. Campbell now seeks to introduce under the name of the New Theology. I know of no representative Unitarian preacher of this or the last generation whose words give color to the statement made in this extraordinary reference to Unitarianism.

Channing, in his sermon entitled "God Revealed in the Universe and in Humanity," says: "Man, though human by nature, is capable of conceiving the idea of God, of entering into close,

strong, tender, and purifying relations with God, and even in participating in God's perfection and happiness. . . . Is there nothing great in human nature? Within it is wrapped up this idea of God; it is carried to him by inward impulses and wants. It sees in the outward creation God's omnipotence. But it hears in its own conscience the voice of God's authority. It feels itself vitally related to God, not merely like matter by physical dependence, but by a moral law. It has a consciousness of accountableness to him, which even in its degradation it cannot throw off. It can reverence God, and still more it can love him. . . . Man must never be confounded with the material, mechanical world around him. He is a spirit. He has capacities, thoughts, impulses, which assimilate him to God. His reason is a ray of the Infinite reason; his conscience, an oracle of the Divinity, publishing the everlasting law of rectitude. Therefore, God is his father. Therefore, he is bound to his Maker by a spiritual bond. This we must feel, or we know nothing of the parental relation of God to the human race."

Parker says: "Now, inspiration is limited to no sect, age, or nation. It is wide as the world, and common as God. It is not given to a few men, in the infancy of mankind, to monopolize inspiration and bar God out of the soul. You and I are not born in the dotage and decay of the world. The stars are beautiful as in their prime; 'the most ancient heavens are fresh and strong'; the bird merry as ever at its clear heart. God is still everywhere in nature, at the line, the pole, in a mountain or a moss. Wherever a heart beats with love, where faith and reason utter their oracles, there also is God, as formerly in the hearts of seers and prophets. Neither Gerizim nor Jerusalem, not the soil that Jesus blessed, so holy as the good man's heart: nothing so full of God."

One is tempted to ask, why Mr. Campbell should make any reference to Unitarianism in this very important statement. Can it be possible that some vague consciousness pervaded his mind, that an appropriation of well-known Unitarian views was involved in this presentation of theology and impelled

him to justify his conduct, even at the risk of injuring his reputation for intelligence? This seems to be the mildest view of the case justifiable under these peculiar conditions and circumstances.

I do not feel called upon to defend Unitarianism nor even to define the Unitarian position upon the points set forth in Mr. Campbell's statement. He does not make the slightest contribution to Unitarian theology. Every point he makes is familiar to Unitarian congregations, although he presents them in an unusually attractive and forceful manner. He excels his brethren of the semi-orthodox school in the power of definite statement; he says in plain, blunt fashion what hundreds of ministers have been saying in ambiguous language for many years past. He comes out in the open, burns his bridges behind him, and whether willingly or not, takes his place, theologically, with the Unitarians. Whatever may be his opinions about Unitarians, or Unitarianism, however much he may dislike the name or disclaim its fellowship, he cannot escape the consequences of his deliberate appropriation of Unitarian theology by any assertions he may make concerning that theology. One is impelled to remind Mr. Campbell, and the school to which he belongs, that the Unitarians, by faithfulness to their convictions, by courageous and independent action, have made it possible for the scholars of other denominations to pursue their studies and announce their discoveries without surrendering their positions as religious teachers and leaders, among those commonly known as orthodox Christians.

Unitarianism has been a John the Baptist for the new theology: it can, and may, retire, giving place to some larger organization, better equipped to undertake the necessary work of propagation. When that time comes, if come it must, it will doubtless go to its crucifixion with words of forgiveness upon its lips. Nothing, however, that men can do will erase the facts of history. Justice will superintend the future as it has the past, and sooner or later this name which seems to awaken such a spirit of antagonism will receive the honor to which it is entitled, even among those

who deserve to be known by it, but who shun it as they would a poor relation or an unfashionable garment.

It is an open secret that there are many ministers in denomination classified as evangelical or orthodox who share Mr. Campbell's theological views, notably among Baptists, Congregationalists, and Episcopalians. Other denominations are also well represented in this class, — namely, the Presbyterians, Methodists, and Lutherans. It seems reasonable to expect that some combination of these like-minded teachers will eventually be formed, possibly under a new name. A modern Moses, or, rather, Luther, seems to be due in the theological world in the near future. We have had one movement among the Baptists already, led by a Campbell with the conquering name of Alexander. The Campbells seem to be coming again, and the world is sure to be made better by their coming.

We may as well confess the truth, that the absence of definite theological or creeded statements has been the cause of ecclesiastical weakness in the Unitarian organization; but it made possible that condition of freedom which is essential to progress in both religion and theology. Logically, an infallible creed makes progress impossible. In practice, however, we have learned that it may be only a heavy handicap. According to Mr. Campbell, the old creed is related to the new theology as the caterpillar is to the butterfly. What he introduces to the public as a new theology, is not a re-stated or revised theology; it is not a revision. It is a death and a resurrection; it is the mortal putting on immortality.

What Mr. Campbell says about Jesus is perhaps more interesting to us as Unitarians than what he says about the features of the new theology; for this, it will be remembered, is the one phase of Unitarian belief, which has brought upon us a criticism harsh and pitiless: "The new theology holds that human nature should be interpreted in terms of its own highest; therefore, it reverences Jesus Christ. It looks upon Jesus as a perfect example of what humanity ought to be, the life which perfectly expresses God in our limited

human experience. So far as we are able to see, the highest kind of life that can be lived is the life which is lived in terms of the whole, as the life of Jesus. Every man is a potential Christ, or rather a manifestation of the eternal Christ, that side of the nature of God from which all humanity has come forth. Humanity is fundamentally one; all true living is the effort to realize that oneness. This is the truth that underlies all noble efforts for the common good in the world to-day. . . . We believe Jesus is and was divine, but so are we. His mission was to make us realize our divinity and our oneness with God, and we are called to live the life which he lived." This is the view usually presented from Unitarian pulpits, but it makes an end of everything resembling a Trinity. Summing up Mr. Campbell's statement, we find nothing that bears the faintest resemblance to the Jesus of the old theologies; but it does resemble the Jesus presented in the preaching of Channing and Parker, and all who have preached the Unitarian gospel since their day. It also presents the Jesus of the Gospels, including even a shadow of the Logos of the Fourth Gospel.

What next? What will Mr. Campbell and those who agree with him do about it? More interesting than this, what will those who have heretofore tolerated the new theology as a revision or re-statement *only* do with this open and undisguised repudiation of every essential and fundamental principle of theology as taught in the schools and pulpits of Christendom? This new theology which Mr. Campbell presents entitles him to classification not only as a Unitarian, but as a radical among Unitarians. I need only say to you who are already familiar with the Unitarian organization that the absence of creeds makes it possible for those affiliated with our churches to hold differing views concerning many theological speculations. There are among us a few conservative Unitarians who would dissent, possibly, from some of the points in Mr. Campbell's statement concerning God and sin, but among radical Unitarians, practically all his views will be acceptable.

This incident calls for patience and kindly consideration. As Unitarians we

are free from the perplexities which surround those who from childhood have known only one view of theology. The influence of heredity and environment is not easily overcome. It is unreasonable to expect any immediate results from the apprehension of the truths designated as the new theology. The days of proscription, however, are past. Whatever is true will sooner or later win the homage of mankind. We can wait. We are sensitive to criticism and humanly impatient under misrepresentation, but let us not forget that others are equally sensitive and entitled to that consideration which we regard as our due. Our friends of differing beliefs will lose some of their present feelings of hostility when they know us better. When their own leaders present our gospel under a new name, those who have the gift of perception will recognize that it is the old Unitarian gospel re-christened, and classify us where we properly belong, as only pioneers of new truth. If we are loyal to our intellectual convictions and maintain our position and our organization with dignity and self-respect, we shall soon find a welcome among those who now, unconsciously I think, permit their prejudices to influence their conduct toward us. Let us judge not, and we shall not be judged. We believe that the universe is on our side. If we are right, we can afford to wait.

I must not close this presentation without saying that no sect or school has a monopoly of theology, old or new. I would not claim for my own denomination any rights in the case not shared equally by all. That is not in my mind, but it is incumbent upon all who assume to describe the Unitarian position to stick to the facts. No one has the right to object to Mr. Campbell or his gospel; he is at liberty to regard himself as the special representative of the new theology, to assume its leadership even. He is welcome, I am sure, to utilize his splendid powers and opportunities to proclaim his glorious gospel, and every Unitarian will bid him God-speed on his glorious mission. It is, however, just and right that the Unitarian position should be stated by those who are familiar with it. For one, rather than mis-

representation, I prefer a continuance of the policy of silence which has been maintained so long and so persistently by our semi-orthodox friends and all who seem to dislike our name, while at the same time they accept the theology for which it stands.

There is an excellent historical precedent in Christian history for this treatment of Unitarians by those who call themselves orthodox and evangelical. The masses of Christendom have for ages appropriated the religion of the Jewish people, while heaping upon that people every indignity the ingenuity of man could devise. Judaism survives, however, and to-day it is seen to possess the most valuable principles of religion and morality, which survive the criticism of science and scholarship.

If this new theology becomes the chief motive in the life of the masses, we shall see a wonderful advance in all departments of social activity. In this *new* view the object of life changes. Man no longer strives to save his own soul, to use an old and familiar phrase. Life in this world becomes the absorbing passion. But that means the "more abundant life" of which Jesus told us. Superstition disappears, and with it goes asceticism and a host of forms, ceremonies, and observances, which have no vital relation to the truths of the universe as they are now apprehended.

If the attempt to substitute the new theology for the old ever becomes successful, church life will undergo many changes. There will be no loss of reverence, but it will be reverence without fear. The principle of love, confidence, and trust will pervade the service of worship, where now we have the minor chord of sentimentality, gloom, and what is sometimes called solemnity. We shall then hear no more of man as a "worm of the dust," and we shall not sing the vacant wish, "Oh, to be nothing!" Architecture, art, music will be utilized in the life and services of the church. Men, women, and children will come into its gates with thanksgiving and into its courts with praise. The church will be a place for worship, comfort, and instruction. The services of worship will be supplemented on other days than Sundays with

work for the elevation of social, literary, and scientific standards. Worship and service will be the golden words inscribed over the doors of the temple, and written indelibly in the hearts of those who utilize the opportunities thus afforded to contribute to the enrichment of the daily life of the people. The church will become, as it ought, the most powerful factor in advancing the interests of righteousness and justice, morals, good government—in short, the dominant influence in producing a higher and more glorious civilization.



Dr. Crapsey, the Man.

By Harriet Kelsey Fay.

There is presented to us a man of medium height, rather heavy torso; smooth face, large, keen blue eyes, inclined to droop; every movement of face and body quick, elastic and free; head perched forward, a habit amounting almost to a deformity, showing the intense life of a student. When you see him in the pulpit or on the street, you naturally think, "That man accomplishes; wastes no time in idle words." He is not a graceful speaker,—a sense of responsibility for his words seems to hover over them and retard freedom: as a rule, he uses neither manuscript nor notes.

A bit of personal history enables one the better to understand the man. Algernon Sydney Crapsey was born in Cincinnati in 1846. His father was a lawyer, who had been at the bar in that city for fifty years. His paternal grandfather was a Baptist minister. The tendencies to reform, so strongly developed, are said to come from his mother's side. His maternal grandfather, Thomas Morris, was one of the pioneers of Ohio and an early and leading abolitionist. Without mentioning the relationship in his "Religion and Politics," Dr. Crapsey says of his grandfather: "When Thomas Morris, the leader of abolition in Ohio, made his famous speech against Clay in the United States Senate, ending with the words 'The negro shall be free,' he was read out of the Democratic party and became a political outcast, and when he died he was denied burial by the Methodist church." Dr. Crapsey was named for a distinguished English ances-

tor, who was beheaded in the reign of Charles the Second for the writing of tracts against the monarchical system. At eleven years of age, the boy that was to prove himself a worthy descendant of brave ancestors, started out for himself. For two years he was employed in the check-room of a dry-goods store, and for eighteen months in a hardware store. In 1861, when fifteen years of age, he enlisted in the army; in '62, when a member of the rear guard of Gen. Rosecrans' army, he became ill,—was finally discharged and sent home. His next occupation was that of a printer; then he was in a country store among the salt works of West Virginia. A temporary Government position in the Dead-Letter Office at Washington followed the mercantile venture. After six months in Washington, he went to New York, again entered a printing-office, and soon published his first essay.

"Very early in life," he says, "I felt called to the ministry, and was convinced that was to be my profession." From the time he went to Washington he read assiduously. Always spiritually inclined, from childhood leading the double life of effort to adapt high ideals to the hard practical experience of a daily life, to him church methods and practices made no appeal. On his return to New York from Washington, however, he was attracted to Christ Church. The "Oxford movement" was then spreading and rapidly getting a strong foothold in this country. Its spiritual zeal, its emphasis on ceremonials which helped to hold the thought Godward, its thoroughly devotional functions appealed strongly to young people with an esthetic sense who were religiously inclined. Young Crapsey was tossed about in the rising current of immoral forces that swept from New York over the country after the Civil War, and we can readily understand his gratitude and reverence for the church that was a refuge at a time when he needed a vital connection and anchorage of his soul-life.

When twenty years of age he left the printing-office to enter St. Stephen's College at Annandale, N. Y. His knowledge of history was then considered remarkable. After a special course of preparation at St. Stephen's, he spent

three years in the New York Theological Seminary. In 1873 he was ordained by Bishop Potter and assigned to work in St. Paul's, a branch of Trinity Parish in New York City, situated near the tenement rookeries in the old Five Points district. His work was confined to that section. He remained in that position for six years, during which time he married.

In his thirtieth year (1876) he came to Rochester. The church over which he was called to preside was a mission chapel, with about thirty-five communicants. It was in an unimproved part of the city, without sewers or sidewalks, surrounded by small tenement-houses. Although assiduously attentive to his church and parish, everything pertaining to the welfare of the working people outside as well as in his church and to the city at large, enlisted his sympathy and thought. He found the public school standards in Rochester subject to severe and just censure; and there were no kindergartens, and but little knowledge of them. With concentration of energy he and his wife started a school for the training of kindergarten teachers, also a manual training-school for boys and girls. For fifteen years these schools were successfully guided and maintained through the efforts of Mr. and Mrs. Crapsey; they were then made a part of the public school system.

St. Andrew's Church, which about twenty years ago supplanted the mission chapel, is on the exterior the plainest of edifices. It is now but fifteen minutes' walk from the business center. A commodious parish house adjoins the church. There is also a house for St. Andrew's Club, a mutual benefit society organized by Dr. Crapsey twenty years ago, which now has a membership of three hundred with a permanent fund of three thousand dollars. Among the church members are those blessed with an abundance of this world's goods, and the interior of the church shows the liberal as well as the reverential hand. It appeals strongly to the esthetic sense through its beautiful stained-glass windows, which it is said a noted artist from Brittany was eight years in executing. Its chancel is of pure white carved marble, one of the finest in the United States. In a

small "chapel of ease" on one side, over a mantel, is a beautiful picture of "The Madonna and the Thorn," to which I found myself turning again and again when in the church. The seats are of plain white ash.

For twenty-seven years Dr. Crapsey led his people in prayer and worship on the same spot. On November 28, 1906, at a parish meeting he gave his farewell word to his people, urging them to remain in their church and make St. Andrew's in the future what it had been in the past, "a center of spiritual light and social life to this neighborhood and city." He informed them the bishop had declared, "that notwithstanding the finding of the courts," he was still a member of the Protestant Episcopal Church in good and regular standing." The "absurdity" of such a situation made it none the less real; therefore, notwithstanding the "deposition" of their minister from his high office, they, as members of St. Andrew's Church, were free to believe as he did and had taught them, and still continue their relations with their church and their work for it. To quote: "If the church should ever become wholly recreant, as the church is to-day sadly neglectful, of the moral and spiritual example and teaching of Jesus, then, and then only, would it be your duty to leave the church!" He closed with these words: "Our outward formal relation of pastor and people, which is in the keeping of man, ceases to be, our inward, spiritual relation of mutual affection, which is in the keeping of God, will endure forever." In the communication so widely quoted that Dr. Crapsey sent to Bishop Walker asking as a favor that he be "deposed" early in December, and in which he briefly reviewed his case, he says: "I am about to carry our cause to the high court of the free intelligence and enlightened conscience of the world."

Within a few days from the publication of this letter and immediately following his final sermon on December 2d, a petition was sent to Dr. Crapsey signed by more than one hundred of the leading professional and business men of Rochester, requesting that he give his numerous friends in the city the benefit of his first words in his effort to "carry his

cause to the high court of the free intelligence and the enlightened conscience of the world." Dr. Crapsey replied that "with a sense of grave responsibility, coming as it does from so many citizens of Rochester, distinguished as they are in every walk of life, it is to me a call to duty and one that I cannot decline." Four lectures were then arranged for four Sunday evenings in January, to be held in the largest theater in the city; seats were sold, and, aside from the religious significance attached to these addresses, it is believed that Dr. Crapsey realized a handsome financial return from the four lectures.

From the beginning of the agitation of a trial for heresy, the papers of Rochester have unanimously and openly favored Dr. Crapsey. The threatened arraignment for heresy a year ago was met by a storm of censure from local clergymen of standing, regardless of sect. The rector of St. Luke's Church, the oldest, most conservative Episcopal church in the city, at a meeting of the National Episcopal Church Clubs held in Rochester in April, during the first trial in Batavia, said in his address: "There was a time back in 1838 when the village of Batavia attracted attention by an earthquake. To-day it is claiming the attention of the people because of the ecclesiastical volcano which is in progress there. The fact that it is being held there may be accredited to the sagacity of the Standing Committee of the diocese. A man has been placed on trial whom it would have been a perilous thing to have tried in his home city, where he has given twenty-seven years of devoted service, and should be given some recognition. The city is filled with the widespread good of the work he has done." Continuing in much the same strain he finally calls the procedure for the heresy trial a case of "monumental anachronism," and closed by saying that "we must honor the man who is willing to sink half of his reputation for freedom to think, and to risk the other half for the courage of taking the freedom to say what he does think."

"We shall not let Dr. Crapsey and his family leave Rochester. I myself will contribute liberally to the support of an independent church if he wants one,"

said a prominent Unitarian layman to me a short time ago.

If in October the court of review had not ruled that its jurisdiction was confined solely to the canonical technicalities of law relating to the first trial,—if it had been considered the "unsoundness of Dr. Crapsey's theology," as charged in the first trial, it is a question whether the decision of the lower court would not have been reversed by the court of review and the matter dropped; but such was not to be the order of events. The "deposing" of Dr. Crapsey strikes a blow at the vital root of episcopacy and creed symbolism in all the churches, the far-reaching influence of which cannot be foretold.

"Religion and Politics," Dr. Crapsey's book, containing statements that were ostensibly the cause of the heresy charges, has been so frequently reviewed as one of the noteworthy books of last year, that it must be known to many of the readers of the PACIFIC UNITARIAN. I shall, however, venture to give one extract to show the literary style, the fearlessness and practical Christianity of the man.

In the chapter on "The Commercialized Church in the Commercialized State," he says: "On January 30, 1905, the mayor of the city of Rochester read an able paper on municipal government before the Ministerial Association of Rochester. The mayor opened his discussion with the statement that the Church and State have now no organic relation. The only survival of the bond of union which once united these two institutions is the formal acknowledgment of the sovereignty of God which is expressed in the oath of office that the State requires of its officers as they enter upon their duties." Then follows a short history of the development of the thought of responsibility attached to the oath of office, in which, to illustrate his point of view, Dr. Crapsey quotes from Lincoln's first inaugural address when pleading with men of the South: "You have no oath registered in heaven to destroy the Government, while I shall have the most solemn one to preserve, protect, and defend it." Continuing, he adds: "I do not think that either the mayor or the ministers recognized the full sig-

nificance of this passing allusion to the oath of office. I fear both minister and mayor failed to see that the oath of office, if other than an idle form or a bit of blasphemy, gives divine sanction to civil life, and makes of the mayor a minister of religion. The oath of office is simply a declaration of the sacred character of the mayor's office. The oath is nothing; the sacredness everything. This inattention to an important fact and a great underlying principle arose from an inveterate habit on the part of both mayor and minister of inclosing human life into two compartments which have no opening into each other. These compartments are the secular and the sacred. The secular incloses the mayor and all that belongs to him; the sacred incloses the ministers and all that belongs to them. The mayor came to the ministers as a messenger might come from Mars, to let these inhabitants of another sphere into the secrets of its own planetary existence. With a naïveté that was charming, the mayor took for granted that the ministers would not be interested in anything that lay outside their own circle of being. The only function of the city government which he explained at any length was that which has to do with the closing of the saloons on Sunday. Again, I fear that neither the mayor nor the ministers were conscious of the latent sarcasm that thus, by implication, limited the interests of the ministers. It was nothing to them whether the homes of the people of their city were wholesome or unwholesome; nothing to them whether the officers of their city were honest or corrupt; nothing to them whether the children of their city were being trained to wisdom or folly; nothing to them whether the streets of their city were hideous or beautiful; nothing to them that the merchants of the city turned girls and women by the thousand out into the streets of the city in the middle of the night, these girls and women, exhausted by sixteen hours of toil, left, so far as the merchants were concerned, to become the prey of any passer-by. All this was secular and did not concern the minister. It was the opening of the saloon on Sunday that roused his interest, because Sunday is the little bit of time which he has tried to inclose in his sacred

compartment and claims as his own. The Sunday saloon encroaches upon the territory of the Sunday church, and if the Sunday saloon be opened the ministers fear that the Sunday church may have to be closed and the occupation of the minister be gone. I have seen many strange sights in this strange world in which I find myself a sojourner, but never a stranger, sadder sight than to see fourscore men sitting not only silent, but contented, under an implication that proclaimed their own utter impotence and the impotence of their God. For if the minister, with God on his side, cannot win out against the barkeeper in a fair and open competition, then what is the use of the minister, and where is the power of his God."

In 1897 Dr. Crapsey published a book entitled "A Voice in the Wilderness." "A plea for the Restoration of Primitive Christianity." "Addressed to the Bishops of the Anglo-American Communion and through them to the English Speaking People throughout the World."

The main part of the book is composed of five lectures delivered before the Connecticut Church Clubs in Trinity Church, New Haven. In a long preface—"a letter dedicatory" to Bishop Huntington, for whom he expresses deep regard and affection—Dr. Crapsey explains his reasons for publishing these lectures. In nothing I have seen from his pen does he show more forcibly the sincerity and the Christian spirit which dominates his thought and life, than is shown in this "dedicatory letter." It is a cry from the heart, expressed in forceful language, for more of the spiritual zeal, moral strength, and simple life of devotion and sacrifice on the part of the bishops and clergy, that inspired the Apostles of old. To the well-groomed bishop of a "commercialized church," this book must still be a "thorn."

In 1892 Dr. Crapsey published a novel, "The Greater Love." Thackerarian in style. Free to work out his Christian socialistic ideas under the guise of fiction, he produced a book so full of action and dramatic interest that it is to be hoped his genius for such work will be given further opportunity for expression. The last half of the book is marred by undue intensity, which, contrasted with

the first half, one must believe to have been caused by a reaction from grief. When writing the book a daughter passed to the next life. Between her and her father there was an unusually close bond of sympathy and companionship. With careful revision after the inspiration of the mood in which some parts were written and well and legitimately advertised, "The Greater Love" would have attracted and held a large circle of readers. It is a story "tremendously faithful to the truth," but, unlike Mrs. Wharton's "House of Mirth," the "hopeless conditions" are redeemed through "The Greater Love."

At sixty years of age, with a large and rich experience and facility of pen acquired but by few, Dr. Crapsey faces a horizon of possibilities for spiritual and moral influence rarely accorded to any one man in the past. This trial for heresy has shaken the Episcopal Church to its foundations. There cannot fail to be a reflex influence upon the Unitarian Church. How can we best utilize the experience for mutual good?



A correspondent of the *New York Evening Sun* tells this story: Here is a story, new and interesting to me, so I submit it to you. An iron founder of Pennsylvania, having risen from penury to opulence, sent his son to Harvard University. The boy was bright, diligent, and graduated with honors. Three weeks after the boy's return to his home in Pittsburg, the iron founder sought his pastor. "I'm greatly worried about William John since his return from Harvard," began the father. "Ah, I warned you against Harvard. He has become a drunkard," interrupted the good man. "No, no; I asked him to take a drink with me several times and he wouldn't." "He has become entangled with some creature of the chorus?" "No; he knows no such woman." "Ah, it is worse, he gambles!" "No, he don't know one card from another." The good man interrupted him again: "I see—I see—It is far, far worse, Harvard is a Unitarian University. He has come back a heathen?" The unhappy father groaned. "Worse than all that. My God! doctor, he believes in tariff reform."

Events.

Death of Louise Bunnell Keeler.

A few months ago we chronicled the death of James Sterling Bunnell, a man of rare worth, greatly respected. On February 4th his eldest daughter, the wife of Mr. Charles A. Keeler, succumbed after a long struggle with impaired health, and was laid to rest from her home in Berkeley. The funeral services were conducted by Rev. John Howland Lathrop, in association with Rev. Joseph Worcester, Professor G. H. Howison, and Rev. F. L. Hosmer. The tributes to her character by Dr. Howison and Mr. Worcester were remarkable in the appreciation they expressed. Both were personal friends who knew her well, and they bore heartfelt testimony to her gentle nature, with clear ideals of duty, controlled by a will that held her firmly to high conceptions of life's purpose.

She was a gifted creature, serious and conscientious, but kindly, serene, and efficient in helpfulness. Her married life was ideally happy. From widely different endowment and training, two intense natures, traveling by different paths seemed to have reached an identical outlook on life, and for fourteen years they were as truly one as it is ever given man and wife to be. They worked together, they thought together, they felt together. They were fellow-students, and they were complementary in uplifting influences on those who knew them.

In every relation of life Mrs. Keeler was tender and true. As daughter, as wife, as mother, she devoted her fine nature unreservedly. She seemed to have formulated very early the course she would pursue, and her ideals were very high. Steadily and happily she held to her course, and naturally she was greatly beloved and widely influential. She never spared herself, and with the care of her children, her ambition and love for art, her devotion to social duties, and her domestic responsibilities, she overtaxed her physical strength, which was not great. Her father's death was a severe blow, for she loved him deeply, and her experience in the earthquake, when her three children were

saved from a falling chimney by the prompt action and presence of mind of her husband, were very trying. When the call came for the succor and help of the victims, she spent herself freely, not realizing her own frailty. And so the silver cord was loosed, the golden bowl was broken, and the spirit returned unto God who gave it.

A life not long, but full and good and beautiful. She filled well her part, and leaves a memory that gladdens and inspires.



The South Pacific Conference of Liberal Churches.

Tuesday evening, January 30th, at the Unitarian church in Pomona, the South Pacific Conference of Unitarian and Universalist churches began the second of their annual union meetings, the first being held at Redlands, January 9-11, 1906.

The occasion brought to Pomona prominent speakers and delegates from the liberal churches of Southern California, and the treatment of the various themes suggested in the program presented the position of these churches in a highly attractive and inspiring manner.

The devotional meeting on Tuesday evening was conducted by Rev. Benjamin Goodridge, of Santa Barbara. The conference sermon was given by Rev. Samuel S. Dunham, of Pasadena, after which a reception was given to the delegates by the members of the Unitarian church.

On Wednesday morning Mr. John Wasson, of Pomona, gave the address of welcome, which was followed by the business reports of all the churches represented. The balance of the morning was given to the presentation of the work of the Woman's Alliance, two papers being given by Mrs. William Baurhyte, of Los Angeles, and Mrs. E. J. Noyes, of Redlands, after which a discussion of the Alliance work was engaged in by a number of the delegates. At 11 o'clock, Rev. Francis Watry, of Santa Ana, conducted the devotional meeting, reading selections from the Bible and Thomas à Kempis' "Imitation

of Christ." The address which Mr. Watry gave was of rare spiritual beauty and power and caused all present to deeply feel its uplift of heart and mind.

After enjoying the collation served by the ladies of the church, the afternoon session was opened by a fine address on "Reverence," by Rev. Maxwell Savage, of Redlands. The discussion of this address was opened by Rev. George W. Stone, of Berkeley, when the second address was given by Rev. Francis Watry on "The Present Opportunity of Liberal Christianity." Rev. H. E. Benton, of Riverside, opening the discussion. The afternoon session was concluded by Miss Margaret Dills, of Pomona, whose subject, "The Use of Religious Unions," was given so effectively as to win the hearty applause of all who were fortunate enough to hear her.

Rev. A. E. Watson, of San Diego, presided at the platform meeting in the evening, when the subject, "The Renaissance of Morals," was ably discussed in its four divisions,—"Society," "Business," "Religion," and "Politics." Dr. Conger, of Pasadena, took the first part; Rev. H. E. Benton, the second; Rev. Benjamin Goodridge, the third; and Dr. Burt Estes Howard, of Los Angeles, the fourth.

On Thursday morning from 9 to 10:30 the ministers meeting was held, and the remainder of the morning session was given to a discussion of the work of the Sunday-school. Dr. Francis King, of Los Angeles, gave the principal address, which was full of helpful suggestions and called forth an interesting and vigorous discussion until the time limit was reached.

"The Privileges of Church Membership" and "The Adjustment of Church Methods to the Needs of Modern Life" were the subjects of the afternoon addresses, the former being given by Rev. Benjamin Goodridge, and the latter by Rev. A. E. Watson. Mr. Watson's definition and illustrations of life were of rare power, and in the discussion which followed, Rev. S. G. Dunham gave an address which formed an inspiring close to a session of deep interest and value.

The last session of the Conference was held Thursday evening at 8 o'clock, and

was a platform meeting, at which Rev. Francis Watry presided and Drs. Nash and Stone were speakers. Dr. Nash has recently come from Boston to Los Angeles as the representative of the Universalist Association on this coast; and as this was his first appearance in the Conference, his address was anticipated with unusual interest. His subject, "A Rational Evangelism," gave him an opportunity which he grandly used. The Universalist Church is to be heartily congratulated upon having such a leader as Dr. Nash, whose intellectual and spiritual powers are such as to command success.

Rev. George W. Stone, Field Secretary of the American Unitarian Association, gave the concluding address on the subject, "A Plea for Clear Thinking and Plain Speaking." It was a fitting close to a Conference in which the great subjects presented were discussed by men of marked ability, and the influence of whose presence here will long be felt.

A word of recognition is given to the choir of the Unitarian church, whose splendid music did so much towards making the services so enjoyable.

At the close of the business session Rev. S. G. Dunham gave a cordial invitation to the Conference to hold its next meeting in Pasadena.

On Thursday morning the delegates and visitors were given an extended ride over the valley. The members and friends of the church entertained the delegates while in Pomona.

The following was read and heartily adopted by the Conference:—

Open-hearted hospitality is a balm to the soul; it strengthens the bonds of good fellowship; it cements the tie of brotherhood, and makes the one family of God in which all are children, a reality.

Therefore, because they have welcomed us so heartily to their hearts and homes, have entertained us so royally, we wish to express emphatically our deep appreciation of the kindness and lavish hospitality of the Unitarian church of Pomona.

H. E. BENTON.
S. G. DUNHAM.



"The pessimistic reformer points out the good elements that oppression has destroyed; the optimistic reformer, with an even fiercer joy, points out the good elements that it has not destroyed."

The Headquarters Fund.

On page 81, in the January (1907) number of the PACIFIC UNITARIAN, is a continued list of the contributions to the fund for the rehabilitation of Unitarian Headquarters at San Francisco, California. The beginning of the list is in the June (1906) number of the magazine. Fifty dollars more have been contributed, as specified below:—

Amount acknowledged in PACIFIC UNITARIAN for January, 1907.....	\$260 00
Weston Branch, First Parish, Weston, Mass.	\$ 5 00
Channing Branch Alliance, New- ton, Mass.	5 00
Women's Alliance, Concord, N. H.	10 00
Lynn Branch Alliance, Lynn, Mass.	25 00
Mrs. Isabelle Butler Wöcker, Palo Alto, Cal.	5 00
	—————\$ 50 00
	<u>\$310 00</u>

CATHERINE G. STONE,
*Vice-President National Alliance
for Pacific Coast.*

MRS. GEORGE W. STONE,
2614 Warring Street,
Berkeley, California.



The Pacific Unitarian Conference at Santa Barbara.

Among the postponements of the earthquake and fire is the Pacific Unitarian Conference which was to have met in its twenty-second session at Santa Barbara last April. This year, for several reasons, the meetings will fall in May. The exact days have not been fixed but it is probable that early in the month we shall have the pleasure of responding to the call. Rev. B. A. Goodridge, of Santa Barbara, has been at work for some time on the program of the Conference, which will no doubt be announced in some detail in the April PACIFIC UNITARIAN.

Here is an opportunity to visit one of the loveliest spots on the Pacific Coast, and at the same time widen our religious interests and fellowship. Groups of churches, as well as individual churches, need sociability to develop clear and warm and many-sided religious sympathy and to quicken religious life. Will the ministers and trustees of the Pacific

Unitarian churches keep themselves and the people of the churches in mind of the approaching Santa Barbara opportunities?



San Francisco Relief Work.

[This is the third report of Rev. Christopher Ruess, appointed by the American Unitarian Association on behalf of the givers of the Unitarian Relief Fund to assist for one year the San Francisco Associated Charities.]

The last turn in the road is within sight. About two millions of the great San Francisco relief fund remain, and the Relief Corporation is almost ready to announce what disposition will be made of the money that will be left after the 2,500 applications still in hand are answered. Since February 15th no new applications have been received in any department, except such as would ordinarily be made to the Associated Charities.

A city that can survive a half-billion-dollar fire and general and private relief, amounting in all perhaps to nearly twenty million dollars, is not builded on sand. Months ago even the workers whose salaries from the Relief Corporation would cease with the closing down of the application bureaus, were almost unanimously agreed that relief had been and was being overdone. A member of the Rehabilitation Committee said to the writer yesterday, "Well, I can't see that there is any less distress to-day than there was three months ago." That is undoubtedly true. Of real distress there will perhaps be as much three months hence as there was three months ago. And there will probably be as many people in San Francisco three months or even three years from now as there were three months ago who would be willing to make application for relief if money were to be had at the expense of the asking and of proving that the applicant had needs and could make good use of a grant. Few civic misfortunes are greater than for the citizens to be tempted for almost a year by the opportunity of getting something for nothing.

That is the far-seeing and "hard common-sense" side of the situation. Yesterday, however, the writer visited in a new suburb of San Francisco a couple past fifty who lost their all in the

fire and tented in Golden Gate Park from April till December, and who now, for the first time in their life together, have a home of their own. The man is a railroad car cleaner, earning about sixty or seventy dollars a month. He has lost little time since the earthquake. In July he began to pay on the installment plan for his lot, the first he ever owned. In November he began to build. The family is without children. They were granted a sewing machine and for household rehabilitation one hundred and fifty dollars. They have managed to do the rest themselves. The man arises at 4:30 in the morning and reaches home at 7 at night, and the couple rejoice that this month he has had to work Sundays and holidays. Through the joy and hope of a home of their own this man and woman are ten years younger. The best social result of the fire and of the relief fund is the multiplying of home owners in a city of renters.

And, despite criticisms, the truth remains that since the day of the earthquake there has been practically no acute suffering from need of food, clothing, or shelter. The men and women in charge and at work have dealt with an utterly unprecedented situation as promptly and as efficiently as could be expected.

One result of the relief work will be the advertisement of the fact that charitable organizations exist in San Francisco. From doing yearly as much work as in some Eastern cities of one hundred thousand the Associated Charities does without demoralization, the San Francisco Associated Charities will probably be called upon hereafter to do the full stint of organized charity work in a city of three or four hundred thousand. Before the fire the Associated Charities did modestly a quiet work. Since the earthquake the Associated Charities has self-effacingly given itself to the general problem, but more and more responsibility has fallen to its lot, and it will emerge to assume something like its rightful central place in the charity work of the ninth largest city in the nation.

Both the earthquake and fire and the raising of the relief fund were instances of dramatic situations dramatically met. The raising of the great relief fund dem-

onstrated the sympathy and sacrifice for brother men that dramatic and immediate suffering can arouse in the American heart. The American people could not pass by on the other side of the road.

What the Unitarian and other churches are striving for, however, what every deep and earnest leader of moral forces in this country is striving for, is that we should add to this sympathy insight, and to promptness, faithfulness and endurance. We need to add to our pain at the sight of physical suffering and material poverty a deeper pain at the sight and thought of starving minds and lives. For the greatest pain in the world, and that on the vastest scale, is not immediate and soon over and can not be alleviated by the feverish subscription even of twenty million dollars.

The man or the woman who year in and year out understandingly supports a church of his choosing, a reform of his choosing, be it woman's suffrage or kindness to animals, socialism or anti-socialism, who consistently and faithfully subscribes to his city's Associated Charities in order that the unfortunate may be helped with discerning love, the man or the woman who will risk popularity to insist on the enforcement of the laws on the statute-books, like school attendance, child labor, and tenement construction laws: these men and women, I say, have length and breadth and depth in their love for fellowmen. True brotherhood demands not excitability so much as social imagination. What we need most to-day is more men and women who are each able to influence one or two or ten others and who can understandingly give themselves to the social ideals of the century of brotherhood.

San Francisco, March 2, 1907.



It is no man's business whether he has genius or not: work he must, whatever he is, but quietly and steadily: and the natural and unforced results of such work will always be the things that God meant him to do, and will be his best. If he be a great man, they will be great things; if a small man, small things; but always, if thus peacefully done, good and right.—*Ruskin*.

An Acknowledgment to Eastern Friends.

[The following resolution was adopted at the annual meeting of the First Unitarian Church of San Francisco, February 5, 1907.]

Resolved, That the members of the First Unitarian Church, assembled in their annual meeting, do adopt in the name of themselves and of the church,—the mother society of the Pacific Coast,—the following letter to our Eastern friends, and instruct our officers to forward the same to the American Unitarian Association for publication to our people.

To our Unitarian Brethren of the East.

When the calamity of April 18th overwhelmed our city in ruin, our generous Unitarian friends at the East came to our rescue through the medium of the American Unitarian Association, restored our beloved church, and tided us over our first bewildering months,—a time of confusion and almost paralysis in our affairs. All this movement came from the generous impulse of their brotherly love, instantly, voluntarily, unsolicited by us.

More than this, they made us the almoners of their bounty to the general distress, so that we were able not only to relieve the wants of our own people, but to lighten the heart of many a stranger, many a suffering family among the great army of the destitute.

Brethren of the Unitarian faith, no words of ours can convey our gratitude at this expression of your love overflowing from your generous hearts; its promptness, its spontaneity, its generosity have overwhelmed us.

The Scripture says: "It is better to give than to receive"; but to receive from such gracious givers and in such liberal measure, imposes on us a debt which we can only hope to repay by the warmest gratitude to you and a steadfast devotion to our common liberal faith.



"What's the matter, my little man?" asked the kindly old gentleman. "You seem to be in great pain." "Go'on! Yer mixed," groaned the little boy. "I ain't in no great pain, but dey's a great pain in me, all right."—*Philadelphia Press*.

Selected.

Eastern Experiences.

[Rev. Bradford Leavitt resumed his pulpit on the morning of February 10th. He was provided with his usual sermon, but wishing to precede it with a personal word touching the happenings in the church during his absence, and something of his personal experiences during his visit, he laid it aside for a moment, and found when he reached the first rational stopping-place that he had occupied nearly all the time the sermon would have occupied; so he went on, interesting his audience intently and communicating much of his intense feeling. The papers published quite full reports, and it furnished the text for a number of stirring editorials. The following report is from the *Chronicle*.]

Everywhere in the East I found the people tremendously interested in the situation in San Francisco. Everywhere they are watching us closely, anxious to learn everything possible about the real conditions here. Much of evil has been written and spoken of us all over the land. Most of it is true, and our Eastern friends are beginning to wonder what is the matter with the decent people here; whether we are altogether bad; whether we have any leaders, any public spirit, any sense of civic righteousness; and whether, in the face of so much disaster and our own shortcomings, we shall ever again regain what we have lost of things material and moral.

I was repeatedly assured that our fiddling, melodramatic mayor, who takes himself so seriously, the smooth and oily boss, and the vast expanse of intellectual nothingness and moral turpitude that seems to pervade the crania of our city fathers constituted a far more serious handicap to our future progress than earthquake and fire.

I replied that I was sure of it. They are beginning to speak in pitying voice of the city with the millstone about its neck, put there while we were down and bleeding; put there while the whole country was lending a hand to lift us; put there, and pressed down and ground in, not by enemies from without, but by traitors within, by those of our own household, as though a son should throttle his wounded mother. They don't understand it. "Where is your public spirit?" they inquire. "Where are your leaders, your prophets? Is

Spreckels the only man among you?" Of course I had to admit a good deal of this, and tell them that the commonplace people, who seem to run things, and the smooth one himself, who is not commonplace, are believed to be the tools of those higher up; of the great public service corporations who provide the plunder and the brain.

But it was a privilege to be among the first to tell them publicly, on several occasions, another side of the story, and to see the effect afterwards in the newspaper editorials. It was good to tell of the splendid, self-sacrificing work on the relief committee of Dohrmann, Phelan, De Young, Magee, and Cushing and the rest; of the uncomplaining bravery of man after man who, losing home and the accumulations of hard-working years, everything the world counts wealth, yet maintaining his hold on the greater things that make for true manhood.

I told them the splendid story of the California insurance companies, determined that whatever other companies elsewhere might do, and however hard hit their own stockholders might be, they would do the honorable thing, up to the limit, although it meant that they sell their homes to do it.

I told them of instances of individual honor and highmindedness that might make any city proud of such sons, and assured them that we are not essentially a city of plunderers, grafters, labor-union demagogues, and commonplace vulgarity in office, but a city of good homes, of decent and honorable American men and women, who love righteousness and hate corruption, and that, by and by, when we have set in order our houses and business, we shall have a civic housecleaning, and these men of ill-fame shall be thrust out where they belong, where they cannot blacken the reputation of our beloved city.

Whatever else is in doubt, this much is sure, the city will rise again, more beautiful than before, to deserve again its place of honor among cities. Talk won't do it; complaining won't do it, but the getting together of those who put decency first will, and it is high time they did so.

Spokane Federation for Civic Reform.

"Spokane, a business proposition, in which every resident is a share-owner; its civic institutions managed with the same regard to the interests of the stockholders as are those of private commercial enterprises, and in which the officials forming the municipal government will be held individually and jointly responsible for public good and betterment."

That is the key-note of the reform movement planned by the Spokane Federation which mapped out its campaign at a convention in All Saints' Cathedral, February 5th. The Federation is composed of fifteen civic clubs, with more than 2,500 representative business and professional men on its membership lists. David T. Ham, president of the Pend d'Oreille Development Company, is temporary chairman, the secretary being J. A. Torney, superintendent of city schools.

Outlining the work to be undertaken by the Federation, addresses were made by Assistant United States Attorney J. B. Lindsley, N. W. Durham, managing editor of the *Spokesman-Review*, Councilman W. G. Estep, Gordon C. Corbaley, W. B. Roberts, David E. Cloyd, principal of the Spokane High School, Professor Torney and E. H. Jamieson.

Mr. Estep said: "We do not want anything radical, but with other natural advantages we demand efficiency, honesty, justice, reverence for government and supreme obedience to the laws of the country, to teach our children to believe in humanity."

The organization takes in every Methodist, Baptist, Congregational, Christian, Presbyterian, and Unitarian church, and the various ward and improvement clubs in Spokane, and will be extended to include the Chamber of Commerce, the 150,000 Club and the Promotion Committee. The movement is non-partisan; purification of city politics is sought, the idea being to bring such a force to bear that the two parties will recognize the strength of the Federation and select only such men as the people of Spokane would welcome as their representatives in office.

Justice of the Hearth.

Over the dinner table a husband was telling his wife of the financial misdealings of one of their social acquaintances, a wealthy and popular man. He had contrived the ruin of a certain company and its subsequent reorganization, a process which had put money into his pocket and taken money from innocent stockholders.

The husband touched the facts lightly, because he thought that a woman could not be interested in them or understand them in detail. This woman's understanding throughout her husband's narrative was occupied with one or two simple questions.

"Is he to be punished?" she asked.

"Punished? How? His conscience won't punish him—indeed, he probably thinks he has obeyed the rules of business. The law technically is broad enough to cover his case, but it is hard to get evidence. You see, the district attorney must"—

"Excuse me for interrupting, dear. Explain that to me later. I think we shall not dine there next Wednesday. I will write a note to Mrs. Berry."

"Not dine there? Why not?"

"Because he is not a fit man to receive in our house or for us to visit."

"But nonsense! He's just as good a fellow, just as respectable"—

"One minute. By your own words you prove that he is a wicked man, taking what is not his. I listened to your story until there could be no doubt that you yourself condemned him by the facts, which I do not understand. If what you say is true he and I meet no more as equals."

And her judgment stood. Of course her neighbors and friends pursued the usual course in accepting a man in social relations whom their husbands distrusted in business.

But the standard of the hearthstone—shall it not some day be the standard of all society?—*Youth's Companion*.



"His way is best.

I do not know the reason
Of all the darkness I am passing through;
This I know, that every testing season
He makes a blessing, if to him I'm true,
And so I rest."

Sunday Cleaning and the Ministers.

If scripture is to be quoted as a guide to conduct in our modern day, then two utterances of Jesus should at least modify the protest of certain ministers touching the proposed "desecration" of next Sunday. On one occasion he said: "The Sabbath was made for man and not man for the Sabbath," and this broad-minded rabbi refused to be cut and trimmed to fit the traditional holy day of his time and was denounced as a "Sabbath breaker."

The other passage is this: "Which of you have an ox or an ass fallen into a pit on the Sabbath day will not straightway lift him out?" Clearly this was a work of mercy which lifted duty at once above ecclesiastical law.

Those of us who, for physical or financial reasons must walk to our daily work, have no difficulty in applying this passage to the situation we are asked to remedy. We are at least inclined to pity ourselves, as we clamber over obstructions and broken sidewalks, and take to the mud of the street where no passage is found outside of car tracks, and we think regretfully of the women who must trudge to daily work in the same hard fashion.

It is a clear case of expediency. Our ox—the city—is in a hole, and our ass—the Board of Works—is in another, and it is expedient to help them out. And because we can do it better, more effectively and more economically on Sunday, without violating any principle of Christ's teaching, in the name of common sense, let us clear up our streets and "make straight paths for our feet." —A. J. Wells, in *S. P. Chronicle*.



Evils of Child Labor.

[Rev. Calvert Smoot, of the Second Unitarian Church, took for the subject of his discourse on the morning of February 17th, "Child Labor in America." In part, Mr. Smoot spoke as follows.]

A nation is an aggregation of individuals bound together by ties of consanguinity and natural mutual interest. Though the people of a nation are constantly changing from generation to

generation, yet the nation preserves its identity. The perpetuation of a strong nation depends upon its care of its children. Whatever tends to retard the physical, mental, and moral development of a nation's children strikes at the very vitals of the nation. The child labor question in America is an important one because of the great number of children employed in gainful occupation.

Nearly all of the States have child-labor laws of some kind, but the great diversity of these laws renders them of but little value in safeguarding the future welfare of the Nation. What we need is a Federal law enforced by Federal officials.

Here are some of the facts concerning child labor in America: In the United States to-day about 2,000,000 children under the age of fourteen years are engaged in gainful work. Of these, over 700,000 are employed in other than agricultural pursuits. There are 142,000 children under ten years of age who are working. In the glass industry 7,000 children are engaged. These do a variety of work; many of them tie stoppers on bottles. Some can tie as many as this service they receive the munificent sum of \$4.50 per week. Some of these children began this work at ten years of age, and now work with the precision of machines. Of 7,000 children employed in the glass industry (census of 1900), 2,667 were employed in Pennsylvania.

In the coal regions of Pennsylvania it is estimated that 9,000 or 10,000 children under fourteen years are employed. Many of these work in the chutes of the breakers, separating the slate and rock from the coal. Where the coal is cleaned dry the dust is so dense that it hangs over the place for an hour, even after work has ceased.

Child labor results in illiteracy, and in 1900 we had 579,947 illiterates in the United States. It results in dwarfed and anemic bodies, stunted intellects, and perverted morals.

Mr. Smoot cited further cases of child labor in the South and spoke of the restrictive laws in California, in this State a child under the age of fourteen being obliged to gain the permission of the judge of the Juvenile Court or of the Superior Court before he may work.

Japanese English.

[The following letter from a Japanese publisher is an interesting exhibit of how confidently the English language is used and how successfully the interest of a writer may be manifested in the absence of what might be termed the orthodox use of the vehicle of expression. It was typewritten, and evidences good intention, with a readiness to adopt the usual methods of those who are in "bad condition."]

Dear sir: Owing to the heavy loss of this concern recently, we were unable to pay all the bills on due at present. Creditors meeting of local fellow country men were held at this office, to-day, and thier disision was to investing the course of this loss as well as the means how to bring up the business again. They also, desided to allow us one year term from to-day without demanding any further payment for the amount that we owe now from them: and during that time we are able to collect an ample found from our diffrent saurce so that we can easily to settle all bills from the creditors where we did not ask to join in the meeting. From the present situation as above mentioned you may see how we are bad conditions at now but also you may see that we are in the position on good hope. we are confident to pay, month by month, until the present dept fully paid.

Enclosed you will find a check for the amouit of fifty dollars (\$50.00) which our first payment after the creditors meeting was held. Kindly accept the sum and let us appeal for your further consideration. We will send you another check next month about this time. Hope you kind assistance, we are,

Very truly yours, _____



Sensible Co-operation.

The four denominational seminaries—Pacific, Theological, Baptist, Berkeley Bible, and Unitarian School—which have been established in Berkeley during the last few years have combined to obtain mutual educational benefits. The faelities have made arrangements whereby certain courses shall be given in but one of the seminaries, thus making it possible for each seminary to use the money at its disposal to obtain better teachers and better equipment. This

process of co-operation has already proven beneficial. Circumstances of course make it unwise to create an organic unity of the seminaries, no matter how much such a step might be wished.

The students, on the other hand, have found a way to become more closely united. After careful deliberation the four respective student bodies have come together and organized as an amalgamated student body in which, for the time at least, all denominational differences are buried. The movement is probably the first of its kind in America. The students have called the body the Associated Divinity Students of Berkeley.

The officers elected at a recent meeting were: President, L. B. Briggs, Pacific Theological Seminary; vice-president, M. W. Coats, Baptist Theological Seminary; secretary, T. E. Winter, Berkeley Bible Seminary of Christian Church; and treasurer, M. Kubushiro, of the Unitarian School.

The constitution says that the four respective seminaries—Baptist, Disciples', Unitarian, and Congregational—along with any other theological seminaries that may locate in Berkeley, shall together aim at church union, mutual fellowship, and a general effort to disseminate information throughout the land, about the special advantages for training in the Berkeley seminaries.

This movement means much to the educational life of this university center. The seminaries are so located that the students can take their work in theological training, and at the same time do whatever graduate work they desire in the University. Most seminary men are college men. Thus the graduate department of the University will get a goodly number of students who are aiming to make the most of an education.



"What do you think about these amateur singers who insist on warbling on all occasions?" "I think that birds who can't sing and will sing ought to be sent to Sing Sing." *Josh Wink.*

"I have had quite a spell of rheumatism." "Old style or phonetic?" *Baltimore American.*

Notes from the field.

ALAMEDA.—The plan for a church library, which was brought forward by Mr. Reed at the close of the last year, is proving itself wise and delightful. With the generosity not always characteristic of the book-lover, Mr. Reed has placed a large portion of his library at the practical command of his congregation, in order that the members and friends of the church may benefit by other points of view than his own. Most of the books are of recent publication, and are vital comments by thinking men of to-day on questions of ethical and theological significance. The list is too long to be given here; but it includes a wide range, from the genial essay, such as Crother's "The Understanding Heart," to more learned and technical comment on the Scripture, in several translations from German scholars. Mr. Reed has placed no restriction on the volumes; they stand in the vestibule of the church and any one who desires is welcome to take them home and keep them as long as he likes. The only condition laid is that, if one has had interest and pleasure in the book he shall mention it to some one else. The congregation has shown its appreciation by emptying the table each week; and Mr. Reed has been most lavish in replenishing the supply.

Our monthly vesper service has become a permanent feature. The music is given a special emphasis, and the minister gives a short lecture on some topic of general interest. In January he spoke on a trip taken with some Egyptian peasants up the Nile; this month his subject will be "American Ideals." Every third service is followed by a Vesper Tea and an hour's pleasant talk among the members of the church.

Unity Circle is prospering in its endeavors. It contributed a considerable sum to the church insurance fund during the last month, and has added materially to its charity fund by subscription and by an afternoon of cards at the home of Mrs. George Wellington Emmons.

The church is showing an increase in attendance and in actual membership. We had the pleasure in January of

listening to Dean Wilbur of Berkeley, when our minister spoke in Mr. Lathrop's pulpit. The Sunday-school, under Mr. Reed's direction, is making spirited progress.

ELLENSBURG, WASH.—On January 15th the Secretary of the North Pacific Conference visited this city in response to a request from a former member of our Olympia congregation, Mrs. E. M. Cyphert. Ellensburg is a charming little city, and the Secretary discovered several people earnestly interested in our work. Through the courtesy of Mr. Wilson, the principal of the Normal School, and Mr. Nesbit, principal of the High School, he addressed these schools,—the Normal School, with about three hundred students, in the morning, and the High School, with about one hundred students, in the afternoon. In the evening he made an address at Grand Army Hall. The thermometer was ten below zero, and this hall, the only available one, was not as convenient as might have been for our purposes. Moreover, there was a fuel famine in the town which made every one somewhat afraid of the cold. These extenuations at least may be offered for the fact that the congregation was small, numbering only about twenty. The Secretary spoke upon the faith and work of the Unitarian churches, and during the day had conferences with a number of those who were chiefly interested. It does not seem advisable to the Secretary at this time to inaugurate any organized movement there, but a nucleus of friends has been discovered who may be counted upon always to welcome any word from our ministers and with whom we shall be happy to keep in touch through correspondence and literature.

The Secretary also visited Everett upon this trip and is happy to report that he found distinct progress. The congregation there are loyal to their work and their minister.

HELENA, MONT.—The annual business of the Unitarian Association was held in the church parlors, Tuesday evening, February 15th. Although a business meeting it was entirely a social affair. There was first a banquet, to which fifty

people sat down. This was followed by the reports of the various divisions of the society. Judge Blake presided as master of ceremonies and introduced the various speakers. The President's remarks were in part as follows: "During the vacancy created by Mr. Hodgkin's resignation, this society had for six weeks the pleasure and privilege of having as its guest and patron, the Rev. Miss Safford, of Des Moines, Iowa. This gracious woman found many appreciative friends in our society, and her visit forms a bright spot among the events of our society's history. The problem of finding a new leader was solved by the selection of our present minister, Rev. Frank A. Powell. From Scriptural times it has been customary for men to look to the East for its wise men, but our society thought the West good enough for Helena, and so the man from Oregon was chosen. It is but justice to Mr. Powell that our society at this time and in this public way should, and it does, express its deep satisfaction at the fortunate turn of Fate's wheel that brought about his acceptance of this charge. The society rates him as a scholar, a gentleman, an eloquent, earnest man, and a tireless and intelligent worker, a steward who is faithful to his charge. There is a dark side to every picture, and the fact remains that, learning of our good fortune, some big Eastern city church may steal him away, and verify the assertion that the First Unitarian Society of Helena is a graduating school to furnish rising ministers to Eastern city congregations. During the year we had the pleasure of a visit from Rev. William H. Brown, Field Secretary of the Rocky Mountains Department, and from Rev. Mr. Wilson, of the Billings Lecture Course."

Mr. Powell replied to these remarks in a happy mood, and was followed by the secretary, who reported satisfactory condition of the finances. The secretary reported the flourishing condition of the Woman's Alliance, and the president of the Unity Club reported on the work done and plans made for the future by that society.

Music was a feature of the entertainment, the evening was quite informal and one of the pleasantest in the social history of the church.

On February 11th a "Lyric evening with Robert Browning" was enjoyed by a large gathering of people. This was under the auspices of the Woman's Alliance.

SAN FRANCISCO.—*First Church.*—The month has been one of general encouragement. The annual meeting was interesting in that all the departments of the church made reports showing health and courage. The report of the church treasurer was unexpectedly cheerful in tone, and finances were found to be in much better shape than had been supposed. A very kind letter from President Samuel A. Eliot was read, showing continued sympathy and desire to join in the helpfulness being extended to others.

A letter was read from Mr. John Perry, suggesting, if it was concluded not to restore to its place in the tower the bell that he gave the church as a memorial to Dr. Stebbins, that it be sold and the proceeds devoted to the founding of a free pew, to be known as the "Horatio Stebbins Memorial Pew." By vote of the meeting, the offer was accepted, with instructions to the trustees to add to the plate: "Founded by John Perry, Jr.," or words of like import, connecting his name with the gift, as a perpetual reminder of his interest in the church and his long-continued generosity.

The Society for Christian Work announces for its meeting on March 11th an address by Miss Alice Eastwood on "The Flora of California." On the 28th it gives an informal reception to Miss Elsie Burr.

The Channing Auxiliary has engaged Mrs. Ramon E. Wilson for a course of eight lectures on Roman topics, and on the evening of March 18th Prof. H. Morse Stephens will deliver a free lecture on Kipling's "Puck of Pook's Hill."

SAN FRANCISCO.—*Second Church.*—Extensive repairs are still going on in Starr King Hall and the Sunday-school rooms, but the auditorium is once more its cheery self, and we gather there to listen to the interesting and instructive sermons of Rev. Mr. Smoot.

On the 8th of January the annual dinner was served and reports of the

year's work given. With us, as with all, the trials of our city have told upon us, but while fewer friends met with us the evening was a pleasant one.

The Sunday-school is growing and the kindergarten has also been resumed.

On January 14th, the Men's Club met at the church for dinner and had a most pleasant evening. The main topic of the evening was upon the Juvenile Court.

The Woman's Auxiliary is looking hopefully forward to renewed interest and activity.

Spokane.—A reception was given in honor of Mr. and Mrs. Fuller, January 31st, at the home of Mr. and Mrs. C. B. Dunning. The evening was stormy, but a large number attended.

The new Board of Trustees met on February 5th and elected Mr. C. B. Dunning president and Mr. James H. Evans vice-president. The secretary, Mrs. McClusky, and the treasurer, Mr. David Herman, were re-elected.

Mr. Fuller is now conducting a study class on Wednesday evenings. The present topic is the early Christian Church and its views.

A valentine sociable was held in the vestry February 15th. Games were played and Mr. G. E. Shiras gave an illustrated art talk on "Marks and Remarks."

Mr. Fuller delivered an address on "George Washington" at a public meeting under the auspices of the Grand Army, February 23d.

The Longfellow centennial was observed on Sunday, the 24th, and the sermon topic was "Longfellow and the Liberal Faith."

Mr. Fuller has commenced vesper services in Cœur d'Aléne, Idaho, about thirty miles from Spokane, with the hope of organizing a church.

Our society and the city of Spokane have suffered a severe loss by the death of Mr. John F. Harris. Mr. Harris came here only five years ago from Boston. He devoted his time largely to public interests. At the time of his death he was a member of the school board, and it was expected that he would be the Republican candidate for mayor in the coming spring.

Sparks.

"Mamma, is Uncle Jake very wealthy?" "Enormously so, my dear." "What is he guilty of?"—*Life*.

"What day was I born on, mother?" "Thursday, child." "Wasn't that fortunate? It's your day 'at home.'"—*Harper's Weekly*.

Visitor—This is a beautiful flat you have. But you should have that crack in the wall repaired. *Mrs. De Flat*—That's not a crack; that's our private hallway.—*Minneapolis Tribune*.

"Great Pip!" moaned the professor. "I gave that young man two courses on the cultivation of the memory, and he's gone away and forgot to pay me, and I can't for the life of me remember the fellow's name."—*Ally Sloper*.

"Have you any request to make?" asked the sheriff of the erstwhile society man who was to be hanged on the morrow. "Yes, one," replied the condemned man. "Let me tie the noose myself. I never yet wore a ready-made tie."—*Philadelphia Press*.

A Japanese laundryman composed this advertisement: "Contrary to our opposite company, we will most cleanly and carefully wash our customers with possible cheap prices, as follows: Ladies two dollars per hundred; gentlemen one and a half dollars per hundred."

In an Irish newspaper there once appeared the following announcement: "Owing to the lack of space, a number of deaths are unavoidably postponed." In the House of Commons an Irishman once arose to discuss his country's wrongs. "Ireland's cup of misery," said he, "has been overflowing for ages, and it seems to be not yet full."

Little Paul had had economy drilled into him ever since he was old enough to "take notice." He had been taught never to throw away anything that was good or whole. One afternoon his mother and her afternoon callers were startled by the appearance of Paul at the door, triumphantly holding a dead cat aloft by its tail. "Look, mama, see what I found in the alley—a perfectly good cat that some one has thrown away!"—*Everybody's*.

OUR NATIONAL SOCIETIES.

With headquarters in the building of the American Unitarian Association, 25 Beacon Street, Boston, Mass.

Local offices at 104 East 20th Street, New York City; 175 Dearborn Street, Chicago, Ill.; and Franklin and Geary Streets, San Francisco, Cal.

The American Unitarian Association.

Founded in 1825.

The chief missionary organization of the Unitarian churches of America. It supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting-houses, publishes books, tracts, and devotional works.

Address correspondence to the Secretary, Rev. Charles E. St. John.

Address contributions to the Treasurer, Francis H. Lincoln, Esq.

Publication Agent, Mr. C. L. Stebbins.

Unitarian Sunday-School Society.

Founded in 1827.

Maintained by the Unitarian churches to promote religious and moral education. Publishes manuals and tracts, issues a Sunday-school paper, holds conventions, carries on a book-room. Branch at 175 Dearborn Street, Chicago.

President, Rev. Edward A. Horton.

Treasurer, Mr. Richard C. Humphreys.

Superintendent of Book-room, Mr. Philip C. McMurdie.

National Alliance of Unitarian Women.

Organized in 1890.

Promotes the local organization of the women of the Unitarian churches for missionary and denominational work.

Address correspondence to the Clerk, Miss Florence Everett.

Address contributions to the Treasurer, Mrs. Charles T. Catlin.

Young People's Religious Union.

Organized in 1896.

Promotes the organization of the young people of the Unitarian churches for "Truth, Worship, and Service."

Address correspondence to the Secretary, Miss Grace R. Jorr.

Address contributions to the Treasurer, Mr. Philip C. McMurdie.

Unitarian Temperance Society.

Organized in 1886.

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IN yonder ruins, where great treasures lie
Consumed, and where Destruction's wildest powers
The hand of man defied, some tender flowers
Are blooming now; some darkened clouds float by
And hide the sun betimes, but like a sigh
Are gone; then sweet bird notes from shaded bowers
Are borne on breezes through the fragrant hours;
Their silvery songs do greet us from on high.
So hope from out the ruins of the heart
Springs like the flowers' bloom or birds' sweet songs;
God's will it is that Nature do her part
To heal our wounds, and blot out grievous wrongs.
Thus hope doth rise, and thus men's souls do fill
To fullness with this spirit of God-will.

MARY EMERSON.

SAN FRANCISCO
APRIL, 1907

THE PACIFIC UNITARIAN has a well-established circulation of not less than twelve hundred. The circulation is steadily increasing, both in the Pacific and in the Eastern States. It may be truthfully said that no publication of its class has more intelligent and progressive readers than this. It goes into many homes, and is carefully read by a much greater number of persons than the subscription list indicates.

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Editorials.

April will forever be a month bearing a peculiar significance to San Francisco. For many years it will be a milestone by which progress, as year succeeds year, will be marked. The memory of the great happening of 1906 will grow dim, and in the fullness of time will be supplanted by traditions; but April will be remembered as the month when the people passed through an experience rarely met, facing life in its utmost intensity of feeling, and breaking with its settled routine, beginning anew under circumstances and conditions greatly changed.

Few have escaped changes so great as to constitute essentially a new life, and few have failed to be greatly affected in health and in character as well as in fortune. Such events leave their mark in many ways, and effects are not all immediate. All is not on the surface, and no one knows the thoughts, the suffering, the planning, the fortitude, the hidden discouragement, the resolute effort under which the new life has been taken up and carried on.

The city of stone and brick, of stocks of goods, and centers of business has shown wonderful renewal. The scars are wide and deep, but the healing has begun. Four square miles of devastation are not overcome in a year, but if one gains an elevation and looks down on the city he is surprised to find how much of it has been covered. From the upper stories of the Flood Building, looking south, the city presents an aspect of almost uninterrupted business. Many of the buildings are temporary, but the whole expanse throbs with business and

manufactures. The North Beach district is even more completely restored, and the old buildings being largely of wood, the renewal is permanent, and in many respects the new quarter is an improvement on the old. Telegraph Hill, also, is getting well covered with buildings, at least new and otherwise as good or better than those consumed a year ago.

The better buildings in the heart of the city left standing, but damaged three fourths their value, are beginning to be made habitable and will soon be filled. The many fine new buildings that will replace those destroyed are in various stages—from plans to foundations. Few make much showing yet. Class A skyscrapers have no habits of growth patterned on the mushroom. Millions of barrels of cement and iron in quantities not to be estimated are on the way. Another anniversary will see many of them in their completed beauty. Apparently most new buildings will far exceed those they replace. The Palace Hotel, the Olympic Club, and the Young Men's Christian Association, for instance, will each be larger and finer than ever before. Most of the substantial business houses are building, or preparing to build, in their old locations, and there will be fewer changes in the character of the various districts of the city than seemed inevitable a year ago.

All of this shows a marvelous power of recovery and great vitality. San Francisco as a center of business and a prospective great city has not suffered. She has shown her power of endurance, her faith, her determination, and her recuperative ability.

She is just now showing other powers, equally necessary to any degree of greatness. For a long time those who loved her have felt a sense of shame at the

low estate to which her political fortunes had fallen. Bankrupt in honor, misgoverned by puppets guided by a corrupt boss, she seemed hopelessly disgraced. It seemed impossible to deliver her from the hands of her enemies. She was as helpless as a slave, and she did not seem to care. But there are forces working for righteousness, and justice is near at hand when she is really wanted. A few determined citizens, a district attorney willing to be helped in the discharge of his duty, a shrewd detective, a lawyer who seems a knight bent on rescuing municipal damsels in dire distress, a grand jury with backbone and without fear, a judge who is independent and conscientious, and a moral earthquake has shaken bribe-taking officials and bribe-giving citizens till hope springs anew, and decent men hold up their heads and are all ready to be proud when the promise now so bright is realized. If we can convict and imprison the arch offenders, we can boast that great as has been the shame of the city her glory in overcoming, uprooting, and regenerating is even greater.

Of all the wrongs which we inflict, perhaps the most unforgivable are those which parents visit upon their children. They are greatly varied, ranging from harsh severity to foolish indulgence, and from detestable nagging to inhuman indifference. Some children are so beset with admonitions and regulations that to escape the misery of ceaseless lectures and constant suspicion they deceive in self-defense and gain habits of lying that unfit them for decency. Others never learn self-restraint, and grow up wholly undisciplined, knowing no other control than a wayward will. The future misery that is the fit punishment of the parent need not be bewailed. It is fairly earned and ought to give pain, but the child who has been brought into the world without

consultation or consent is entitled to some preparation for the life he is to lead. He has certain inalienable rights that his author cannot deny, and among these is the best training possible to be given him for the best citizenship of which he is capable. There is no concern more important to a father or a mother than that of the welfare of offspring. But apparently there is much comparative indifference and much ignorance as to the best thing that can be done. Unhappy is the lot and unpromising the future of the child that is not loved. To be considered a hindrance to enjoyment or any sort of a trial to be borne is an early taste of blighting injustice. The child that does not call forth love is sure to be neglected, if he is not treated with harshness and otherwise abused. The mother who has little to do with her children is doing them a great wrong and robbing herself of the greatest opportunity that life can bring, and the father who does not keep close to his boy, making him a chum when he is equal to it, is missing a great chance and failing in his duty.

What reason have parents to expect that children turned over to servants for their only intimate companionship can form character and habits that are indispensable to manly or womanly integrity and virtue? Surely they can not imagine that any tendencies inherited from them can prove sufficient. All that can be inherited is material for making character, and the innocence that may be led forth and made into virtue may very easily be smirched or shriveled and transformed into vice.

The poor, or the almost poor, have this great advantage: They cannot neglect their children as much as they probably would were they able to. They are obliged to keep close together, and they are apt to care more for them. The sim-

pler life is conducive to healthier ideals. The habit of self-denial is naturally acquired. Self-control is a necessity, and the child assumes as a necessary part of life that many of the things he would like he cannot have. The rich man's son may have a nice father or a loving mother, and in spite of the handicap of a life of luxury grow up strong and sensible, and when he does he is almost sure to take high rank and be one of Nature's noblest of noble men; but he is in great danger of growing up ungoverned and finally ungovernable, with a will undisciplined and with an absence of self-control that unfits him for decent citizenship. Most probably he is sent away to boarding-school, and carries with him the expectation of having everything he wants and doing nothing that he dislikes that his home life has fostered. And there, if he is not himself the proverbial rotten apple in the barrel mostly sound, he invites contamination and communicates it.

This special danger of the rich seems a very evident part of the law of compensation that evens up things in life, and it is a ruinous price to pay for a few more of the things for which we are always sacrificing some part of the Kingdom of God.

But neglect of the child is only one of his wrongs. In Solomon's day the liberal use of the rod was adjudged wise, and more or less, in one form or another, it held its place till the sentimental era that cast its roseate hues over the latter half of the century lately ended. Then we began to discourse of the rights of the child, and to study him through a scientific microscope. Some of the results were good, but pseudo science and growing wealth combined to do childhood a great wrong. Possibly from a mistaken idea that the child-nature, if not crossed, would bloom in beauty, and partly from the indulgence born of easier conditions,

children were allowed to have their own way. Punishment must be withheld until the child could be reasoned with. Willie was no longer taken out to the woodshed and made to feel the mingled effect of parental displeasure and an applied shingle, but he was plied with weak attempts at moral evasion. It was fancied that when he was old enough he would yield to reason and see the error of his ways. But somehow it doesn't always work. The youngster who has his own way finds his sweet will so very sweet that he objects later to giving it up, even for the riper product of the parent. And if control becomes centered in the young it is pretty apt to stay there. Obedience is no great wrong; it is in fact an excellent thing in a family, even if it be blind. There is no hard-and-fast rule, but discipline, kind but very firm, is in order very early in the child's life, and the twigs of character are ready for bending about the time the nursing-bottle is demanded with an imperious will.

If one needs to be convinced of the effects of the yielding of the parental scepter, let him visit the baby-bossed family, or, a little later, call and see how everything contemplated must first be submitted to Jane and receive her august approval. Obedient children may be old-fashioned, but they are a comfort, and it is more than seven years since they were the rage, and their fashion is overdue.

And, then, children in this prosperous age, grow up so irresponsible. There seems to be nothing required of them, and they fall into habits of doing nothing, and not expecting that they will be called upon to do anything. Boys who picked up chips and brought in wood and weeded the carrot-beds have much to be thankful for. The boy who has nothing to do after school but to go to the skating rink, and the girl who may not even

do that, are cheated of a very helpful influence. They have to do something, and music lessons and dancing lessons cannot fill all their time. In cities their minds often turn largely to dress, and the style and fineness of their clothes, the fit of boots and gloves, and the material for the exhibition and comparative study of adornment hold a large charm for these mothers of the coming generation. It is a situation alive with danger, but not necessarily fatal. The first step is the realization of the peril—the next such overcoming as patient effort can accomplish.

For often the lack of wholesome home-training is lost sight of, and the blame is laid to education and the schools. The poor teacher who faces a bunch of forty children, many of them not taught to obedience, and with no discipline whatever in their mental or moral composition, is expected in five hours to counteract the ill-results of home neglect, or worse, and street or corner-grocery influence and turn out men and women of character and refinement. Boarding schools and preparatory schools are held to a rigid responsibility (as indeed they should be so far as reason and common-sense justify), little consideration being given to their special difficulty and the approximate impossibility of close personal intercourse or even supervision. Boys and girls in the main are difficult of control, and the strongest influence is that exerted on each other, and not by the principal or teacher. If the home in any degree deserves the name, the boy or girl is better off there than in the usual boarding-school; but at the most the knowledge of vice and the temptations from rectitude are merely presented sooner, and perhaps more forcibly, than they would be under other circumstances. Sooner or later every individual will be subjected to the strain and be obliged to

rely on principle and self-control. Then will the result of early training be made apparent. If there is a conscience and a will, no harm can come from temptation.



Field Secretary's Notes.

The most important event in the department of church extension during the past month was the dedication of the new church-building at Palo Alto. This occurred on Sunday morning, March 24th. It was a home affair, simple, but very interesting to the faithful Unitarians who have worked so hard and sacrificed so much to bring the enterprise to a successful termination. The erection of this church was made possible by the generosity of Mrs. Frances A. Hackley, of Tarrytown, N. Y., who has done so much for the Unitarian cause in this department. The members of the church entered into the work with a determination to make the new church-building not only useful but beautiful and convenient. The interior of the new church is all that could be desired; the exterior will not show its merit until the vines grow over it, as the vines are an essential part of the plan. The services in dedication were well attended. They will no doubt be further described elsewhere in this magazine.

The completion of this church suggests that we have two more active and earnest churches that need buildings very much—Woodland and Eureka. It is impossible to develop the full strength of a society until it owns its own home. The difference between church life in a hall and in its own building is the same as between life in a boarding-house and in a comfortable and convenient home. We hope to record at least the beginning of an effort to secure such a home for these two worthy churches before many months.

The church at Woodland is very much alive. The Easter service was very successful. The large hall it occupies for services was filled on Easter night, at which time the regular service was held. This was the largest congregation ever gathered by the new church. The music was especially fine. Mrs. Charles Poul-

ter, of Oakland, was the soloist; she was accompanied by Mrs. R. M. Hughes, also of Oakland. A local orchestra furnished some excellent and appropriate music, and the singing by the congregation was strong and effective. The sermon was by the Field Secretary, who is acting as the minister of the church until a new minister is found.

On Easter Monday the ministers of the Unitarian churches around the bay had the pleasure of entertaining Dr. Francis G. Peabody, of Cambridge, Massachusetts, as their guest in Berkeley. Dr. Peabody has been cordially received in Berkeley. He is giving a course of lectures before the students of the Pacific Theological Seminary, the Unitarian Congregational School for ministers. It would be a blessing to our work on this Coast if Dr. Peabody could give all our churches the benefit of his ripe scholarship and his wise counsel, through a series of ministrations of almost any kind that might seem to him practicable. He is a good apostle to the Gentiles, but he is quite as much needed in his own household of faith. He is one of the very best representatives of the Unitarian Christianity which the Unitarian ministers in this department try to teach. Our neighbors seem willing to use the imported article in preference to the home product. We admit its superiority, and commend its use; but we hope in some way to secure a supply of the same importation for Unitarian consumption. Perhaps the wise men in the East will send us Dr. Peabody sometimes to inspire us to do better and more effective work. Dr. Peabody spoke to the Unitarian Club on April 3d, as announced elsewhere.

Since our last notes, Rev. James Grant Boughter, late of the United Evangelical Association, has been called to the church at Eureka. He has accepted and entered upon his work. Mr. Boughter has applied for admission to our fellowship. His work begins auspiciously, large congregations greeting him at the outset. We hope to hear good reports from this promising field.

The pulpit at Oakland is filled from Sunday to Sunday by supplies. An effort has been made to secure the services of prominent laymen to speak from the

pulpit on Sunday. Colonel John P. Irish, who has been prominent in the life and counsel of the church from the beginning, spoke on Sunday, March 24th, on Unitarian opportunities in Oakland. Other distinguished laymen have been invited to speak, but at this writing the answers have not been received.

The contributions to the work of the denomination this year, so far as heard from, are encouraging indeed. The gift of over \$400 by the First Church in San Francisco, after the terrible experiences of last April, indicated the spirit of loyalty which animates that splendid church. The Santa Barbara church takes the second place in amount among the churches in this department, its contribution reaching the mark of \$200. Many of the smaller contributions represent equal loyalty perhaps, and quite as much sacrifice as the larger amounts. It is clear that the experiences of the past year have taught us all to recognize the value of organization and the necessity for such institutions as the A. U. A. It is a truth I take great satisfaction in contemplating that but for the efficient organization in Boston which we all know as the A. U. A., we should not now be in possession of the seven churches upset by the earthquake, completely restored, and indeed in some respects greatly improved. It is also gratifying to remember that our church-buildings were the first to be so restored. All this would have been practically impossible but for the A. U. A. Let us hope that it will never be necessary again to answer that exasperating question, once so familiar to representatives of the Association, "What is the A. U. A. for?" It certainly will not be asked in California.

This is the time for every Unitarian to ask himself or herself, Shall I go to Santa Barbara in May to attend the Pacific States Conference? Or if that must be answered in the negative, then will you not see that your church is represented, and, if necessary, that a purse be made up to defray the expenses of the minister and one or more delegates to represent the church? There is a lot of strength gained by getting together at these interesting meetings.

GEORGE W. STONE,

Field Secretary.

Notes.

The First Church of San Francisco has usually given an annual contribution to the American Unitarian Association of from \$250 to \$400. Last year it made a special effort and sent \$1,000. This year its minister urged each member to give what he could afford, but did not expect more than \$250. He was therefore both surprised and gratified when \$400 was collected.

Mr. Fairfax Wheelan's address on "Religion in Politics" at the Berkeley church on the evening of March 17th was an earnest plea for sacrifice for the public good. He reminded his hearers that "a democracy does n't run itself. It must live in the hearts of its people; its citizens must be willing to make sacrifices. Its shrine, the purity of its makeup, must shine on the hearthstone of every home. Mr. Wheelan has the right to preach, for he first practices.

Mr. W. A. Gates, secretary of the State Board of Charities, spoke at the Alameda Unitarian Club on March 20th. He declared that the State prisons of California were just as bad as they could be, the greatest evil being the herding of prisoners together instead of supplying separate cells. In the two State prisons combined there are but 599 cells and 2,606 prisoners. Some cells held forty prisoners. The Legislature two years ago made provision for added accommodations, but progress has been very slow.

Rev. J. G. Boughter, who has lately gone to Eureka, seems to have met with a hearty reception. Pythian Castle, where services are held, was crowded to the doors on March 10th, when he first preached, and the judgment seemed very favorable. A reception was given him on the following Wednesday evening.

Rev. George W. Stone made glad the hearts of his many friends in Santa Cruz by occupying the pulpit of All Souls' Church on March 17th. He must always find it hard to leave, but this time it became almost impossible. The storm did its best to shut him in, but he escaped, though barely.

The Women's Branch Alliance of Unity Church, Redlands, met on the afternoon of March 15th. A short business meeting was held, after which Mrs.

Higby, who is spending the winter there, gave a very interesting informal talk on the various branches of the work of Jenkin Lloyd Jones's Unitarian church in Chicago, of which she is a member. Mrs. Higby is closely identified with the work of Lincoln Center, and recounted many interesting instances of what is being accomplished.

An outing for all of our Sunday-schools Around-the-Bay, including those of Palo Alto and San Jose, will take place at Piedmont Park, Oakland, Saturday May 4th. Talk it up, and begin to make plans for the trip right away. It is expected that parents will accompany children, and this will make a chance for a friendly greeting for old as well as young. Make the most of this opportunity, for there are only too few, when people of our churches can become acquainted with each other. We need a lesson in what Dr. Hale calls "togetherness." Here is a chance for a very pleasant lesson of this kind. Do not forget the date—Saturday, May 4th. More complete details will be given later.

Next meeting of Bay Conference of Sunday-School Workers will be held in Berkeley on Saturday, August 17th.

Dr. David Barrows, General Superintendent of Public Instruction in the Philippines, made an interesting and encouraging address before the Alameda Unitarian Club on March 6th. Four years ago the schools opened to about 100,000 of the 1,200,000 of Filipino children of school age. At the end of the last year there were 500,000. The Filipino pupils are very bright, apt, and intelligent, and the Filipino teachers have more than justified the American hope. They are really gifted in the power to impart what they know to others. The teachers had to be drilled in training-classes and institutes, and frequently a teacher had to learn one day what he was to teach the next day. At the end of the last school year there were 6,224 Filipino teachers. Of the 820 American teachers, 600 are men, 400 of them being supervisory teachers. The cost of maintaining the schools is paid by the Philippine Government.

Rev. W. D. Simonds, of Seattle, does not shrink from speaking on the burning

issues of modern life. On a recent Sunday morning he spoke on "The Defeat of Love in the American Home." He said that love was the vital essence of life. He drew a picture of what the home should be, showed that present-day progress was delaying marriage and producing a race of flat-dwellers. He hoped the day would come when a fraternity of stay-at-home men and women would be the largest organization in the country. Men, Women, and a Low Wage Scale" was the topic of the evening discourse. He said that "the demand is made and rightly, that the present wage system shall be so modified as to secure for the laborer and his family decent conditions of living. This is not the case in this country to-day. It has been carefully computed by experts that the minimum income for a family must equal twice the cost of the food supply. The average wage leaves but about twelve per cent above actual living expenses, and is wholly inadequate for decency. Women's pay was even less. Justice demanded fairer treatment.

Advices from all our churches are to the effect that the services at Easter were uniformly well attended and of unusual interest. At Portland and at Los Angeles the churches were crowded, and everywhere increased life and renewed spirit were manifest.



Rev. William Tucker Hutchins, of the Congregational Trinitarian Ministry, having satisfied the Committee on Fellowship for the Pacific States, is hereby commended to our ministers and churches. In accordance with the vote of the National Conference, at the expiration of six months from the date of his acceptance by the Pacific States Committee (February 26, 1907), he will be received into full fellowship, unless meanwhile the Executive Committee shall take adverse action.

GEORGE W. STONE,

THOMAS L. ELIOT, D.D.,

BENJAMIN A. GOODRIDGE,

Committee.

Contributed.

Why Should Good Men Suffer?

[One of the editors has received the following letter, which, with the answer sent to it, deals with so common and so troublesome a problem that it may be of interest to some others to have both question and answer printed here.—EDITOR.]

Dear Sir: One fact of human life I find difficult to reconcile with our creed of "Salvation by Character." Why should men like Emerson and Ruskin and women like Harriet Beecher Stowe be afflicted as they were before death? It would seem as if moth and rust do corrupt even the treasures of heaven. I hope this question does not seem trivial to you. It would comfort me to receive some explanation.

Yours sincerely, ————.

Dear Madam: The phrase "Salvation by character," is not a happy one in its phrasing, because its meaning is not perfectly clear. What it really means is that we have attained salvation when we have attained right character, as contrasted with the thought that we can be saved by believing, or by professing, or by receiving a sacrament. It does not mean, as your question makes it seem that you think it does, that character brings salvation from external ills.

Yet the fact that troubles you is still there, and it troubles many besides you, that persons as good and morally as deserving as those you name should have to suffer so. The question is certainly not trivial, but fundamental, for one that would believe in a just God; and I will try to help you answer it.

Simply stated, the demand that we make of a moral government of the world is this: That good men should be rewarded for their goodness and bad men punished for their badness, and that neither rewards nor punishments should be bestowed when they have not been earned. But to what kind of reward does a man's goodness entitle him? I answer, goodness is in the moral world, and in that world the reward must be expected, not in another world, whether that of the physical life, of social life, or of commercial life. The reward that a good man gets for his goodness I believe is certain and without exception. It con-

sists in the quality of character that he builds up by it, and in the satisfactions of a good conscience. It does not secure his immunity from disease if he breaks the laws of health; and it does not secure his material wealth if he is not industrious, frugal, and foresighted. Those rewards may be gained each in its own realm without regard to one's moral character. Many a wicked man is strong as an ox because he obeys the laws of health; many a wicked man gets rich because he works hard, saves carefully, and forecasts the future shrewdly. The fact that he does not obey the moral law does not affect the result in either case, except in the realm of moral things. There the result is sure; he is degraded in his character because of his deeds, and he lacks the happiness of a good conscience.

Now, the afflictions that Emerson and the others suffered at the end of their lives were in the physical realm, evidences of physical disease or physical decay; and they were doubtless due to physical cause purely, perhaps to ignorance, to carelessness, to overwork, to under-nutrition, or the like. They had no moral significance.

The Hebrews thought differently about these things; and there are many passages in the Old Testament teaching that good men may expect long life, large families, good health, and ample fortune. But that teaching is not verified in experience now, and it was not even then—witness Job and the Second Isaiah. On the whole, I think it is well that it is as it is; else virtue would cease to have moral value, and men would be good not for the sake of goodness, but for the selfish purpose of gaining physical or material rewards.

I firmly believe that in the long run the lines of moral, mental, physical, material, and social well-being run parallel, and that the first of them re-enforces the rest; that, other things being equal, the man that is just, honest, and kindly is likely to be saner mentally, healthier physically, more prosperous materially, and have more friends and influence socially than the one that is unscrupulous, deceitful, and malicious, though the latter may seem to succeed better for a time. But in any case the different lines

of cause and effect, of desert and reward or punishment, ought to be kept perfectly distinct from each other when we consider either our own cause or another's.

I hope I have helped answer your question; and I shall be glad to have you ask me any others.

Sincerely yours,



Pacific Unitarian Conference.

The session of the Pacific Unitarian Conference that was not held in Santa Barbara last year will meet this year in spite of earthquakes. The program is being planned by Rev. Benjamin Goodridge, of the Santa Barbara church, who began months ago to ask for speakers. Those who go will not only hear the best thought of the ablest preachers and laymen and laywomen of the Pacific Unitarian churches, but will have the added pleasure and privilege of meeting in what others than Santa Barbarans proclaim to be the most beautiful city on the Californian Coast.

The date of the session has been set for Tuesday, Wednesday, and Thursday, May 21st, 22d, and 23d. It is earnestly hoped that the trustees of each church in the Pacific Unitarian Conference will arrange for their minister to attend these meetings. Where the salaries of the ministers are insufficient to warrant the expense of the trip, it will be a wise investment by the trustees to send the minister and to insist on paying his expenses. The weaker the local society the more does it need the inspiration which the Conference will be to its minister and to its members who attend. The Secretary of the Conference, who writes these lines, can advise trustees with good grace, both because he has been a settled minister and because now he is not a settled minister.

Let the presidents of trustees send to the Secretary the names of three delegates other than the minister as early in May as possible. The delegates should be persons who will attend the conference; but if such cannot be named, three other names should be sent to Mr. Ruess, 1255 Ninth Avenue, Sunset, San Francisco. For the program, see page 182.

Our Boys.

By E. J. Vaught, Alameda Unitarian Sunday-School.

[One rainy Saturday afternoon recently eight men and four women from the five Unitarian Sunday-schools about San Francisco Bay met together to discuss the Boy Problem. Mr. Dickie of the Alameda Sunday-school opened the discussion, and nearly every one present contributed his experience and point of view. The following account of the meeting is written from the point of view of the second speaker of the afternoon.]

Are our boys to be forced to do right whether they will or not, or are they to be so trained that they shall will to do right? A meeting of the Bay Conference of Sunday-School Workers was held Saturday, March 16th, at the First Unitarian Church, where our boys were studied, entertained, flayed, coaxed, treated, and schooled in theory, that we may keep them in the Sunday-school, and still have them grow up strong, healthy fighters.

Mr. Dickie, of Alameda, opened the discussion by reaching for the Boy with the "point of contact." Should he offend, corporal punishment may be used, but he must be good even though we resort to capital punishment! Good Indian! Mr. Dickie left the impression that the boy must be controlled or forced to be good.

The second speaker (the present writer), seemed to go to the other extreme, by stating that the boy had only to be natural to be good, and that it was not controlling that the boy needed, but knowledge. He seemed to hold that sin and ignorance are synonymous, and that it certainly is not the boy's fault if he grows ignorant as he becomes older; that the boy is naturally wise, but lacks knowledge; and were the people with whom he comes in contact natural, it would not be necessary even to direct his desires.

Mr. Ruess pleaded for a Bible-class, that the boy may be controlled through awe or fear of his elders. He seemed to deny that the presence of elders tends to fasten the old mode of thought more securely on the young mind. Is the result of our teaching to be a man who shall conform to the present standard (?) of society, or one who recognizes that he is the son of God, and will give that God-

head expression through himself in the most simple, natural way? Education coming almost entirely from within the student, it would seem materially wrong to put bounds on the "drawing out" process, by having present a number of adults, be they wise or natural, as our best, whose intellects are more or less in a groove. It is the best within the individual that we want, and it is to be had by molding the young mind by the combined mental force of the elders or Bible-class?

Mr. Ratry, of the Oakland Sunday-school, holds for the individual molding by the teacher (feudal system). The requisite here seems to be a teacher of so strong a character as to leave a "school of thought" among his followers or class, each to become great as an offshoot of the master mind. Here again the student is given a precedent. The student measures his thoughts by the master's. Mr. Ratry is from Scotland.

Mr. Nelson, from Berkeley, was so interesting in bringing the boy through the different stages of civilization that I got lost.

Rev. Clarence Reed, of Alameda, having chosen the subjects, kept the discussion directed in practical channels. "Our Boys" was so interesting, especially to the male members, that there was time only for half of the program. The ladies present were not able to get in a word edgewise, and probably were not as highly pleased with the meeting as the men were.

Rev. Bradford Leavitt represented the thinking-machine plucking now and then a grain of truth from a rather large amount of chaff. Each truth as it was winnowed out seemed to grow to maturity for him, and he catalogued, and placed back in that large storehouse of useful knowledge; and then he would assume the familiar attitude of the thinker, and we knew not whether he was listening to our reminiscences of boyhood days or wondering whether Mrs. Leavitt would keep dinner waiting.



A Christian should never plead spirituality for being a sloven. If he be but a shoe-cleaner, he should be the best in the parish.—*John Newton.*

Modern Biblical Scholarship and Religious Education.

By William Frederic Badè, Ph. D.

[Address at the Unitarian Club April 3, 1907.]

During the winter of 1899-1900 Professor Adolf Harnack delivered *ex tempore* a series of popular lectures at the University of Berlin before a class of more than six hundred students. An enthusiastic hearer took them down in shorthand, and at the close surprised Professor Harnack with a complete report of what he had said. With slight alterations the lectures were put into book form under the title "What Is Christianity?"—thus reaching an immensely larger audience. In the author's preface to the English edition he makes this significant statement: "Whether there is as great a need in England as there is in Germany for a short and plain statement of the Gospel and its history, I do not know. But this I know: the Biblical scholars of every country only half discharge their duties if they think it enough to treat of the Gospel in the recondite language of learning and bury it in scholarly folios."

It is a peculiar situation that to-day confronts the man who is called upon to popularize the established results of modern Biblical scholarship. Within the compass of a human lifetime there has been a great intellectual housecleaning and refurnishment. Practically the entire scientific furniture of the educated human mind had to be partly rearranged, partly replaced. The process has been attended with all the distress which is proverbially associated with housecleaning. The publication of the Authorized Version in 1611 was nothing compared with the magnitude of this upheaval. Yet the translators in the preface of that splendid version feel moved to ask: "Was there ever anything projected that savored any way of newness or renewing, but the same endured many a storm of gainsaying or opposition? . . . Whosoever attempteth anything for the public (specially if it pertain to religion, and to the opening and clearing of the Word of God) the same setteth himself upon a stage to be glouted upon by every evil eye; yea, he casteth himself headlong upon pikes to

be gored by every sharp tongue. For he that meddleth with men's religion in any part meddleth with their custom, nay, with their freehold; and though they find no content in that which they have, yet they cannot abide to hear of altering." This inherited conservatism of the human mind with respect to religious things has not failed of its effect during the past half-century. Side by side with the varied new intellectual furnishings of our time the popular religious mind has kept the heirlooms of traditionalism and of a false supernaturalism. These two sets of ideas have as much in common as oil and water. Some feel the incompatibility so strongly that they are inclined to think the very existence of current religious institutions depends on whether or not they will get themselves adjusted to the new intellectual order. Never before has an adjustment so radical been called for; hence there is no analogy of previous experience for this new chapter in the history of the human spirit.

Let me not be understood as seeing cause for disheartenment in the conservatism that opposes itself to the critical study of the Bible. One of the greatest factors of social stability is the slowness, even active hostility, with which human societies receive all new ideas. A growing age can never be one of unanimity of opinion. Life is growth, and growth is disturbance. It is the living who differ, the dead who agree. But now we have to deal with differences that are no longer phenomena of normal growth. In their effects they are more comparable to a mutiny on shipboard over the sailing directions. They are of the kind that arise between a scholarship devoted to factual *appreciation* of past epochs of spiritual development and a religious propagandism devoted to their reproduction and *perpetuation*. The fault may lie on both sides, but the result is lamentable.

As matters now are we are forced to witness the extraordinary anomaly of one view of the O. T. Scriptures being taught in the seminaries, colleges, and universities; and quite another being presented in the Sunday-schools and from the majority of pulpits. Thousands of students are now hesitating between these two attitudes: that of tra-

ditionalism, and that which is demanded by the correlation of all their knowledge, by the general enlightenment of our time.

Indeed that is the problem: the correlation of Biblical instruction with general education. The creative power of a new idea entering the mind depends chiefly on the intimacy of its relations to ideas already there. When it comes as a stranger and remains as an alien its power to serve is gone, and it may even become an impediment. If the value of the *facts* is in their relations, how much more is this true of entire studies. Isolate one of them and it becomes worse than useless, for it inevitably leads to a divided personality in the student. Mind is not built up on an *aggregational*, but on the *congregational* method, to the end that it may yield a *unitarian* personality. A unified, harmonious personality is indispensable to the production of a strong character. Readers of Goethe's "Götz von Berlichingen" will remember an incident of the drama where Götz returns to his Castle Jaxthausen from one of his many forays. His little son Carl, who has been learning things on the aggregational don't-recognize-it method, runs out to meet him and the following conversation ensues:—

Carl—Good-morning, papa!

Götz—Good-morning, my boy! How have you spent the time?

Carl—Very cleverly, papa. Auntie says I am very clever.

Götz—Indeed!

Carl—Did you bring anything along for me?

Götz—Not this time.

Carl—I have learnt much.

Götz—Really!

Carl—Yes! Shall I recite to you the story of the pious child?

Götz—After dinner.

Carl—I know something else!

Götz—What is it?

Carl—Jaxthausen is a village and castle on the Jaxt, appertaining by possession and by heredity to their honors the Knights of Berlichingen for two hundred years.

Götz—Do you know the Lord of Berlichingen? [Carl stares vacantly at him.]

Götz—The weight of his erudition prevents him from knowing his own father. To whom does Jaxthausen belong?

Carl (taking up his parabola again)—Jaxthausen is a village and castle on the Jaxt.

Götz—That is not what I am asking. I knew every path, road, and ford before I knew the name of the river, the village, and the castle.

Little Carl's knowledge was in that

state of complete detachment which a certain student exhibited during an examination in physics. He was asked: "What planets were known to the ancients?" "Well, sir," he responded, "there were Venus and Jupiter, and [after a pause] I think the earth; but I am not certain." In hundreds of thousands of young minds current Biblical or religious education has achieved this state of complete isolation. It is separated from all other studies in time and place, making its appeal to authority on Sunday, where other studies make their appeal to reason and experiment on every other day of the week. Perhaps this is inevitable under a complete separation of the Church and the State, but the result is unfortunate in its effects. Not less serious is the separation in method and aim. But worst of all is its treatment of the factual side, involving a point of view entirely different from that of other studies. Until the aforementioned intellectual house-cleaning this point of view dominated education as a whole, and so long as its supremacy remained unchallenged no internal disharmony could threaten the efficiency of the personality developed under it. To say that the Puritan fathers faced no such problem is to assert at the same time that what was their glory then would inevitably be their weakness now. For them the Bible was the norm and goal of all study. It was the magnetic pole to which the needle of every intellectual discipline turned. They read the literature of Israel until their own writing was heavy with O. T. phrases. Abraham, Joshua, Amos, and Hosea were no remote figures of history. They were sitting around the family table—the brothers of Priscilla, Hepzibah, and Abigail. And when the great leveler had passed that way some O. T. word of immortal hope was found to accompany the name on the tombstone. The decalogue was the foundation of their laws; the Mosaic commonwealth, the ideal of their government. Knowledge and ideal so unified were bound to produce a character at once simple, stalwart, and self-coherent. But we can never return to the Puritan point of view in education. Never again can

the Bible be our geology, our biology, or our psychology. The unity which the Puritans secured by the subordination of all intellectual disciplines to the Bible, we must now secure by the co-ordination of Biblical and religious instruction with every other form of instruction. The watchword of the Deuteronomic reformation was "Hear, O Israel: Jahweh our God is one Jahweh, and thou shalt love Jahweh thy God with all thy heart and with all thy soul, and with all thy might." That meant the rescue of the religious instinct from a mass of heterogenous impulses—meant the unification of the idea of God. Our time needs the complementary truth of the unification of knowledge in a unified personality. It may be stated in the form of its correlate: "Hear, O Israel, all thy heart, and all thy soul, and all thy might,—to wit, intellect, feelings, and will,—constitute one personality, and thou shalt worship God with the whole of it." Religion can never have stability or authority in the minds of persons who do not worship in the realm in which they do their thinking. Nor can it long command the assent of strong minds if the factual framework on which it is conveyed contravenes the basic principles of modern thought, or raises a suspicion of forced accommodation to them. Strong men shrink from feeble measures, convinced that the theology of the present or future will help men achieve their destiny as children of God only if it springs from the whole circle of human knowledge.

What are present-day conditions in the sphere of religious education? First of all, there is a vast body of well-attested facts, gathered and verified by the researches of Biblical scholars during the past generation, that is finding scarcely any recognition in the teaching of the young. I am not now referring to facts that have only scientific value, but such as vitally affect our knowledge of the history, method, and substance of revelation, and which, if taught, would tend to co-ordinate the facts of religion with the knowledge of our time. Nor is the disability I mention a merely negative one, since misinformation is imparted instead of information, to the ultimate disaster of many a young per-

son's faith when the days of disillusionment come. Recently a small Bible dictionary, confessedly for Sunday-school workers, appeared from the press of a denominational publishing house. It is hard to believe that it embodies the unreserved views of the scholar whose name it bears. At all events, its treatment of Old Testament topics is so innocent of the established results of modern Biblical scholarship that it might as well have been written a hundred years ago. It is like an attempt to teach the botany of Linnaeus in the days of Schimper and De Vries. If the facts discovered and the deductions therefrom are not in accord with traditional views, what of it? In the words of Bishop Butler, "The facts are what they are, and the consequences of them will be what they will be. Why, then, should we wish to be deceived? It is not enough to inculcate right beliefs; they must be grounded upon right facts. Men who received their religious education a generation ago forget that they do not hold their faith now because of the old system of facts and dogmas on which it was founded, but because of the religious experience that has been theirs since then. That is why so many of them are so intolerant of the new facts. They having passed from the things that are seen to faith in the things that are not seen, feel that it does not matter very much what facts are adduced from their beliefs, for they now, unless they have taken pains to reformulate the faith that is in them, hold it not on rational but on experimental grounds. But the average youth, especially if he be inclined to do his own thinking, must approach his career of Christian experience through the gateway of reasonable knowledge. It is a narrow gate, and unless he follows his feelings rather than his head, he will not get through it loaded down with the intellectual lumber of past generations of Bible-teaching. No one will underrate the gravity of the situation who has sat far into the night with manly, sincere young college men trying to substitute a reasonable basis of genuine knowledge for the specious outworn props that could no longer support their faith, but threatened to plunge

them into hopeless skepticism. The pathetic element in the situation is the fact that the substance and spirit of Old Testament study, represented by the scholarship of the Christian Church, has long ago been expressed in terms commensurate with the intelligence and the needs of our time, differing as widely from the traditional view as the geology of our day differs from that of Hugh Miller, or the astronomy of Copernicus from that of Ptolemy. Most if not all of this anguish of soul on the part of those who feel themselves forced to choose between two alternatives is comparable to that of a man whose life depends on the crossing of a turbulent stream, and who has not been told of the boat that lies hidden in the bushes. From another point of view it is the situation created by the colored preacher who told his parishioners, "Bredren, dere am but two ways to salbation: one am de narrow and broad way dat leads to perdition; de odder am de broad and narrow way dat leads to sure destruction." "Den I takes to de woods," said one of his parishioners, as he slid out through a side door. It is the choice between such imaginary alternatives that still sends Francis W. Newman into the ranks of the rationalists, and John Henry Newman into the priesthood.

Any reasonably scholarly history of the Hebrew people written within the last twenty years, if compared with the facts furnished in the so-called historical books of the Old Testament, will show what a change has taken place in our appreciation of the essential facts in the growth of Israel's religion and institutions. Yet religious education, in the main, still pursues its way unconscious of the standards demanded by this knowledge, or by the common enlightenment of our time. Under these circumstances it is scarcely surprising that a large part of the intellectual *elite* of this generation is either indifferent or lost to Christianity. Religious education in England is usually judged to be a little ahead of ours, but Principal Fairbairn pays his respects to it by saying that "it is, to speak the blunt truth, often only a preparation for skepticism." In another place he writes:

"Crude views of Biblical history, crudely presented to a boy of fourteen, and then confusedly remembered by him when he has become a man, may be said to be the ideas about God and the Bible that are demolished by the sulphureous criticism of the lyceum and the so-called freethinking press." The remedy must come in the form of a judicious as well as courageous use of the ruling ideas of our reconstituted Biblical lore. For the revolutionary change which has swept over all departments of science has also lifted Biblical scholarship on its resistless tide and borne it forth to new realms of thought and knowledge. If here and there some scholar, in the first enthusiasm of discovery, has dropped anchor beside some worthless island, claiming for it the importance of a continent, that annihilates neither the island nor the continent. Bible study on the factual and historical side has become science, and has taken its place in the brotherhood of sciences. For though on the surface they differ as the waves, in the depths they are one as the sea: and the wide-awake student in any department of knowledge, unless he has specialized himself into ignorance, hears "deep calling unto deep": "All things are yours, whether Paul or Apollo's, or Cephas or the world, or life or death, or things present or things to come: all are yours, and ye are Christ's, and Christ is God's."

Shall we in the face of all this go on teaching our Bible in the old patchwork way of four square inches here and four square inches there, without recognition of the gradual growth of ethical standards? Without recognition of Hebrew methods of historiography by which literary documents dating centuries apart were interwoven or placed side by side in contiguous chapters? Without historical criticism of conflicting sets of facts? Without the slightest attempt to interpret folk-lore as folk-lore, and each form of literature in accordance with the demands of its type? Without discrimination of institutions and legislation to determine co-existence or sequence? Shall we, like amiable tourists in religion continue to carry home bottles from the Jordan, when American rivers, eager to shape

new channels and refresh virgin soil, are rolling for the baptism of American youth?

It is impossible to look into the faces of an audience like this, among whom are so many besides the distinguished speaker of the evening who are so effectively ushering in a new era, without feeling most optimistic about the resultant of these forces that are still straining for readjustment. The better, larger day must come, though prejudice and inertia still are strong. But let our optimism be that

"Of one who, rowing hard upstream,
Sees distant gates of Eden gleam,
And does not deem it all a dream."



What Will It Be?

[Among the papers of Miss Stevens, whose death was noticed in the January number, was found the following poem, which will mean much to those who knew and loved her.]

If when I pass the mortal bound
I see on all sides ranged around
The friends who from my childhood's hour
Have been by far my richest dower,
What will it be?

If he approach with outstretched hands,
The father, dear, from out those lands,
And claims me as his own dear child,
With radiant face, so kind and mild,
What will it be?

If the devoted mother then
Shall clasp me in her arms again
As she was wont in baby days,
And my heart thrill beneath her gaze,
What will it be?

If the dear brother lost in youth
Shall meet me there in very truth—
If I shall see his fine dark eyes,
Wherein such wealth of brightness lies,
What will it be?

If th' many kindred gone before
Shall meet me on that far-off shore,
And welcome me with greeting glad,
In which no minor strain is sad,
What will it be?

If, dear as kindred, best of friends,
They come, to whom blest memory lends
Such grace of heart and strength of brain
That nought can e'er disturb their reign,
What will it be?

What will it be, what will it be,
If all those dear ones I shall see,
Whose love and care and friendship here
Have made my life both sweet and dear—
What will it be?

—Harriet F. Stevens.

A Layman on the Church.

[The following address on behalf of the congregation at the dedication of the Unitarian Church of Palo Alto, March 24th, was delivered by Dr. Henry David Gray, president of the board of trustees.]

If I were to preach a sermon in the five or ten minutes allotted to me on this occasion, I should take my text from the sermon that our pastor preached last Sunday in saying good-by to the hall where we have been worshipping so long. The words which especially took hold of my attention were these: "Zeal is one of the quickest passions to cool under prosperity and comfort."

When Mr. Stone came here a year and a half ago, to hold Unitarian services for four Sundays in Jordan's Hall, he could hardly have hoped, optimistic missionary though he is, that so short a time could have developed so vigorous and flourishing a church as we have here to-day. A year and a half ago we were merely so many individuals, for the most part unacquainted with one another, not knowing that there was any bond of sympathy between us, any special link to unite us and in a way to separate us from all other people. Yet unknown to ourselves there existed between us a spiritual kinship, which has proved in the world's history to be as potent as the ties of country or of blood. Some were worshipping as best they could in other churches; some, more self-sufficient, were picking up a scanty religious livelihood in their private consciousness of right thinking and right living. But all of us were in a deep sense brothers in faith. For each one a church home in Palo Alto was only possible by the coming together of these very ones who united to form this church. And since the constituency of this church was predetermined and inevitable, this pastor and this building which we are dedicating to-day were, though we could not foresee it, just as inevitable.

It has seemed to me therefore very often that however we may differ among ourselves from time to time in opinion or in matters of personal preference, we should sometimes pause to remember how close and sacred a bond it is that binds us together as a church.

The first thing, then, which brought us

together was that which always unites any body of worshipers,—that religious instinct which consists chiefly in the desire for righteousness—for the Good—which is always more or less concretely symbolized in the name God. For many people this is all there is in religion. Without this there can be no church; but with this only there is no differentiation of one church from another. With Quaker or Christian Scientist, with Catholic or Jew, with Mohammedan or Buddhist, the same principle prevails,—the worship of God is devotion to the Good, under whatever imagery or with whatever special rite or ritual has been inherited or has grown up as seeming appropriate or true. Out of the ardent desire to teach men to reverence the Good, to obey the law of righteousness and flee from evil, has arisen the whole symbolism of Christianity,—its pictured heaven and its painted hell, its personal, loving, wrathful God, its angels, its devils, its fallen Adam, and its deified, sinless, pathetic Saviour.

The only Christian sect which has completely set aside this whole system of machinery for the soul's redemption and salvation is ours, the Unitarian. The reason why we have so completely stepped away from this, which was our inheritance in common with all other Christian denominations, was that which we (or rather the Unitarian denomination in its inception) set up in place of the worship of the Good, another impulse—worship of the True. It has been our weakness as well as our glorious strength that we have sought for the truth absolutely unhampered by any other consideration. What we stand for to-day is the same principle,—our unshaken belief in the mightiness and sufficiency of the truth. Of course, we do not claim that we have discovered any new fact regarding the meaning of life or the nature of reality or the will of God, and that those who differ from us remain in ignorance of anything that we know; no one who has as large a corner of the truth as we believe that we have could so disregard the insight and the possible revelation of so many sincere and intelligent people who have beliefs that contradict ours as well as one another's. But what I at least do venture to believe, and cannot

escape believing, is that no man with absolute devotion and sincerity can fairly face the facts which have been presented on both sides and escape our conclusions. It is not really a matter of difference of opinion; it is only a question as to whether one does make the Truth the supreme end of his religious quest, or whether he does not.

But the love of truth is after all not primarily a religious, but a philosophical motive. It has been charged against us often, and very justly, that Unitarianism is apt to be cold and unemotional; that we miss the fervor and the zeal—the fear of God. It is true that it is no longer possible for us to find motives for right doing in the dread of an actual hell; and it is true that such an abstract conception of God as most of us are obliged to be content with, can only at rare intervals create in us a genuine religious enthusiasm. Sometimes we almost covet the faith of our brothers who believe so much which we are no longer able to accept, and who consequently experience many a pious thrill, which we dismiss with a psychological explanation. We are unable to win men to God because we are unable to win them to Christ.

While our enthusiasm is young and fresh, or while our whole lives are engaged in the great work of exploitation, this does not seem to matter. Our organizer, who has preached to us so ably and enthusiastically to-day, who by his force of character and consecration, has brought us so happily where we are, and our pastor, who has the constant charge of our spiritual welfare for the immediate future, may escape this peril by the very activity of their religious life; but for us, the mere members of this church, there is a great question as to what is to be the daily incentive of our private religious experience. Thus far there has been no want of enthusiasm, because our church has been in the making. We have had to struggle, to sacrifice, to triumph over defeated hopes, to incite each other and ourselves still on to the accomplishment of our great purpose. But now we are here: we have accomplished that for which we have worked so faithfully and so long; we have this noble reward of our zeal; but as our pastor so wisely said last week, "Zeal is one of the quickest pas-

sions to cool under prosperity and comfort."

It is on this account that I am glad that we are no better off than we are. I am glad that we have not yet been able to build our hall or furnish our parlors or buy our organ; it gives us these very definite and very vital things still to work for. I am glad that our windows have not yet come, that the lanterns have not yet been hung from the beams, that the church lot is still barren and forlorn; that there will be those added beauties to love and enjoy as they come. I am glad most of all that we have purchased the adjoining lot for some finer, larger church building of the future; not the having of that building would be half so good for us as the having the dream of it—the hope of it—the incentive to work for it. It is better not to be able to have all that we want; it would be fatal not to have all that we are capable of getting.

To make this more concrete, let us be deeply grateful to Mr. Stone and to our unknown friend in the East, who have enabled us to have this beautiful church home; it is sufficient; but let us wish for no more than we ourselves may hereafter secure. Let us be grateful to the American Unitarian Association, which has devoted sufficient funds to enable us to secure a minister who has been so invaluable to us; but let us never rest until we can take our whole financial responsibility upon ourselves and resign this generous aid to still younger and weaker churches than this. Let us not be religious paupers, or worship lazily and contentedly, resting on the steady supply of a charity contribution.

The need to supply all these things for ourselves will keep us alive and busy for some time to come. But these are only the externals of our religious life. The question is still with us. Is our devotion to the Truth alone sufficient? Without its symbolism and machinery, how are we going to make our devotion to the Good as potent and convincing as it is with our fellows? There are three great principles which have always been ranked side by side as the three great ideals of human endeavor—the Good, the True, and the Beautiful. It is by our acceptance of the last of these as of equal importance with the other two that I

think we are to find the fullness and completeness of our religious life. It is not in the beauty of this house of worship, though I think that will be an aid to us as the satisfaction of it grows upon us, nor in the beauty of our form of worship merely, but in the potency which the worship of Beauty itself will have for us. In this country there have been three waves of religious influence, marked by the successive devotion to each of these three principles. Puritanism was devotion to the Good, blind and ugly, but uncompromising. Unitarianism was devotion to the True, ever-tolerant and unemotional, but complete. At the present time the two most significant and influential phases of Christian faith are marked, the one by the poetry and music of its service, the other by such devotion to the health and beauty of the spirit of all things that its followers disregard and deny the very existence of ugliness and evil. Our reverence for the Truth keeps us from any possible fusion with either of these bodies, but we have much to learn from them. Mr. Stone spoke in this morning's sermon of the spiritual uplift which many of our young people get and get permanently in another church than ours. It is the presence of Beauty, so essential in the religion of to-day, that gives that church the power and the charm that we have not.

In coming to this church we are celebrating the completion of the period of our hardest, homeless struggle. We are to consecrate, not the building, but ourselves to a renewed and more complete devotion to the Good, the True, and the Beautiful. In recognizing these three, which in a deep sense are the same, though so distinct, we are ourselves the most absolute Trinitarians! Our devotion to the Good makes us religious worshippers; to the true makes us Unitarians; to the Beautiful must give us harmony among ourselves, a loving tolerance towards all men, and that appeal to the emotional and aesthetic which would make our church as attractive as it is respected.



How sure it is,
That if we say a true word, instantly
We feel 't is God's, not ours, and pass it on
As bread at sacrament.

—E. B. Browning.

Events.

Unitarian Club.

On the evening of April 3d the annual ladies' night meeting of the Club was held at the Paris Tea Garden. The company was a notable one, in that it embraced a good number of the leading Congregationalists as well as the faithful of the Unitarian Club and their families. The speakers of the evening were Professor Francis G. Peabody, dean of the Harvard Divinity School, and Professor William Frederic Badè, secretary of the faculty of the Pacific Theological Seminary. Dean Wilbur, of the Pacific Unitarian School, Dean Van Horn, of the Christian School, and President Nash, of the Pacific Theological School, were also present.

President Wheelan presided with his customary dignity, introducing the speakers with earnest eloquence. In presenting Professor Peabody he spoke of the meeting being the first time that the ladies had graced the Club with their presence since the event which in the circular of announcement he had referred to as the correction of a geologic fault. He paid a warm tribute to the service rendered by the women of the city in the days of disaster and suffering, when they showed what American womanhood is capable of when dominated by the traits that woman holds in common with the angels.

He then spoke of the paramount importance of the moral law and religious ideals, and referred in forcible terms to the service rendered to their country by men like the guests of honor, who devoted their life to the furtherance of the highest ideals. He assured Dr. Peabody that under any circumstances he would be welcome; but that coming as he did, a Unitarian, filling an engagement to lecture before the Congregational Theological School, he was doubly welcome. He regarded the happy circumstance as a harbinger of amity and effectual cooperation in the future.

Dr. Peabody was greeted with great cordiality, and immediately established cordial relationship with his audience. He spoke of the pleasant auspices under which he had come and how completely he felt at home whether he found him-

self with his Unitarian brethren or the other wing of the Congregational body. As he had come up from the South he had first put forward his Congregational foot, preaching before quite a conservative church in Los Angeles, and then his Unitarian foot in speaking for his brother Goodridge in Santa Barbara. Since encountering so much water in coming further North, he had thought he might become a Baptist. Speaking nautically, it was forty-eight hours after weighing anchor at Santa Barbara that they made the port of San Jose. The following day after tacking over the mountain they had reached the open sea where telegraph poles formed the bnoys and an occasional farmhouse gave a warning light. At last he had crossed the Southern Pacific Ocean.

Upon arriving at Berkeley he had found a most extraordinary condition of amity between three theological schools. Not only did they co-operate on friendly terms, but the heads of these schools formed one family. They lived harmoniously in one house, and so did their wives. At Harvard much the same spirit had prevailed. There were no denominational lines on the occupancy of the pulpit of the chapel. He once questioned a Methodist student as to his impressions of the preachers he had heard, asking if he could judge of the denominations they represented. He replied that so far as he could see they were all Methodists. The fact was that the Methodist happened to be the only denomination not represented, but the young man, blessed with the Pentecostal spirit, had heard the truth in his own tongue. He felt that what had been accomplished in California may be considered a correction of a theologic fault that occurred in New England three generations ago.

Dr. Peabody referred pleasantly to a former visit made many years ago, speaking of Dr. Stebbins and of the agreeable stay in Santa Barbara. Coming to the topic assigned him, he said he could not speak in much detail of his experiences in Germany. As one more instance of what might be called anecdotage, he felt something as did a devout young woman who at the confessional told the father that she had a venial sin to acknowledge. The night before a young man, very

fond of her, and of whom she was fond, had kissed her. "Did he kiss you more than once?" the father asked. "Oh, father," she replied, "I came to confess—not to boast."

Any one who visited Germany now, after an absence of some years, was greatly impressed with the change noticeable on every side. Forty years ago it was a quiet, pastoral country; now it is a vast industrial and commercial community. The growth of cities is unequalled, excepting in our own country. Germany is essentially military, not only in the prominence given to the army, but in the spirit that pervades everything. Organization is carried to perfection, and everything is directed from above. There is less freedom than in this country, but much more protection. If an American rushes along the street he may see a policeman raise his hand, and if he does it is well for him to stop. If he asks why he cannot go on, he may be told that it is not safe, that there is danger of something falling and killing him. If he asks if he has not a right to take the chances and get killed if need be, he is answered, "No, you cannot." It is a pretty hard matter to get killed in Germany. You are guarded as by a father's hand. Each individual is controlled by some one above, and at the head of all is the Emperor, perhaps the most interesting figure of the day,—unless it be our own President, who closely resembles him in temperament. As one goes along the streets of Berlin he may see a solitary sentry pacing up and down on the watch for some superior officer who is deserving a salute. Near by are the guard, at rest or at play, out of sight, but waiting. When the signal is given they suddenly appear, line up and give the salute, immediately melting away and disappearing till again summoned. This typifies the condition of Germany in a larger sense. The Emperor is the solitary sentinel, ever watchful for dangers and for opportunities, always on the lookout for the interest and welfare of Germany, with a disciplined force to carry out his purposes.

This reign of authority permeates everything; religion included. There is no necessity for thinking and forming opinions. That is done by those in au-

thority. Everything is prescribed, and so it has quite naturally occurred that there is little interest in that form of religion that is concerned with theology or the churches. There is religious sentiment, but when the German travels he is not likely to take with him a Bible or a catechism. He takes a hymn-book. His religion is better expressed by song than in creeds. He has little interest in churches. A religion made for him is not attractive to him. He has no freedom. He takes no initiative. He is too much controlled to have any live interest. He is cared for in every way, but his treatment does not favor independence of thought or action.

In the United States conditions are very different. Every one is left to his own devices, and there is confusion and imperfection, but there is life and growth. As in San Francisco to-day, there is irregularity, desolation, apparent ruin, but there is abundant life and wonderful activity, and something more than buildings are being erected. Character is being built. Souls are growing. Amidst all apparent confusion there is steady progress, for there is freedom and incentive and aspiration.

Professor Badè was most cordially received and listened to with close attention. His address, in full, appears upon another page. It was delivered with earnestness and feeling, impressing all by its sincerity and fearlessness.

The evening was in every way delightful. It was difficult to judge whether the guests or the hosts most enjoyed the experience. All were entertained, and nearly all were entertaining.



Dedication of the Church at Palo Alto.

On Sunday, March 24th, at the regular hour of morning service, the Unitarian church of Palo Alto dedicated its first house of worship, the happy result of a year and a half of hearty effort and generous help. The day was dark, the grounds outside were rough and unkempt from recent building operations, and the windows were of cloth instead of glass; but within everything was complete and harmonious, bright with flowers, and

overflowing with people. The church in its plan lends itself very happily to decoration, and the opportunity was not lost on this first Sunday. Around the posts at the sides of the building were twined strands of English ivy, as if growing there, and high against the gray of the chancel arch were grouped a few boughs of brown leaves. The pulpit-steps were banked with white lilies, and in front of the pulpit, which is covered with rose-pink velour, was a single vase of delicately tinted flowers.

In this setting was held the service of dedication, which was equally harmonious. The sermon, on "Public Worship," was preached by Rev. George W. Stone, Field Secretary of the American Unitarian Association, through whose agency the church was organized and the building planned, and who acted as minister for the first year of its existence in a rented hall. Greetings of the other churches were also brought through a telegram from Rev. Samuel A. Eliot, President of the A. U. A.: "Hearty congratulations and all good wishes from the national fellowship." The spokesman of the congregation was Professor Henry David Gray, President of the Board of Trustees, whose address may be found in another column. Solos, a hymn, and an appropriate anthem were sung at various points in the service. At the end the minister and people joined in a responsive service of dedication, followed by a prayer of dedication by the minister and closing with Andrew Reed's hymn, set to the inspiring music of "St. Agnes,"—

"Spirit divine, attend our prayers,
And make this house thy home."

A complete account of the new building may be found in this issue of the PACIFIC UNITARIAN. To speak of a few practical details, the church proved itself acoustically perfect and very satisfactorily lighted from windows too high to be annoying. The heating apparatus—a gas generator of hot air, installed as a somewhat bold experiment—showed itself under unfavorable conditions to be thoroughly adequate.



None can love freedom heartily but good men; the rest love not freedom, but license.—*Milton*.

The Visit of Rev. Roderick Stebbins.

The Billings Foundation was a kindly act on the part of a far-seeing man. Whatever may or may not be accomplished by the selected men from year to year in the way of awakening an interest in liberal religion or in informing a more or less unintelligent public what the Unitarian standpoint is, it affords a minister a change that will do him good, and when he has friends whom he is enabled to greet again it does them good.

Mr. Stebbins is a young man, but he is able to remind those who consider him very young that he has been settled as minister of the church in Milton, Massachusetts, for twenty years. It may have been partially in acknowledgment of this creditable beginning that Dr. Eliot selected him this year as the minister to travel. To stick is a somewhat rare virtue. There is a considerable degree of restlessness on the part of ministers at the beginning of their career. Sometimes they want a change, and sometimes their congregations want one. Dr. Horatio Stebbins in his long period of service held but three pulpits, and he remarked once that if he was to live his life anew he would probably hold but one. The power of the man who takes his place and steadily holds it is greatly cumulative. He knows his people and his people know him. Abiding friendships are formed and unconscious influence often pleads more effectively than eloquence or learning.

It seems unusual that a young man reared in the Far West should begin and continue his work in a community so settled and sedate as the beautiful town that rests by the blue hills of Milton. But there has grown up a close affection between minister and people, and from all accounts the church is fully sustaining its fine standing. It is doing its part in public helpfulness, cherishing a strong spirit of reverence, and is strongly sustained in self-respecting independence. It has lately dispensed with the embarrassing impertinence of a passed plate. For several years its receipts have considerably exceeded the expenditures, and excepting

for special objects of help for others, money not being needed is not called for.

Mr. Stebbins on his Western journey was accompanied by his wife, who visits California for the first time. They arrived in Salt Lake in time for him to preach there on March 10th. The same evening he addressed the recently organized society in Ogden at Pythian Hall, where its meetings are held. There is no settled minister at this point, the church being cared for by the Field Secretary of the Rocky Mountain District. Arriving in California the following week he spent several days with his brother, Horatio Ward Stebbins, now residing in Sausalito. On March 17th he preached in Oakland at the regular morning service. The following week was spent in visiting Palo Alto, Berkeley, and Oakland, and in meeting friends in San Francisco. The heavy rains interfered somewhat with cherished plans, but between showers they managed to see and do a good deal.

On March 24th, in the morning, he stood in the pulpit so long occupied by his father and so hallowed by the memory of his remarkable pastorate. It was the first time he had occupied it since his father's death. He controlled his emotion and preached a helpful sermon on the place of fear. He referred to the emphasis formerly placed on fear in its dogmatic sense, and to its gradual disappearance, until now we hear little of it, even in revivals. But he cited many things that when we consider may well make us afraid. We fear for the welfare of those we love; fear for our country when it is endangered by corruption; we may well fear temptation, and the results of wrong-doing. Fear is needed, but it must be the fear that stimulates, not that paralyzes. Fear should move us to action, and when we have done all, then we may stand, equipped as Paul's true soldier, with the breastplate of righteousness, the shield of faith, and the sword of the spirit. Having done our part we can trust to God and lose our fear.

At the conclusion of the service many gathered to pay their respects and renew their acquaintance.

In the evening he preached in the San Jose church by request, speaking espe-

cially of Unitarianism, its history and attitude.

On Monday afternoon the Society of Christian Work gave a reception to Miss Elsie Burr, one of the favorite members, about to enter another state, though happily not to depart from this, and the scope of the reception was enlarged to include Mr. and Mrs. Stebbins. In spite of the rain a good company gathered and a very pleasant hour was passed. Being urged to speak, Mr. Stebbins read a charming allegory on "Childhood and Religion." It was brief but comprehensive, and in simplicity of expression and clearness and beauty of thought was a rare achievement. It deserves a place among the little classics.

On Tuesday, to the regret of many who would have liked to see more of them and do more for them, they turned their faces southward.

On Easter Sunday Mr. Stebbins preaches for his friend, Rev. Benjamin A. Goodridge, of Santa Barbara, after which he will visit Pomona, Santa Ana, San Diego, etc., preaching at some of these points on the 7th of April, after which they will make a bee-line for Milton and their boys.



Woman's Alliance, Oakland.

The official close of the year in February marked the twentieth anniversary of the Woman's Alliance of the First Unitarian Church of Oakland. The occasion brought together about one hundred and fifty members and friends, including several prominent gentlemen of the Church. While a bountiful repast was served, apt responses to the following toasts were given: "Our Birthdays," "Pleasant Memories," and "The Unknown Quantity." The response to "Our Birthdays" was given through the following poetic lines:—

"May they still continue through the lapse of
future years,
Overcome and conquer all uncertain doubts and
fears,
Though many times the way may dark and
weary seem,
And no golden ray of sunlight upon our path-
way beam,
Though clouds of shadowy darkness hang o'er
us like a pall,

And doubt and disappointment encompass one
and all,

But still with honest effort bravely toil we on;
Far in the glowing east a golden light shall
dawn.

Full twenty years ago, in this month of Feb-
ruary,

A band of noble women formed this church
auxiliary,

For years they've worked and toiled and slaved
For dollars earned and dollars saved,—
No task too difficult to do or dare,

Each one the labor quick to share,
But as we glance from place to place,

Find broken ranks and miss the face

Of many loved ones passed away

To that unknown land of endless day,

Faithful were they in each humble part,

With patience and love in a chastened heart,

And oh, when others may take our place,

And earth's green curtain hides our face

So may our deeds recall once more

In Memory's sweet but brief *incorpore*,

Down all the circling ages run,

With the world's plaudit of "Well done!" "

In the midst of the festivities a little four-months child, the granddaughter of Rev. John A. Cruzan, of San Jose, was brought before the company. A suggestion was acted upon, and by acclamation this little child was made an honorary life member, and recorded as the youngest member that had ever entered the ranks of the Woman's Alliance.

The retiring president of the Alliance, Mrs. L. S. Smith, was utterly surprised by the presentation, through the secretary, of an elegant amethyst brooch from the Alliance, accompanied by glowing messages from Rev. and Mrs. Jones, who were suddenly called away to the southern part of the State. Mr. and Mrs. Jones were in close touch with relief work of the Alliance during all the weeks following the great April disaster, and were ably seconded in their strenuous activities through the leadership of the president and Alliance, thus effecting the placing of an immense amount of clothing and moneys where most needed.

The rendering of vocal and instrumental music of a very high order closed the delightful exercises.



Let a man breathe out but one hour of
the charity of God, and feel but one true
emotion of the reconciled heart, and then
he knows forever what is meant by im-
mortality, and he can understand the
reality of his own.—*F. W. Robertson.*

The Headquarters Fund.

[Continued from page 149, in March number of
PACIFIC UNITARIAN.]

Amount acknowledged in PACIFIC UNITARIAN for March	\$310 00
Plymouth Branch Alliance, Plymouth, Mass.	1 00
Branch Alliance of Free Congregational Church, Florence, Mass.	1 00
First Congregational Branch Alliance, Providence, R. I.	25 00
Miss Ella A. Clarke, Oakland, Cal.	1 00
Branch Alliance of Unitarian Church, Palo Alto, Cal.	5 00
The Women's Society, First Unitarian Church, Rochester, N. Y.	10 00
Chestnut Hill Branch, Chestnut Hill Chapel, Mass.	5 00
Milton Branch Alliance, Milton, Mass. (additional)	15 00
Cambridge Branch Alliance, First Parish, Cambridge, Mass.	25 00
Cleveland Branch Alliance, Unity Church, Cleveland, Ohio	25 00
	\$423 00

The Unitarian Headquarters are still in a room of the First Unitarian Church, San Francisco. The Pierce Library has been replaced; it has more than 150 volumes, chiefly for the use of ministers and those interested in theology, philosophy, and sociology.

The photographs of churches, ministers, and prominent Unitarians which were destroyed in the fire last April are being gradually replaced. Photographs of the following buildings have been received: American Unitarian Association Building, Boston, Mass.; exterior and interior of First Unitarian Church, Wilmington, Del.; First Unitarian Church, Oakland, Cal.; First Unitarian Church, Salt Lake City, Utah; Unitarian Church and Parish House, Santa Barbara, Cal.; All Souls' Unitarian Church, Santa Cruz, Cal.; photographs of two Unitarian ministers.

CATHERINE G. STONE,

*Vice-President National Alliance
for Pacific Coast.*

MRS. GEORGE W. STONE,
2614 Warring Street, Berkeley, Cal.



For to deny God in my own being is to cease to behold him in any. God and man can only meet by the man's becoming that which God meant him to be.—
George MacDonald.

The Pacific Coast Conference.

After some necessary vacillation the Conference has settled upon May 21st-23d as the date of its meeting at Santa Barbara. The program will retain most of the features of that provided for last year, which got no further toward realization than the 17th page of the PACIFIC UNITARIAN for April, 1906.

Mr. Stone will open the Conference with his illustrated lecture on our Unitarian history. Mr. Simonds will close it with the Conference Sermon, on "The Coming Moral Awakening." At that final service we hope to bring not exactly the ends of the earth, but the ends of the Pacific Coast, together, by having our minister at Seattle and our minister at San Diego lead us in a great inspiring religious meeting.

Between Tuesday evening and Thursday evening many interesting things will happen. Read the following program, and see for yourself:—

TUESDAY EVENING, MAY 21.—8:00: Lecture, illustrated by the stereopticon, "Unitarian History, Churches, and Men," by Rev. George W. Stone, Field Secretary of the American Unitarian Association. Reception to visiting ministers and delegates.

WEDNESDAY MORNING, MAY 22.—9:00: Address of welcome by Hon. Robert B. Canfield, President of the Conference; Business; Reports of the churches. 10:30: Address, "Human Nature and San Francisco Relief Work," by Rev. Christopher Ruess, of San Francisco. 11:00: Address, "The Order of Church Service," by Rev. Earl Morse Wilbur, Dean of the Pacific Unitarian School for the Ministry, Berkeley; Discussion opened by Rev. George Heber Rice, of Pomona. 12:00: Devotional service, led by Rev. Francis Watry, of Santa Ana. Adjournment at 12:30.

WEDNESDAY AFTERNOON.—2:00: Address, "The Young People's Religious Union," by Rev. Maxwell Savage, of Redlands; Discussion. 3:00: Address, "The Women's Alliance," by Mrs. Mary B. Presson, of San Francisco. 3:30: Address, "Parents and the Public Schools," by Mrs. J. A. Cruzan, of San Jose.

WEDNESDAY EVENING.—8:00: Platform meeting. Three twenty-minute addresses,—"Religion in Business," by Charles A. Murdock, of San Francisco; "The Press and Civic Righteousness," by Chester H. Rowell, editor of the Fresno *Republican*; "Unitarian Responsibility," by Rev. Bradford Leavitt, of San Francisco.

THURSDAY MORNING, MAY 23.—10:00: Address, "The Unitarian Church in a University Town," by Rev. John Howard Lathrop, of Berkeley; Discussion opened by Rev. Sydney B. Snow, of Palo Alto. 11:00: Address, "Is

Socialism the Next Step in Popular Government?" by Rev. C. Calvert Smoot, of San Francisco; Discussion. 12:30; Luncheon in Unity Hall.

THURSDAY AFTERNOON.—2:00: Mountain drive for delegates. No session of the Conference.

THURSDAY EVENING.—8:00: Public religious service; Conference Sermon by Rev. William D. Simonds, of Seattle—Subject, "The Coming Moral Awakening—What It Will Be and What It Will Do." Devotional service by Rev. E. R. Watson, of San Diego.

Let me urge again, as I did last year, that the churches elect their delegates as soon as possible and send the names forward promptly to Rev. Benjamin A. Goodridge, the minister of the church at Santa Barbara. It will be the greatest possible help to our committee of arrangements if they can know just how many to expect and get the information in good season.

Here's our hearty greeting to all the churches of the Coast, and a cordial invitation to you to come and join us in this meeting for good counsel and good fellowship! BENJAMIN A. GOODRIDGE.



Selected.

The \$150,000 Fund.

At the annual meeting of the American Unitarian Association held in Boston last May the following resolution was passed:

Resolved, That recognizing the unique opportunity for a forward movement in the work of our Association, the delegates pledge our churches to the effort of raising \$150,000 during the coming year for the purposes of the American Unitarian Association, and that a committee of seven be appointed to co-operate with the officers of the Association in this endeavor.

In accordance with this resolution the undersigned have been appointed as the Committee of Seven. If this enterprise is to succeed, it is essential that the contribution from each church of our fellowship be double what it was last year and that members of the churches give generously and freely for this cause. We believe the needed money can and will be raised and we make a strong appeal to every individual to do all he can to fulfill this pressing obligation.

If our religious fellowship is to have the influence it should have in this world's life we must establish new centers of influence and put down solid institutions which stand for our principles. We must maintain the men in remote fields who are laboring with devotion and earnestness for the spread of our faith. Never was there a time so favorable for the planting of new churches as now, never was our body so united and eager to do its part in meeting the world's need as it is now. Let each one do his own part with good feeling and generous enthusiasm and we can come to our annual meeting in May with new impulse and hope.

The committee has secured the services of Rev. William Channing Brown, 25 Beacon Street, Boston, Mass., who will act for it in all ways. We invite you to correspond with him. Upon application he will present the cause to conferences, congregations, committees, or individuals of any church, and large demands may be made upon him, as his time is for the present wholly given to this service.

What better preparation for the great international gathering of Unitarians in Boston next September than this vigorous forward movement in our own country! How our hearts will be warmed and our courage renewed by this concerted effort to forward our missionary work in substantial and effective manner! This work is for God and humanity and we have the high privilege of supporting and maintaining it.

CARROLL D. WRIGHT,

Chairman.

HENRY D. SHARPE,

Secretary.

WILLIAM HOWELL REED,

AUSTIN S. GARVER,

JOHN HANSEN RUOADES,

MINOT OSGOOD SIMONS,

EMMA N. DELANO.



He leadeth me into the still waters of the spiritual joys of life, the things of the divine love that come to us to refresh life and to transfigure it with a tinge and glow of Heaven.—*Oliver Huckel.*

Essential Christianity.

A hundred years ago, in keeping with the eighteenth-century mode of thought, essential Christianity was stated by the Disciples in terms of primitive Christianity. Since that time a new value has attached to historical development, and it is now generally held that a thing shows what it is in its growth as well as in its origin. A new importance has also been put upon ethics or morality. No interpretation of Christianity now seems worthy which does not magnify the fundamental principles of righteousness both in a personal and in a social sense. There has also arisen a more thorough knowledge of the human mind, and religion is required to justify itself to the will, to the affections and to the reason of men. In order, therefore, to determine what is essential Christianity it is necessary in addition to formulating the primitive faith of the church, to inquire what is fundamental in its historical development, and in the light of ethics and psychology.

In a sense the psychological test is the deepest. Essential Christianity must surely satisfy the actual needs of man's spiritual nature. These needs are for sympathy, encouragement, and restoration to harmony after the discords of sin. It is by the illumination of the mind with noble ideals, by the direction of the will to good deeds, and by the eliciting of profound emotion in the service of men that salvation is realized.

The ethical teaching of Jesus makes its appeal to this age with fresh power. He taught that life must have a plan. It must make the spiritual interests supreme. His disciples were given the lesson of industry in the parable of the talents, and the lesson of prudence and foresight in the story of the wise and foolish virgins. One cannot belong to the kingdom of Christ without teachableness and docility, which involve humility. The social obligations of love and devotion to the truth are everywhere made clear. It is sometimes said, "Accept Christ as your Saviour; morality does not count." But to separate Christ and morality in that way is like accepting Darwin and rejecting science, like applauding Kant and decriing philosophy, like professing adherence to Abra-

ham Lincoln and discarding every principle of free government. Christ without morality is a meaningless name, a travesty upon the great teacher of righteousness.

Essential Christianity does not, therefore, rest upon authority. It is self-evidencing. It is simply the clear statement of modes of conduct and qualities of life without which there is no goodness and no social order possible. Jesus constantly submitted his teaching to the consciences and judgment of his hearers themselves. "Why do you not of yourselves judge righteous judgment," he said. It is in these basic, self-evidencing truths of life that religious unity and fellowship are to be attained. And it is because Christianity teaches these saving truths more clearly and with greater appeal to the heart and will of man that it is fitted to supplant all religions of superstition and fulfill the highest ideals of the best prophets of all the races of men.—*Edward Scribner Ames.*



Robert J. Burdette on Christian Union.

[At a meeting of the Church Federation, held in Los Angeles on March 10th, as reported in the *Times*, Rev. Robert J. Burdette made the following address.]

I am not very much interested in church unity. I know that I will never live to see it. I don't know that I care very much to see it. I am not sure that I would do very much to bring it about. I am not convinced that it would be the best thing that could happen for the kingdom of God on earth—within the next two or three thousand years, or less, or more.

Before we can all think alike—and mean it; and vote alike—and stand by it—human nature, church polity, and party platforms will have to undergo some tremendous changes, for some of which I am at this time quite unprepared. Indeed, as I feel now, there are some good people—most excellent people, indeed; they admit themselves that they are the best people on this sinful earth, so there can be no argument about it—who are right on the only road to heaven, whom I will not care to see until we've been there two or three hundred years.

I will be glad to know they arrive there, and I shall shake hands and be cordial if we meet. But I will not hunt them up—the first thing.

But as these same very good people assure me that there is no prospect of my getting there, I suppose I need not worry about what to do when I meet them.

But I do believe most enthusiastically and joyously in Christian union, which is an older name for church federation. The union is stronger for the diversity of talent, and a variety of genius and training. If all the clocks in the world struck 12 at the same time, we would never know what time it was, and instead of harmony there would be chaos and confusion. It added much to the strength of the disciples that Peter was bold, that John was loving, and Philip gentle, and Thomas conservative.

You want a big husky fellow for center, and a deer-footed man for the end. A good football team is n't one in which the positions are interchangeable, but in which the players are all stars. No two men on a ball team play alike, nor in the same position, which is all the better, when there is good team work. A team of star pitchers would never win a game. A team of first basemen would never capture anything but a tin cup. What you want is not unity, but union. It will be many generations before we see the absolute unity of Massachusetts and South Carolina. But they are great and noble States in a great Union, all the same. Church union is to be commended and earnestly to be prayed for and desired.

A union station is n't one in which all trains run over the same line, under one management, arriving and departing at one time. A Congregational train comes singing in from the South with Horace Day at the throttle. A Methodist train comes thundering in from the North with Robert McIntyre in the cab. The Episcopal limited rolls in from the East with shining brasses and Dean Wilkins making the wheels go round. The Presbyterian overland comes in from the north and Hugh Walker making schedule time, and the Baptist scenic line sweeps in along the river with Arthur Phelps giving it steam.

From all points of the compass they come, each train under its own management and with its own schedule; everything running like clockwork, and all the trains running into the same station at last, controlled by one man in the station tower; under orders from one station-master; no confusion; no collision; no mixing up of passengers, everybody brought home on time. Some of the pilgrims a little surprised, maybe, to see as many passengers on the Catholic train as on the Presbyterian; some good old Baptist parson, possibly, shouting to an old preacher on the Unitarian train with whom he had had many a red-hot theological fight, "What! Why—how'd you get here?" and then running across the platform to shake hands.

Catholic priest and Methodist elder; Baptist deacon and Episcopal bishop—old controversialists from all the trains—immerser, sprinkler, close communion, open communion, Adventist and Disciple—everybody singing the "glory song"—singing the song of Moses and the Lamb—singing at last the same song, with the same words, in the same spirit, to the same tune, in the same language, at the same time, in the same place.

That's the union station, and there will be "church unity" when we all get off our denominational trains and mingle on the platform and go singing up the one street of the city of God. But they are denominational trains running into it, under church federation management.

Church federation brings us nearer and nearer to perfect unity, fast as the wheels go round. Through varying landscapes and different scenery we are journeying, and from all the ends of the earth, but we have one common aim: one common destination, and all our ways converge in the one continuing city. Church federation on earth is leading to church unity in heaven, in the continuing city, wherein there is no temple save God alone.



There is an idea abroad among most people that they should make their neighbors good. One person I have to make good—myself. But my duty to my neighbor is much more nearly expressed by saying that I have to make him happy—if I may.—*R. L. Stevenson.*

The Affiliated College.

By Edward P. Robertson, D. D., President
Wesley College of North Dakota.

The State university is a civic institution, and therefore self-limited in society that provides for the exercise of civic and religious functions through separate agencies. The coming of the State university, and its acceptance as head of the public school system, must also be reckoned with in any proposition to found or endow a church college.

The idea of the affiliated college implies the full and cordial acceptance of the State university for all that its organizing purpose allows, and itself adds what is wanting to complete a university as measured by the full educational needs of the individual and of society. It adds to the otherwise deficient curriculum the subjects requisite for the religious department of education, and gives them appropriate dignity by making them an integral part of the accredited work of the student seeking a graduation degree.

The affiliated college is not a theological school, in the technical sense. Its first mission is to provide courses in religious education suited to be taken as a part of the regular college course. It may also provide courses and give degrees in theology, and so supply the one graduate school now lacking at the State university. In this respect its course will accord with the general plan of the university.

The graduate schools of the State university are clearly rooted in the undergraduate courses and anticipated by group electives that enable the candidate for special technical training to lay the foundation in his college years, and even to shorten by one year the whole time required. The entire curriculum and machinery of the State university clearly reveal an organic purpose to cover general civic education, and by way of special electives to conduct the student to the professional school to be technically trained and then introduced with credit to the various fields of civic activity.

In all these particulars religious education and religious service are clearly shown not to be within the organic purpose of the State university, as an in-

stitution, however much the faculty or students may, individually or collectively, be religiously devoted.

This is simply a fact to be recognized, and is not a basis for accusation. It is due to the fundamental principle of separation of Church and State in our institutional life. The undergraduate studies in religion in adequate measure, the group electives anticipating the theological school, and the theological school itself, are all wanting. To supply this want is the distinctive duty and function of the Church now as in the past, at the seat of the State university as everywhere else. The Church must be present with its instruction through an accredited faculty ready to receive confidence, give counsel, exhort to Christian devotion, recognize and suitably prepare for special religious service those who may be so minded, and introduce them to fruitful fields where intelligent devotion will have its due reward.

Society has incorporated nothing in the State university hostile to all this, but has simply reserved this office work here as elsewhere for the Church. Here is defined the open field for the affiliated church college. It retains the distinctive mission of the separate church college, but is modified in form and scope in recognition of the relation it is to sustain with the State university.

The student is allowed full freedom in electing his courses from both schools within certain general requirements. No tuition fee is charged. The generally accepted policy of mutual recognition of credits between colleges of reputable standing, whether Church or State, and between colleges and technical schools, is a suitable basis for comity between the State university and the affiliated college. No new principle is introduced: it is simply a modification of institutional forms to fit new conditions in the field of higher education in so far as the situation is affected by the establishment and cordial acceptance of the State university for its intended purpose, without lessening the intention and means to continue adequate religious instruction as an accepted part of college education, and this, too, through the regularly accredited agent, the Church.

The Palo Alto Church.

Work on the new building for the Unitarian church at the corner of Channing Avenue and Cowper Street was practically completed this week, and the congregation is expecting to hold its first service there on the Sunday before Easter, March 24th. That first service, to be held at the regular church hour, 11 o'clock in the morning, will be the service of dedication. Rev. George W. Stone, Field Secretary of the American Unitarian Association, who was acting minister of the church from its organization about a year and a half ago, until the coming of the present minister, will preach the sermon.

The new church, which has attracted considerable attention during its construction, is somewhat unusual in design. It is the work of Mr. B. R. Maybeck, of the firm of Maybeck & White, who has erected several of the buildings connected with the University of California and other semi-public structures in Berkeley. The church in Palo Alto is noteworthy in the use of rough, less expensive forms of material for a permanent building, designed to have all the atmosphere of a church. The only materials used in the interior finish are redwood boards and battens, common redwood shakes, rough heavy timbers, which rather more than carry the weight of the roof, and cement plaster like that used for the outside of buildings, forming a deep chancel arch as high as the roof. The timbers, whose rough surfaces have been left unplanned, are stained with an old-fashioned logwood dye, such as our grandmothers used in their dye-pots, giving a deep color, almost black. The shakes were dipped in an acid solution before they were put on the ceiling, and have turned gray, not unlike the stone-gray of the cement. The surfaced redwood of the walls and pews is being finished by a Japanese painter who understands the treatment of this fickle wood, and it will take on a soft gray color to harmonize with the shakes and plaster. The windows of the church, which are set high, will have small leaded panes of a light amber tone, and the lanterns for illumination at night will give as nearly as possible the same light. The color scheme is completed by the hangings and

upholstering in the chancel, a soft plush velour, rose pink in shade. The pulpit and a high hooded chair are to be covered with this material, and a curtain will hang behind the chair across the whole width of the chancel and down the sides to the arch. It is intended later to cover the rail of the choir loft, and the swinging doors from the vestibule to the church with the same material.

The aisles of the church are along the sides, the pews running solid through between two rows of posts, which form the main support of the building. From these posts and from the posts set in the side walls run heavy beams clear to the roof tree. The roof spaces between the beams are covered with shakes down to the walls, where the boards and battens begin. The chancel arch is the denominating feature of the interior. It is, as already stated, as high as the roof, and is massive like the rest of the structure. The pulpit stands directly under the center of the arch, three or four steps higher than the lower level of the church floor.

On each side of the chancel is a room, the larger one in the tower on Cowper Street being a parlor, and the smaller, on the other side, a study for the minister. The parlor is very high and is finished similarly to the church. The building is set very close to the street, its front steps coming almost to the sidewalk on Channing Avenue, and the tower lying only a few feet from Cowper Street. This position was made necessary by the size of the lot, but after construction had begun the congregation bought an additional fifty feet on Channing Avenue, making a frontage of 125 feet, and 100 feet on Cowper Street. This gives room for enlargement and development. The church with the gradual slope of its roof, and the three dormers on each side, and the tower at the rear, however, breaks the skyline with its turrets. The vestibule at the front has a lower, flat roof, whose beams project beyond the wall, and with cross-lattice work form support for vines. It is planned to have the whole church overrun with vines, for like all such buildings, it is not complete without the setting which only time and the growth of shrubs and vines can give. —*Palo Alto Times, March 17th.*

Gleaned From "Unity."

Field Notes.

Rev Kirby S. Miller, who has recently taken up the pastorate of the Unitarian Church at Duluth, Minn., on leaving the pulpit of the Independent Presbyterian Church of Polo, Ill., in the following words gave utterance to the true prophetic spirit which would revivify the church and restore the pulpit to the ascendancy from which it has fallen in these days of complex interests and side activities in the interest of morals and reform: activities, however well meant and much needed, lack the cumulative power of history, the concentration of the interests of men and women, old and young, and the foundations of faith in eternal verities: "For all that the new and progressive can never be popular, my simple aspiration is to be among those who shall help make to-morrow possible. I believe that the greatest need of society to-day, as in every age, is for men who will stand for what ought to be instead of for what is. And so near as I can place myself, I want always to be among those who face the rising sun, and stand in strongest opposition to those who hold the world back in the darkness of yesterday. The gigantic blunders which, even in this day, curse the world and prevent the coming of the better social order; the tyranny of organized wealth, the would-be-despotism of political parties, the heartless dollar-grabbing, man-neglecting industrial system, the religious systems carried on to shut out knowledge and keep men in ignorance and superstition—these things I will fight so long as I live. And in the place of force and greed, of scheming and compulsion; in the place of institutions, dominating, commanding, circumventing, limiting and confining life, I shall do all I can to bring in the new day when Truth will be universally honored, and human life, and human personality with its right of freedom, be the most precious thing on earth in the hearts of men. To this I have given myself. For my reward I shall have the unspeakable comfort that I am following the voice of God in my own soul, and the knowledge that the truer and nobler things will win the day and be a blessing to the world; though the day may be far off. And I ask for no more."

SAN FRANCISCO—*First Church*.—The church has settled into its steady gait, and the concurrence of good congregations and good sermons is not at all surprising.

The Easter service was one of the most satisfying in the church history. Mr. Leavitt was at his best, the music was exceedingly good, the church was full and was tastefully decorated.

Great satisfaction is felt over the unexpectedly large contribution to the A. U. A. Mr. Leavitt urged each one to do what ability might permit, and intimated that two or three hundred dollars ought to be raised. He was gratified to find that over four hundred dollars was contributed, which, with the exception of last year, is the largest amount ever given.

While many of the familiar faces are missing from the across-the-bay migration, we have hopes that one by one they will be seen again. In the mean time a good number of new pewholders are making up the loss, so that all fears of lessened strength in the society as a whole are passing away.

The visit of Rev. Roderick Stebbins was much enjoyed. As he stood in the pulpit so long associated with his father, occasional tones of voice and general bearing recalled the benignant presence so dear to those privileged to remember it. His sermon was listened to with the same still, appreciative attention that Dr. Stebbins so greatly enjoyed.

SAN DIEGO.—The Easter service at our church in San Diego was full of the awakening spirit of the day. The altar and building were beautifully decorated with a profusion of Easter lilies, which showed out resplendently against the dark-green background of vines and foliage. The services commenced with baptism, which was followed by welcoming into the church the fourteen young people whose desire and loyalty to serve the church and community had been aroused by the personal influence and enthusiasm of their pastor. The church has lately had the gratification of obtaining the very best kind of a choir,—that is, one composed of its own younger

members,—who thoroughly enjoy their work under the able leadership and instruction of Mrs. Rowan, and who delightfully rendered the music of the Eastertide. Mr. Watson, who was assisted in the service by Mr. Warren E. Tryon, late of Santa Rosa, preached a sermon, entitled "The Newness of Life," that for vigor, clearness, and poetic insight could not have been excelled. And the inspiration that moved the speaker entered into the hearts of his congregation, moving them to a higher and better desire for the "newness of this life."

At 3 o'clock Easter afternoon the choir gave a beautiful choral service with a few fitting remarks from Mr. Watson on the appreciation of the occasion and the true significance of Easter. Unity Hall was crowded to its utmost capacity, as the song service was one of unusual merit, for Loveland's cantata of "Bab-boni" was given, and thus closed a most memorable Easter-day.

SAN FRANCISCO. — *Second Church.* — Rev. Mr. Smoot has been giving very strong, earnest talks which hold the attention and afford much food for thought.

February 3d Dean Wilbur occupied the pulpit, and Mrs. Duncan, of the Volunteers of America, occupied it one other Sunday and told of the work and needs of the Maud Booth Home on Shotwell Street.

The Sunday-school has an average attendance of seventy-five per cent. In February they had a Valentine party, and March 29th a jolly "All Fools' Masque" party.

The Young People have reorganized and hope to assist the church in connection with their pleasures. They have taken it upon themselves to decorate the church each Sunday, and are doing it well.

The Woman's Auxiliary has had its hands full with the usual social evening—a "chestnut social" of old songs, games, etc. March 22d, afternoon and evening, it held an Easter sale, the young people taking charge of the candy-table. The proceeds exceeded, not our hopes, but our expectations. There is now in view a series of entertainments, the first, on April 22d, to be a lecture by Mr. Smoot.

The Men's Club in February discussed the Japanese question, and it proved a most interesting evening. In March the subject for discussion was "Heredity."

SPOKANE.—Mr. and Mrs. Fuller were requested to come to the church on the evening of March 11th. It was the fifth anniversary of their marriage, and on entering they found the vestry filled with friends. A wedding march was struck up, and they were ushered to seats in two handsome mission rockers. The presentation speech was made by Judge Conner, and Mr. Fuller responded. Refreshments and a general good time followed.

The church adopted a revised constitution and a new bond of union on March 10th. The latter was formulated by Mr. Fuller, and is as follows: "In the love of truth, in the interest of morality, and for the cause of religion in freedom, we enter the fellowship of this church,—hoping, by purity of purpose and united endeavor, to grow strong in the service of our fellowmen." On the 17th Mr. Fuller interpreted the covenant in a sermon on "The Principles of Our Fellowship."

A sociable was held in the vestry on March 15th, with a large attendance. Mrs. E. R. Weeks gave a talk on "Tannhauser and Lohengrin," with illustrative selections by the choir.

The Bible study class, led by the minister, has been reading and discussing Gustav Fressen's life of Jesus.

The Sunday-school held a successful chafing-dish tea and Easter sale on the 23d.

"Our Faith" continues to occupy the attention of the Women's Alliance at the regular meetings, which are well attended. Papers are presented on the principles of Unitarian belief and on practical topics involved.

The pulpit was occupied, on March 24th, by Rev. William Thurston Brown, Field Secretary for the Rocky Mountains Department, who preached a stirring sermon on "The Sanction and Mission of a Church."



There is no service like his that serves because he loves.—*Sir Philip Sidney.*

Sparks.

A flea and a fly in a flue
Were imprisoned. Now what could they
do?

"Let us flee," said the fly,

"Let us fly," said the flea.

So they flew through a flaw in the flue.

"Effie," said Margie, who was laboriously spelling words from a first reader, "how can I tell which is a 'd' and which is a 'b'?" "Why," replied Effie, wisely, "the 'd' has its tummy on its back."—*Harper's Weekly*.

"How do you know he is used to receiving letters from that girl?" "Because," answered Miss Cayenne, "he knew immediately where to look for the second page."—*Washington Star*.

The Harlem boy was busy hunting up his trunks to go swimming. His chum looked sadly on. "I wish I could go too," he sighed, "but the folks won't let me." The boy stopped short in his speech to look at him. "Ain't you got no grandmother?" he asked, in surprise.

"Can that neighbor of yours sing?" "No, but she does."—*Baltimore American*.

TO SUIT HIS TASTE.—The second day drew to its close with the twelfth jurymen still unconvinced. "Well, gentlemen," said the court officer, entering quietly, "shall I, as usual, order twelve dinners?" "Make it," said the foreman, "eleven dinners and a bale of hay."—*New York Press*.

GOT HIM INTO TROUBLE.—*Deacon*—By the way, that man Brown you married a year ago, has he paid you your fee yet? *Clergyman*—No; the last time I reminded him of it he said I'd be fortunate if he didn't sue me for damages.—*Boston Transcript*.

An Englishman was once persuaded to see a game of baseball; and during the play, when he happened to look away for a moment, a foul tip caught him on the ear, and knocked him senseless. On coming to himself, he asked faintly, "What was it?" "A foul,—only a foul!" "Good heavens!" he exclaimed. "I thought it was a mule."—*Argonaut*.

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Address correspondence to the Clerk, Miss Florence Everett.

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SAN FRANCISCO
MAY, 1907

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Editorials.

The "Year After" dinner of the Merchants' Association of San Francisco at the Fairmont Hotel, on April 18th, was an occasion not to be forgotten. The place itself was impressive, as the magnificent structure crowning California-Street hill, which escaped the earthquake to succumb, just short of completion, to the fire, was dedicated by the anniversary meeting. It is a superb building, complete in all its appointments, majestic in its proportions, and rarely beautiful in architecture and adornment.

The Merchants' Association is usually able to extend to its members the privilege of inviting guests, but this year so many applied for tickets that only members, in the order of their application, could be provided for. The largest number that could possibly be accommodated was 906, so the disappointed were numbered by hundreds.

Nine hundred well-dressed men ordinarily form rather an inspiring sight, but when they are men of strong personality, brimming over with gratitude, good-will, satisfaction, courage, and enthusiasm, there is a dynamic force not accounted for by numbers, and a spirit seems to emanate and surcharge the air so that explosion is easily provoked.

After a very good dinner, admirably served under all the circumstances, the great company assembled in the ample *foyer*, taking seats facing an extemporized rostrum. As President Symmes, escorting Governor Gillett, led the group of speakers to their place hearty applause broke from the company. When Bishop Nichols and President Bentley of

the Chamber of Commerce followed it was renewed. But when District Attorney Langdon and Assistant District Attorney Francis J. Heney appeared it became tumultuous, and frequent calls were made for "Burns!"—but the wonder-working detective kept modestly in the background, declining to be made a silent piece of platform statuary.

Mr. Symmes read his address, which fully reviewed events, achievements, and purposes. It was listened to with close attention and frequently applauded, even when he announced that the directors, in view of the large amount of work to be done, had felt obliged to increase the membership dues from twelve dollars to thirty dollars per annum. He made an earnest plea for the carrying out of a part of the Burnham plans and their acceptance as something to be worked toward. There was so much to be said that he yielded to the temptation to say it, which somewhat handicapped the five speakers to follow. It was all good and needed saying, but it would have been better to have passed the greater part of it to print.

Governor Gillett made a favorable impression as a manly man with good intentions, alive to his responsibilities. He praised the spirit of San Francisco, old and new, and expressed quite forcibly what California expected of San Francisco as well as what it was ready to do in support of its ambitions and hopes. He alluded to the improvements projected for the water-front and to the character of the management that his administration would demand in a way that was distinctly encouraging to the representatives of the commercial interests of the city.

Mr. Wm. H. Langdon spoke briefly but very effectively, for back of his words were evident conviction and inflexible determination. The only pledge he had made in accepting the nomina-

tion or in conducting the campaign had been that he would execute the laws as he found them on the statute-books, good or bad. That he had endeavored to do, and that he would continue to do. He proposed to keep straight on. He had been nominated by the workingmen, and he still stood committed to their cause, for to him the most important concern was with human interests. Distinction should be made between the legitimate rights of laboringmen and the acts of false leaders. These he proposed to watch, and to see that they received what they proved to deserve. He spoke with generous acknowledgment of the support of Mr. Rudolph Spreckels, whose contribution of \$100,000 on behalf of himself and associates had enabled the District Attorney's office to avail itself of the ablest detectives in the country, with results well known and appreciated. He said with convincing emphasis that there was absolutely no politics in this movement for municipal decency. No one wanted anything or would accept any place in the gift of the people. The applause at the conclusion of his remarks must have been pleasing as evidence of confidence and support.

Mr. Chas. H. Bentley is a representative of the scholarly and upright gentleman engaged in an exacting business. His address, from both a commercial and a literary standpoint, was more than creditable. It reviewed comprehensively but succinctly the source of commercial strength, emphasizing the moral side, so often overlooked by the eager hustler. His closing allusion to the patron saint of our city was especially fitting. By self-sacrifice and devotion Saint Francis of Assisi had lifted the spirit of the century in which he lived and left an enduring impress on civilization. Let the citizens of this fair city in its hour of need show themselves to be Franciscans—San Franciscans.

When Mr. Heney was introduced he was cheered to the point of embarrassment. A round-faced, smiling, gentlemanly person, well spectacled, erect, alert, and self-possessed, he looked a fighter, but a good-natured fighter. His address was clear, sharp, and straight from the shoulder. He did not mince matters nor spare the foibles and delinquencies of his hearers. He indulged in no flattery of business men. He hit them hard, and, whether they enjoyed it or not, they heartily applauded what he said, and certainly could not but admire his sincere courage. He began by saying that when he was met with such a greeting and looked into the earnest faces of his audience his first thought was how he wished they were all on the panel for jurors in Judge Dunne's court; but when he remembered something that Gail Hamilton had once said, he was led to fear that about ninety-nine of every hundred would ask to be excused. In the laughter that followed he asked if that was drawing it too strong, and his convicted hearers called back "No!" He then said that about a year and a half ago he had been induced to deliver a political speech at the Pavilion, in the course of which he asserted that he knew of his own knowledge that Abraham Ruef was corrupt, and that a district attorney in earnest could send him to San Quentin, where he belonged. A few days afterward he was called to Washington, and on his way he wondered if he would ever have an opportunity to show that he was not such a fool as he looked. After the earthquake he came to the coast, but for service in Oregon. Later he met Mr. Spreckels, and was asked if he would undertake to expose the corruption that he knew to exist. He was to be absolutely free and to have any assistance he called for. He replied that he would undertake it if he could secure Mr. Wm. J. Burns as a detective.

He also added Mr. Hiram Johnson as assistant in the prosecution. Asked as to his fee he said he was willing to leave that to the people, trusting that they would erect a fitting monument on his grave. He now preferred that it should be a monument over the political grave of Mr. Ruef. The prosecution was for its own sake. No one connected with it was looking for favors or reward. When it was agreed to take up the work it remained to consult Mr. Langdon. All depended on him. Not knowing all that he now did, he had opposed the candidacy of Mr. Langdon, but his course in fighting gamblers had encouraged the belief that he would welcome assistance to prosecute offenders, whoever they might prove to be. Mr. Langdon unhesitatingly welcomed the proposition, and had been untiring in his efforts. Whatever abuse had been heaped on others, Mr. Langdon had been called upon to endure the most and the worst. He had suffered in many ways, but had never flinched, and he deserved more credit than any one else connected with the movement. Mr. Spreckels declined any office, and as for himself the bee of political ambition had been removed from his appendix years ago in Arizona. But the people of San Francisco should see to it that Mr. Langdon was re-elected that he might complete the good work already begun.

He then referred to the losses San Francisco had sustained from fire and to the heroic way she was bearing them, but he reminded his hearers that brick buildings did not make a city, but brains, ability, and effective industry, and the question to-day was not one of money or materials but whether the people of San Francisco had the moral fiber to govern themselves. It was not a question of party, or of who was to be elected to certain offices, but one of common honesty. He had heard in clubs and on the streets a good deal of loose talk to the

effect that if a corporation or a business man could not get what was needed without bribing somebody, then bribery was justifiable. This would not do. It was wrong and dangerous. No community would prosper or be respected which justified such a course. Again, he protested against holding the workingman responsible for present conditions. As a class they could be trusted to govern honestly quite as confidently as could the merchant. We were suffering from the distrust and ill-will that existed between employers and employees, and every effort should be made to restore the good feeling that existed before the teamsters' strike. The workingman should be shown that his best friend was his employer. He was convinced, also, that much of the political corruption had been fostered and encouraged by bad business methods and practice. The giving of commissions to the agents or employees of purchasers is a common practice that is very demoralizing. It is dishonest and unfair, and it easily leads to municipal graft. The merchants of San Francisco cannot expect honesty in municipal administration when they do not practice it with one another and with the public.

Mr. Heney spoke with magnetic energy and made his points in a telling manner. He was frequently interrupted by applause and at the close of his address received an ovation at least equal to his greeting.

It was a very trying position for Bishop Nichols to arise at a quarter of twelve to speak on the moral aspects. Many of the dwellers on the side of the bay that has become the residuary under San Francisco's misfortune were going out intent on the last boat, and those who did not were restrained by good manners and not from preference. Six speakers are too many, and the moral has been pretty well presented. An anti-climax is always to be guarded

against. But the Bishop faced the situation bravely and with the utmost good-nature and made a wise and witty speech.

All in all it was a remarkable occasion, and may be fairly considered an historical event worth careful embalming.

The significant aspect of the event is its indication that San Francisco is undergoing a moral awakening. If this is really true, it is of first importance, for it touches the impalpable spirit that transcends all material considerations, and determines character, that to community or individual means so much. San Francisco has been long-suffering, but in a manner that does not add to her credit. Endurance is not always a virtue. To bear with wrongs that can be corrected is greater folly than to be miserable over those that cannot. But of late determined and resolute men have made themselves felt, and rascals made overbold by success find themselves cornered, with escape apparently cut off. The situation is distinctly hopeful, but positive gain depends upon the extent to which the community will profit by what has been accomplished and show a determination to compel municipal honesty. Public officials must be selected with view to worth and fitness, and then must be held to strict account for the performance of duty. If political conventions cannot be made something more than shams to register the will of some corporation counsel, as mouthed by hired tools, some other way must be found. If the direct primary must be waited for, let the various conventions nominate, and then, regardless of party, let those who consider integrity and ability as the only tests worth caring for select from all the nominees the requisite number for a board of supervisors, taking those who most satisfactorily measure up to the standard, and resorting to nomination by petition if the party nominees are not

worthy of indorsement. But more important than this is the matter referred to by Mr. Henry—the holding and acting on high standards in business. What have tricky merchants to expect when they pollute the business air with dishonest and dishonorable practices and train our young men to sell themselves and buy others? Bribe-taking is merely developed and extended commission-taking, and is in the air in a community where it is the common practice in its elementary form. There are places where buying and selling stop. There may be a price for everything, but there are some things that are above and beyond money value. Honor is one of these things. Justice is another. To justify bribery is a grave offense, and no man is worthy of trust who treats virtue so lightly.

But, after all, is not much of this disreputable traffic to be traced to our greed for dollars? Do we not invite it when we make money the one thing needful, and treat as a failure the man who does not require five figures to express his holdings?

Some of the advantages of trouble are obvious; some reveal themselves almost as a surprise. Change is generally good. Nature has varied beauties and it is pleasant to have our scope of view widened. The comforts and luxuries of travel to-day commonly insure rest. Fatigue, if developed, is of a new sort and quickly passes, leaving one fresh and ready for whatever comes. As with nature, so with human nature. It is presented at a different angle, sometimes adding its attraction, sometimes not, but widening and broadening the outlook.

What one gets out of travel depends very largely on the traveler. If one is looking for discomforts and annoyances he can generally find them, and when one expects to be pleased and is ready

for it, he commonly gets it. The traveler who is a practical philosopher coats his spirit with a preparation that has no affinity to the unpleasant, and takes impression only from the portion of the engraving that has absorbed that which he wishes to be represented in the picture he would preserve. He observes the fusser and the stormer with mingled amusement and pity, while the human hog arouses even more disgust and contempt than the four-footed animal, which suffers damage from comparison. The coarse-grained, case-hardened traveler (commonly a drummer) excites a sort of respectless sympathy. He doesn't seem to know any better, and if smoking, swearing, and lying are the best he has attained he may be borne, with some commiseration as to an occupation that cultivates so poor a crop.

But one meets gentlemen and ladies, some with character and cultivation to which he is unaccustomed, fresh types that give added interest in human nature. He finds kindly, gentle people, ready to respond to friendliness and to give and take in relieving the monotony of desert-crossing or washout sidetracking. And then there are books whose acquaintance the disgraceful drive of daily life has rendered impossible. He may be so fortunate as to have had "Mr. Pratt" reserved for so auspicious an opportunity, or he may be able to revel in that Robinson Crusoe, with a fascinating difference, "On the Wings of the Morning." If he has, the hours glide entrancingly by. He may find congenial bridge-players or milder adherents of "five hundred," or fresh people to whom he can retail his favorite stories, or quote the choicest sparks from the *P. U.*

These are some of the things he may do. On the other hand, he must bear in mind the sage advice of the parrot which continued to cry to the old lady who was rescuing him from the fire, "Don't

worry; don't worry!" He must forget that he leaves behind, it may be, a printing-office in a car-barn where workmen crowded into half their proper place, walk over one another in trying to keep up with their job, but preserve their good-nature and their loyalty. It may be he must forget an assistant editor left with the apparently impossible task of bringing out on time a small but apparently important publication. All of these he must dismiss from his mind either through exalted faith or brazen indifference—as his spirit may permit or compel. In either case it is his plain duty to "loaf and invite his soul."

One of the greatest practical advantages of travel is to convince you of how well you are off when at home. As one looks from a car-window and sees the human habitations usually presented he feels almost ashamed at the comfort and opportunity offered by a home in California, with or without earthquakes. The station on the desert,—or almost anywhere for that matter,—treeless, flowerless, gardenless, *sans* apparently everything that makes life enjoyable,—what poverty of resource it suggests, especially for children! As one passes through the fertile valleys of California and climbs through the fruit-farms of the foothills, he sees beauty and imagines happy homes, but the monotonous plains of the West are almost depressing. Abundance of corn, but for the most part mean and unattractive homes, and nothing to feed the poetry in the human heart. No mountain heights, no rustling trees, no stretches of restful water,—everything useful, nothing beautiful. As one gets farther east there is a little more variety and occasional glimpses of beauty, but California seems by comparison a paradise. Running into Baltimore from the West, one sees fine examples of the Colonial homes of the South;

stately porticoed homes with spacious grounds, and in the suburbs of all cities wealth and taste combine in homes of refinement and luxury. But contrasts are too obvious for comfort. Trains have a habit of stealing in at the back door of the city, and the squalid homes draw heavily on one's sympathies. Even the recently erected model brick tenement-houses in Baltimore merely mitigate the feeling, for they show the limitations that money and desire run up against. They are good substantial boxes, but they are boxes and not homes.

The sharp contrast between wealth and poverty is everywhere apparent, and one of the privileges of the traveler is to experience. If one wishes to get an idea of how both the halves live, let him first go to the leading hotel of any city—say the New Willard in Washington—and take lunch. As he approaches the dining-room he may fancy he is about to attend a symphony concert. Really fine music floats down from an embowered balcony. The brilliantly domed dining-room is indeed beautiful with palms, ferns, fountains, tastefully decorated tables, superb daffodils in tall glass vases being a conspicuous feature. The human flowers might have given Solomon his doubts as to successful rivalry. Beautifully gowned women and men stylish to the verge fill the tables. Solemn-visaged men in full dress with white ties stand or wait. One distinguished by a black tie and the manner of a martinet is all-pervading and all-observant. One must steel himself against shocks when he picks up his menu. Stealing is suggested. A plate of asparagus tips calls for the price of two decent lunches in San Francisco, and other things are in proportion. One must quickly glance at the least expensive dishes consistent with decency and order with an air, or his identity as a masquerader may be detected. He then

leans back relieved till the return of the native, whereupon he discovers some mitigation and consistency. Everything is exceedingly good and tremendously bountiful. The portion is evidently gauged on the requirements of two healthy persons of vigorous appetites, and intended for division. One person struggles in vain with the contents of a soup tureen, and when the metal cover is lifted from the platter of beef he sighs for the presence of the whole family he left behind. While feeling that economy for a week must be the penalty, he watches with wonder the chafing-dish of terrapin at the next table, and the basket of clipped ice, from which protrudes a sybaritic quart, at the feet of two ordinary-looking men at another, and he wonders how these things can be,—what they have done that they can pay for all this in so matter-of-fact a way. Modifying the undying bard he says:—

“On what meat doth this our *Cæsar* feed,
That he hath grown so fat of purse?”

And then, with the mixed purpose of averaging down and seeing the other side, let him dodge into a “dairy lunch” for tea. A few tables have cloths; some have none. Two young workmen, evidently patrons and favorites, are ordering, chaffing the rather frowsy girl who waits upon them. A boy and his mother, evidently from the country, come in hesitatingly and find a table. Other young men drop in and the other untidy girls wait on them. Soap signs on the mirror proclaim the specials: “Deviled Crab, 15 cts.,” “Ice Cream, 10 cts.,” etc. The girl that takes your order is not stylish or attractive, but seems to have a happy spirit, or to assume one. She hums snatches of “Dixie” as she brings your glass of water, varying her selections as the meal goes on.

The food seems reasonably clean, and at least seems worth the money. One’s purse is lightened but little, and yet

one knows that this is far from the bottom. It is comparative luxury, and there are many to whom even this indulgence is impossible.

When we begin to consider why these differences exist we find it part of a complex problem, not easy of solution. But that there is much that is not only deplorable but remediable cannot be doubted. Just what, and just how, we cannot see, but that effort should be earnest and persistent is dictated by the urgent call of humanity. Between these two extremes of indulgent luxury and depressing, if not degrading, poverty there is the great middle class of self-controlled average men and women, a body that recognizes a moderate life of mixed labor and comfort as for the greatest good, and that feels some responsibility in the use of its powers and of the money that results from their exercise. Self-indulgence and lavish display are to them both wrong and in bad taste. They are self-respecting and the home is to them a place of simple, sacred enjoyment. They care for their own, but they are not unmindful of the common good, and are ready to make sacrifices for it. If society is to be brought to a higher estate, it must be through the preservation and the growth of this class. Our great prosperity threatens it, but the tendency can be corrected. Those below must be helped up, and those whose heads are turned must be won back to saner and really happier life. A better standard than money-getting and money-spending must be recognized, that the great bulwark of society be strengthened and the upward way of the struggling poor may be made less hard.



M.

The lines which separate those who believe in the old theologies and those

who do not are increasing in clearness every day. There has been no statement of a new theology made that is universally acceptable to those who have outgrown the old. It is unlikely that such a statement will be made in the future. It is easy to prophesy that this is the one new thing under the sun that no one now living will behold. The most we can reasonably expect is, that the principles taught by the Great Teacher may be recognized as affording sufficient foundation upon which can be erected institutions, wherein those of diverse tastes and opinions may work together for a *common purpose*,—namely, the highest possible development of society and the individual.

There is an uncounted host of thinkers and scholars, of unlearned folk, so far as text-books are concerned, but whose spiritual perceptions make them the peers of the scholars, that has passed beyond the confines of orthodoxy, and waits on the border of a new kingdom.

A large number of the representatives of this uncounted host is expected to assemble in Boston in September next to take counsel concerning future action. This is the meeting of the "International Council of Unitarian and Other Liberal Thinkers and Workers,"—Chairman, Professor E. Montet, Geneva, Switzerland; Rev. Charles W. Wendte, of Boston, Mass., Secretary. This Council was organized in Boston, May 25, 1900. Its first meeting was held in London, England, in 1903; the second in Amsterdam, Holland, in 1905. The third meeting will be held September 22d to 25th, in Boston. Prominent liberals from almost every country in the world will be present.

Whatever considerations may tend to discourage the coming together of numerous bands of liberals having different names into a world organization, it seems inevitable that such an organization must

be perfected eventually. From the nature of this movement, it is unlikely that any effort will be made to adopt a common creed or to formulate a theological statement.

There is, however, a pressing need for a name which will fairly describe and designate those who have broken *completely* with orthodoxy. The word "Liberal" is inadequate and inaccurate. There are liberals in all religions, in all denominations. A name is needed for those who have *withdrawn* from orthodox connections—a clear-cut, single-faced name, that no man can expect to deserve so long as he indicates by conformity of any kind his belief in the old theologies. This much is needed for definitive purposes, if for nothing else. There is sufficient unity of purpose among those who will control this meeting to justify a label. The argument for the "Pure Food Law" holds good in this case. The world has the right to know what we stand for. If the purpose is inexpressible, the chances are it is both impracticable and inconsequential. By all means, let us keep our family names, but give us a universal name, that will do for us what the word "orthodox" or "evangelical" does for our friends who believe the old theologies.

Give us a flag under whose folds we may gather.

The men of science have been occupied with their investigations of the earthquake that made us so much trouble last year, and one by one they are giving the people the benefit of their studies. We learn from the newspapers that the earth has shaken itself generally. Literature affords plenty of testimony showing that this is nothing new. The poetry of the Bible is full of allusions to earthquakes. To-day the electric belts with which our race has girdled the earth transmit the knowledge of earthquakes

in regions remote almost before the shock is over. Many of the places from which we hear were practically unknown to the average person half a generation ago.

As we know more about this terrible power we do not like it any better, but it is not uncommon to hear expressions which indicate less fear. The writer listened to an elaborate lecture recently, illustrated with stereopticon views of the seven hundred miles of "fault," or "rift," along which our great shake proceeded. Probably those who listened to that lecture went away with a feeling of security which they did not bring with them. Professor Fairbanks, apparently, without an attempt to affect the minds of the hearers in this direction, did actually demonstrate that the earthquake is one of the necessary occurrences that attend world-building. Incidentally he showed that the loss of life where ordinary precautions had been observed was very small. In this respect the earthquake is not to be compared with lightning or the tornado. He showed us that our lakes and mountain valleys were formed by earthquakes. It is well to study this subject; it is also wise to know the habits of nature, for whether we like it or not, we must conform our lives to them. When we build our homes, or even when we build our chimneys, let us remember that we live where our work is liable to be tried by being shaken. If it is wisely builded, it will stand; if not, it may fall and hurt somebody. A word to the wise is sufficient. Any number of words to the unwise are likely to be wasted.

While on the subject of earthquakes we may remark that the vicious element of San Francisco's population seems to have been hit by something like an earthquake, or possibly a tornado. One of the effects of this visitation has been to increase the number of prophets. Some of

those who prophesy have prophesied before, but their words fell on dull ears that could not or would not hear. Now there are plenty of "best citizens" whose eyes have been opened and whose ears have been unstopped. These are girding themselves for the fray that is sure to come. A sympathetic host of neighbors and friends from over the bay look on and long to help. The conditions are perhaps unparalleled, and the slow progress of justice in the courts should cause no distrust or excite no alarm. The men who have this business in hand are entitled to public confidence. The Lilliputian mischief-makers, numerous and malicious, have entangled the god of justice in a net woven with innumerable threads of lies, frauds, and deceit. But the work of liberation will not fail.

The words spoken at the banquet given by the Merchants' Association on the anniversary of the great jolt were timely and strong. The cheers for those who are in the thick of the fight, also those which greeted the most bitter denunciations of wrong by Mr. Symmes, and the fearless rebuke administered by the courageous and competent Hency to the business men who had condoned the crime of graft,—these cheers spoke more eloquently than all else. Now let the fulfillment match the promise, and the city on the seaside hills will hold a place in the world greater than ever before.

In the mountains of eastern Kentucky there is located an institution known as Berea College—P. O., Berea, Ky. This college is devoted chiefly to the interests of that interesting race known as mountaineers, who occupy the whole Appalachian country, which consists, in the language of Dr. Wm. G. Frost, the president of the college, of "the great mountain area, backyards of eight States." There are about three mil-

lions of these citizens, of what is generally called Scotch-Irish descent,—strong physically, natural, unspoiled, shrewd, but without what we know as culture. Dr. Frost calls them “our contemporary ancestors.” This institution is making an earnest appeal for means to carry on its work. Surely this appeal ought not to be made in vain. It is worthy of the assistance of every lover of humanity.

The mountains of Kentucky have been the scenes of many exciting episodes, many family feuds. “Court-day” brings crowds to the county towns, and shooting sometimes makes life uncertain. The *Berea Quarterly* contains an explanation why one man left hastily on such an occasion: “When I seed I could n’t do no good thar, an’ thet I must just shoot or be shot, I just natchelly lit out. Yes, sir, I lit out sudden—so swift that I allow wings would er been in my way.”

The natives of this region have a dialect all their own, and a sense of humor that is acute and altogether unique. The publication referred to above gives a very good illustration of mountaineer wit: “The observing visitor of the mountains frequently finds himself fully matched by the wit and grave astuteness of the native, who takes his turn in ‘observing’ the ‘furriner.’ A too eager traveler seemed to betray something akin to pity as he asked: ‘My man, do you tell me that you have spent your whole life in this far-away, lonely valley?’ The mountaineer looked down at the questioner, took in his whole stature and outfit, and allowed himself time to adjust his suspender and to spit upon the ground before he answered, ‘Not yit, stranger.’”

The nation ought to look after this remarkable people. It would take but little help to make them worthy citizens of this republic, and worthy also of the magnificent region in which they live. It would be a profitable investment for the

nation to maintain this and other similar institutions, to minister to the needs of this capable but undeveloped race. We venture to suggest this region to some of our many foreign missionary societies. Charity ought to do its own chores at home, before it goes out to help others. The people of Asia may need help, but certainly no more than these promising men and women, who are of our own race and kindred. It is well to remind ourselves also that these “Appalachian Americans” number as many as the population of the American colonies when independence was declared in 1776. To educate them means to give to the South a body of recruits that will increase greatly its power and influence in the nation. Can we not lay aside our prejudices about State rights and such like notions, and use a lot of goodness, mixed with good sense, in disposing of duties like the one involved in this subject.

The officers of the A. U. A. are entitled to receive the congratulations of those who are interested in the spread of the Unitarian gospel for the success which has attended their efforts to raise the \$150,000 fund this year. This result has evidently been reached largely through the energy and industry of Rev. William Channing Brown, to whom was assigned the task of conducting the campaign which has terminated so successfully. The exact amount collected is not known at this writing, but the sum already raised gives promise that the churches will respond to the call made upon them, and raise the whole amount. The success of this enterprise makes it possible to accomplish something worth while now, and what is more important, to stimulate greater work in the future. The gospel spreads from *centers*, and the circumferences grow larger as the power is increased. Every church is a center, and its circumference sometimes extends

far beyond the limits of the community in which it is located; this is especially true of churches located near the larger institutions of learning. There is no better work possible than that of planting Unitarian churches. There are other good churches, but none better for the liberation of mind from outgrown conceptions of religion and theology. The burden of society to-day is that of ideas, big, heavy—but *dead*. The Unitarian Church teaches freedom of thought, faithfulness to the truth, whether it be new or old: it manifests a faith, full and complete, in the ability of the Eternal Goodness to take care of those who seek to do whatever is right at the time. This is *practical* work. The multi-millionaires can do more for the world by building liberal churches, and endowing liberal men to preach a liberal gospel, than by buying libraries of fiction, endowing superfluous colleges, or imposing an unwelcome gospel upon the unoffending Asiatics.

Society needs morals more than it needs money, religion more than intellectual training. But money is essential, as society is constituted, to the propagation of any truth that requires for its service the time and efforts of men and women. It takes money to live even the most simple life.

Next year let us try for \$200,000. It will come if we make a wise use of the \$150,000.

The Unitarian club has grown to be a useful as well as an interesting organization. Wherever it has been faithfully and intelligently managed it has been successful. There are nine of these clubs within the limits of the Pacific Coast Conference, and it is quite likely that before many years each church will have its Unitarian club. Thus far these have been men's clubs, and while it is possible that they should be composed of

both sexes, meeting for the men should remain as a permanent feature.

There are many subjects to be discussed which interest men much more than women, and it is well also to have these meetings so managed that those present will feel free to enter upon discussion. This is difficult to manage in formal meetings. Perhaps it ought not to be so, but it is a fact that cannot be ignored that the informality with which men meet by themselves is in itself one of the chief secrets of the success which has attended these clubs.

The subjects discussed in these clubs are not limited to any particular class. The prevailing custom is to consider local interests, questions relating to the welfare of the community, city, or town government, measures for public improvement in any direction,—streets, water, police, regulations, and restrictions, or the greater questions that affect the State, the Nation, or the Church. These clubs have grown naturally,—that is, they are the natural outcome of the Unitarian idea. Unitarianism is in reality a condition of mind and spirit, an expression of the will. It does not place much, if any, emphasis upon opinions. It regards opinions as private property, with the sign displayed, "*No trespassing allowed.*" The Unitarian idea is expressed in a declaration of purpose, that purpose being to adjust life to the highest law that is revealed. It is natural therefore that every one guided by this purpose should search continually for knowledge concerning this higher law. Loving the neighbor as one's self secures for society peace and a fair chance for success. The welfare of society is the paramount necessity, and to this every effort ought to be directed. These groups of men we have named Unitarian clubs are engaged in this search. They are congenial in their tastes, and in most respects like-minded, wishing to do their

best to make the world better. Let us give them every chance to do their work.

We call attention to the admirable answer made by President Southworth of the Meadville Theological School to an inquiry from the secretary of the Outlook Conference, and printed elsewhere in this number. We need more of this kind of plain speaking. We owe the world no apology for being right. There are those who assume that somehow it is a mark of bigotry or egotism to say that those who agree with us in their opinions are inconsistent when they deny us equality with themselves because we openly profess those opinions. Mr. Southworth's second paragraph states the case with clearness and fidelity to the truth. The number of those in the ministry of churches professing a theology they cannot believe is rapidly increasing. It is also true that the number of those who find it impossible to continue their orthodox relations, having outgrown the old theologies, is also increasing. More than half the pulpits of the Unitarian churches in the Pacific Coast Conference are occupied by men who came into our fellowship to obtain the freedom so truthfully described by President Southworth in his second paragraph. S.

Those that had the privilege of listening to Professor Peabody's lectures on the Social Questions the past month at Berkeley must have had impressed upon them with fresh force the opportunity and the duty resting upon Christians to convert their religion into a social force. In his last lecture especially he urged with masterly skill and power the relation that the organized forces of religion ought to have to all the problems of social life in its broader sense. In this respect the lecturer was but emphasizing again the teaching of Jesus. The Prophet of Nazareth lived among people who took

belief in God for granted, and who felt that they well understood their relations to him; and the great body of his teaching, from the Sermon on the Mount on, lays stress on the right relations of man to man. The fact that men were children of one Father was taken as the chief incentive to them to live together as brothers.

And yet it is just here that Christianity has least succeeded in realizing the teachings of its founder. Is it not too true that religion is too exclusively regarded as man's relation to God; that religious services, public sermons, and private prayers, are too often content to stop short with bringing about a condition of harmony between man and his Maker, and that religious people are satisfied if they feel that their sins are forgiven, and find their sorrows soothed, and enjoy a comfortable condition of spiritual peace? If this is so, however, is religion much more than a means of spiritual selfishness? Is it not the religion of the priest and the Levite, rather than that of the good Samaritan?

Now this personal aspect of religion is not to be despised; and one may say that it must first be realized before the social aspect can have the most solid support; yet a religion which ends here is at least half abortive. Any personal satisfactions that we may derive from religion ought simply to make us more effective in doing good to other men, and the real test of the effectiveness of any church is not what it does for its members or attendants, but what it inspires them to do for others. Good impulses are stirred up on Sunday; but what is done through the week to make them effective in human society?

If they do not become so, it is often simply for lack of the proper means to apply them to concrete problems. It is not enough for people to go home from

church feeling good or wishing well. This is but steam which will turn into mist or fog and be all wasted, unless it can be compressed and applied to machinery. Most churches have some such machinery, interesting a certain number of their members or called into action at special times. The Alliances—God bless them!—seldom see a long time pass without having some work of sisterly love on hand or some ease of need to care for; the men's clubs discuss the social questions with eagerness, and sometimes pass resolutions; the young people's societies are never so active and enthusiastic as when they have a definite task of service to give themselves to. But what we plead for is something more inclusive in its scope and more regular and definite in its purposes than any of these. We submit that just as no church is considered properly organized for its work which does not have Sunday-school, Alliance, Men's Club, and Young People's Society, so no church fulfills its duty and privilege unless it has what we shall venture to name a Social Service Club. Such a club should include both men and women, young people and old. Its aim should be to discover where its members may render the service most needed in the social life of the community and how to convert religious inspirations roused on Sunday into practical deeds to be done on Wednesday: The Social Service Club should meet at least once a month. It should take up the most vital questions and find out if possible how to help meet them. This month, say, the better organization of the city's charities; next month the need of free kindergartens; again the improvement of jails and prisons, or the Juvenile Court, or cleaner municipal politics, or the beautification of the streets and of private places. In short, the time teems with questions that good people would eagerly hear discussed and would heart-

ily work for, if there were only a recognized and well-managed clearing-house for them. In such matters as these the whole forces of a church should act together; they are not the interest of men or of women or of young people as such.

Such an institution as we propose should be the brains and hands of a church, as the Sunday service is its heart; it would enlist the interest and effort of persons who are not appealed to by the usual means that churches employ. It could mass together and make united and effective those personal forces that now act singly. It could be the breeding-place for every sort of plan designed to further the higher life of the community; and any church, even a small one, that made proper use of such an organization would presently find itself recognized as the leader in everything pertaining to the public good. Prayer-meetings have gone into a decline in many of the churches, and naturally, because they no longer express the spirit of the age, or are related to the social aspects of Christianity. Let the Social Service Club take its place, and religion will come to its own again as a practical and effective force in the daily affairs of men. W.



Rev. James Grant Boughter, of the United Evangelical Ministry, having satisfied the Committee on Fellowship for the Pacific States, is hereby commended to our ministers and churches. In accordance with the vote of the National Conference, at the expiration of six months from the date of his acceptance by the Pacific States Committee (April 1, 1907) he will be received into full fellowship, unless meanwhile the Executive Committee shall take adverse action.

GEORGE W. STONE,

THOMAS L. ELIOT, D. D.,

BENJAMIN A. GOODRIDGE,

Committee.

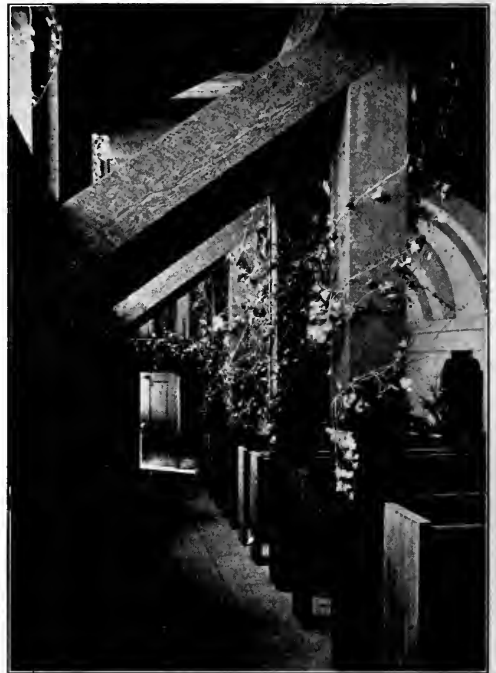
Field Secretary's Notes.

Active preparations for the Coast Conference meetings in Santa Barbara on May 21st, 22d, and 23d are going forward and will soon be completed. Santa Barbara is an ideal place for such a gathering. The beautiful church-buildings, including the new parish house, are perfectly suited for the uses of such meetings. The balmy, peaceful air of this city between the mountains and the sea ministers to the life of the spirit as well as to the comforts of the body. Those who have partaken of the charming hospitality of the Santa Barbara saints know of another, and not by any means a lesser, attraction which this Conference presents to the visitor. All these considerations lead us to prophesy for this meeting a good attendance and lots of help to those who go.

Last month, in these notes, I made a suggestion which I wish to renew,—namely, that the churches raise enough money to send delegates, three for each church,—that is, the minister and two delegates. The distances are long in this great department of the Pacific States, and many times it is hardly fair to ask those to go who really ought to go as delegates, because they cannot well afford the expense of such a trip. It should be considered an honor to be chosen for this privilege.

The new church at Woodland seems to be growing and prospering. Rev. Edward G. Spencer, of Melrose, Mass., is supplying the pulpit for the month of May. Mr. Spencer is a new-comer among us, and we hope he will find the work attractive enough to induce him to remain. Rev. James G. Boughter, who has recently taken charge of the church in Eureka, has been regularly admitted to our fellowship. Mr. Vernon M. Cady, the first graduate of the new school for ministers at Berkeley, preached his first regular sermon before the church in Woodland last month. He also preached at Santa Cruz, on the 21st of April. His service was acceptable to those who were present, and I am sure we shall all wish for our first graduate from the Pacific Unitarian School for the Ministry a happy and successful career in the profession he has chosen.

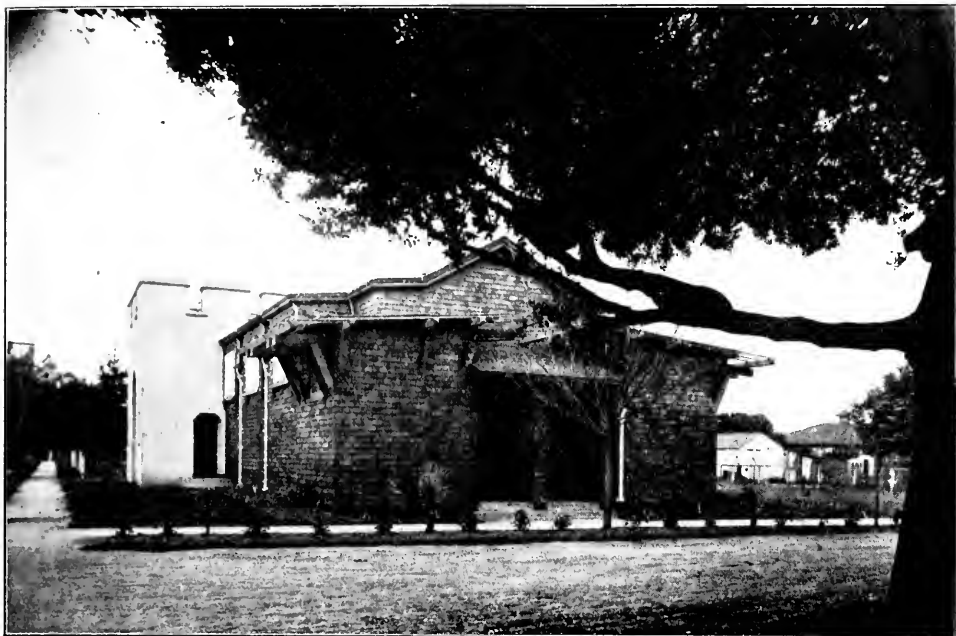
The prospects of this new School for the Ministry grow brighter as the work progresses. Plans for new buildings, and for an enlargement of the field of work, are under consideration. The opportunity for a valuable service to the denomination and the University is one that cannot fail to interest not only Unitarians, but all who believe that the religion of the future will lead to a higher development of morals and a higher standard of conduct. The prospects for the future of the Unitarian cause in Berkeley are very bright, and success in whatever is undertaken there



THE UNITARIAN CHURCH, PALO ALTO.
(Side aisle.)

means help to all our interests on the Coast.

A word about the lecture to be given by the Field Secretary at the Conference may not be amiss. This lecture was prepared for use in the churches throughout the department. It was prepared last year, but its delivery was prevented by the late jolt and blaze. It will be illustrated with the stereopticon; the title, "Unitarian History, Churches, and Men." The slides, about one hundred in number, were procured in the East for



THE UNITARIAN CHURCH, PALO ALTO, CALIFORNIA.

this purpose. I shall be glad to give the lecture for the benefit of the churches or any organizations connected with them. No charge will be made for the lecture, but the lantern and screen will be fur-

nished at the expense of those for whose benefit the lecture is given. It is well for all who are interested in Unitarian views to know that while our organization is not very old, we have in the



INTERIOR UNITARIAN CHURCH, PALO ALTO.

(For description see April number "Pacific Unitarian.")

denomination the oldest churches in the republic. The traditions of these churches are our traditions, and while these old churches have outgrown the ancient theologies, they still stand for religion as Jesus taught it; also for the same righteousness and justice that Israel's great prophets proclaimed to be the foundations of society. We belong to the older church that has appeared in every age. As the hymn expresses it:—

“Her priests are all God's faithful sons,
To serve the world raised up;
The pure in heart her baptized ones;
Love her communion cup.”

The church in Oakland has had the pleasure of listening, on three Sunday mornings during the month just closed, to distinguished laymen speaking from its pulpit. Colonel John P. Irish, Mr. Harris Weinstock, and President Benjamin Ide Wheeler of the University of California. There are many laymen who have a message to the people, and it will be a blessed day when such men, or women, can be persuaded to speak to the people when the spirit truly moves them to utterance. Let the practice grow into custom: it will do good in many ways.

Mr. Charles J. Anderson, who has so well filled our pulpit in Santa Cruz for some time past, has declined to renew his engagement with the church, and has entered upon a business career. Mr. Anderson is highly esteemed by those who know him, and wherever he goes he will carry with him the good wishes of those who call All Souls' Church in Santa Cruz their home.

The churches in Oregon and Washington continue to be prosperous. The old church in Portland made a number of additions to its membership on Easter, and the church in Seattle, under the able leadership of Mr. Simonds, is steadily prospering. During the past year or two Rev. O. J. Nelson has been the minister of two churches, one in Everett and one in Bellingham, Wash. These churches have grown to the point of self-support, under Mr. Nelson's energetic leadership, and now Mr. Nelson will go to Everett, and a new minister will be settled at Bellingham. Mr. Bandy, the new minister at Salem, is preaching at Silverton on Sunday afternoons. The outlook in Oregon is unusually hopeful.

Mr. Fuller, formerly of Pomona, is keeping up the reputation of the church in Spokane.

Looking over the entire department, from San Diego to Bellingham, it is evident that the churches were never so well off as they are to-day.

GEORGE W. STONE,
Field Secretary, A. U. A.



The man seeking truth must come as a worshiper. He must deny himself his own prejudices and preferences. He must put aside all pride and worldly passion and ambition. He must not ask for the applause or even for the sympathy of the multitude. His duty is to observe the thing that is, and to allow it to make its own impress upon his mind. Then he is bound to give an absolutely simple report of what he has found. To allow any ulterior motives to influence him would be to profane the altar at which he serves. Even the utility of the truth he discovers is not to him the primary consideration. The question, “Is it true?” must not be confused with any other.—*S. M. Crothers.*

I call that mind free which through confidence in God and in the power of virtue, has cast off all fear but that of wrong-doing, which no menace or peril can enthrall, which is calm in the midst of tumults, and possesses itself though all else be lost.—*Channing.*

PACIFIC COAST CONFERENCE AT
SANTA BARBARA, CAL.

1. Opens Tuesday, May 21st, at 8 p. m.; closes Thursday evening, May 23d.
 2. All churches are cordially invited to send delegates, who will be entertained by the Santa Barbara Society.
 3. Trains arrive from the North at 4:30 and 7:20 a. m., 6:14 and 8:10 p. m.; from the South at 11:10 a. m., 12:05, 8:10, and 10:50 p. m.; local from Los Angeles at 11:40 a. m. and 7:10 p. m.
 4. All electric cars from station go directly to the church.
 5. Reception Committee meets all delegates at Unity Hall, rear of church, and assigns places of entertainment.
 6. An urgent request. As soon as possible send names of delegates who are coming (prefixing Mrs. or Miss to names of ladies) to Rev. Benjamin A. Goodridge, Santa Barbara.
- Fraternally yours,
CHRISTOPHER RUESS, *Secretary.*

Christianity a Religion of Personality.

By President Benjamin Ide Wheeler.

Delivered at First Unitarian Church, Oakland,
April 28, 1907.

"The Word was made flesh and dwelt among us."

Christianity is a religion of personality. As such it stands distinguished among the religions of the world. Its unit is that wholeness of individual life we call personality.

It was revealed in the form of a person. It exists in the world as embodied in personalities. It is propagated by gaining the adherence of whole personalities. Adherence is gained through the influence of whole personalities. It deals with no fractions of the unit. "He that is not for me is against me." It looks toward the regeneration of the world by the establishment of a spiritual nationality called the Kingdom of God, in which the life of God the Father is the supreme law, the life of God the Son is the valid code, the life of sympathy with the will of God is the test of allegiance, in which the citizens are called the sons of God.

So simple is this central fundamental characteristic of Christianity that wise men have often missed it and made their wisdom appear as foolishness; until those whose souls weary of waiting for the masters of logic and learning to clear the way, and for the last problem of the higher criticism to be settled, find their comfort in the picture of the little child who was set in their midst; "for of *such* is the kingdom of heaven." There be many theories of the being and whereabouts of God, but it suffices for us plain folk to hear that "the Word was made flesh, and dwelt among us." The deep mystery of conversion is made plain in the concrete, "They follow him," and though free-will and determinism still linger at the bar of debate, no soul that has known the meaning of paternal or filial love need wait for the debate to close; "for this my *son* was dead and is alive again: he was lost and is found." The truth has been given us in the life-form, and metaphysics is not essential to salvation.

Christianity is a religion of personality. Its early documents show how God was practically revealed to the first

Christians in the personal life of one whose will blended with God's will, and who could say, "My father worketh hitherto, and I work." So the vague, elusive thought of God whom no man hath seen at any time came to its expression, came to its *logos*, and it is the only-begotten Son, he hath declared him,—he, in his personality, is the expression of the thought. That is the way children in their simplicity learn, that is the way we all learn if we learn surely. We know courage when we know a brave man; we recognize altruism, when we know an unselfish man; we know love by the memory of a mother.

Christianity is a religion of personality, and it exists in the world as embodied in persons—not in the terms of a creed which the analytic reason of man has abstracted from the facts; not in a system of metaphysics which generalizes upon experience; not in an organization, which is after all external mechanism; and not in a book, precious though it may be, for even *that*, in its truest purpose, serves but to set forth the life and experience of persons. The Bible is not a classified and indexed guide-book, so much as a collection of notes from the experience of travelers. It pushes to our attention the life-form of the facts, the facts as embodied in the lives of actual persons. Nothing can illustrate more clearly the essential character of Christianity; else why were we not given as our fundamental Scripture a well-ordered system of rules and doctrines or a text-book of systematic theology? The carpenter's son seemed to teach the multitudes not as the scribes, who found their authority only in texts they could cite, but one whose life was itself a standard and an authority. Christianity was always learned and is learned to-day from the pages of "*living* epistles."

It is a religion of personality, and is propagated in the world by the influence direct of personality upon personality. The light came into the world in the form of a life, and those who opened their eyes received the light, those who opened their hearts received, by the uniting power of sympathy, the life of the person, and "to them gave he the right to become children of God." Judgment has been committed into the hands of

the Man. Those whose lives open in sympathy with his life have now already eternal life, and come not into the judgment, but are passed already out of death into life. We are tested as metals rubbed on the test stone, not against a code, but against a person and a life.

But we of to-day are not bidden to search out the Christ of Palestine nineteen centuries ago. We are not referred to the toilsome processes of history, archæology, and philology in our endeavor to find him. Philology is surely not a prerequisite to salvation. The Christ that was the Jesus of Nazareth is now all abroad in the world. He lives to-day in the kindness, the self-sacrifice, the love, the righteousness of mothers and fathers, and brothers and sisters, and friends and strangers. He steadies the hand that raises the cup of cold water to the parched lip, he steers the ship that carries food to starving lands, he guides the pen that writes freedom for the oppressed. He lives in the lives of men. "Ye are the salt of the earth"; "Ye are the light of the world"; He that heareth you heareth me. (Luke x: 16.) And the knowledge of God is spreading now after the same manner as the church began; "Andrew findeth first his own brother Simon," "and he findeth Philip," "Philip findeth Nathaniel." "The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till it was all leavened."

Christianity is a religion of personality, in that its standard of living is a personal measure. Its allegiance is personal. "Follow me" is its first command. His is to be the personal guidance of a shepherd: "My sheep hear my voice, and I know them, and they follow me." (John x: 27.) The light which is the life is to come direct from personal attachment. "I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life." (John viii: 12.) Salvation and help are not found in the words and phrases of the Book, but in the personality which they represent: "Ye," he says, addressing the book religionists of his day, "ye search the scriptures, because ye think that in them ye have eternal life;"—well, "these are they which bear witness of me; and ye will

not come unto me that ye might have life." Syntax and etymology and exegesis are good, but good only as they lead to the personal soul-life behind the language which uses the language as a vehicle of expression. Verily "the letter killeth, but the spirit maketh alive."

The only salvation of personality is by personality,—one whole unit influenced by another whole unit, one of a given kind made over into likeness to another of the same kind. For as Moses lifted up the *serpent* in the wilderness to call men away from the *serpents* that beset them and give them healing, even so must the *Man* be lifted up before the eyes and attention of *men* to call them out of themselves and into eternal life. (John iii: 14, 15.)

Christianity is a religion of personality and deals with actual personalities and their exercise in this present world. "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil one." It seeks to restore them to their full efficiency, helps them to accomplish their full possibility by normal living in accord with the nature of things—i. e. in harmony with the life of God, who is in the world and who made it. The eternal life which comes to those who put themselves in accord with God is simply the normal life. "He that heareth my word *hath* eternal life,"—in the present tense:—"he hath (already) passed out of death into life." The kingdom of heaven is to be founded here, and is neither quaint and bizarre, nor extraordinary in any way. It is plain, frank, normal, manly living together with men. It is not something shot into the world from outside space, like the apparition of the Martians. "The Kingdom of God cometh not with observation; neither shall they say Lo here; or there! For lo, the Kingdom of God is among you." (Luke xxii: 21.)

The founder of Christianity himself lived a normal life, much after the forms and methods of ordinary men of his day. He recognized the standing order in church and in state, read in the synagogue and paid his taxes. He attended the dinner parties of worldly folk, entered into the enjoyment and griefs of ordinary life, moved about among men

of the world; ate, slept, and drank; loved, toiled, and wept like other people of his time, and indeed was criticised for it by those who expected the Kingdom to be brought in by some one who was odd, strange, abnormal, ascetic,—at any rate, in some way outside or above the forms of ordinary life. It is to this criticism he alludes in the parable of the children playing in the market-place. "Whereunto, then, shall I liken this generation?" It is like the case of children sitting in the public squares, who call out to their fellows and say: Nothing seems to suit you; we started to play wedding and played the flutes, but you would not dance: then we started to play funeral and wailed, but you would not beat your breasts. Just so in the case of John and myself. John came, an ascetic, fasting and abstaining, and they say, "He hath a devil, he is a crank." Now the Man has come eating and drinking, neither fasting nor abstaining, and you say, "Behold the gluttonous man and a wine-bibber, an associate of politicians and worldlings."

The lesson is too obvious. We shall not become Christ's men or true missionaries of his until we learn what Peter learned from the house-top vision,—to call nothing common nor unclean that God has made, and to enter with full zest and courage and cheer into the whole of the life of the world, enjoying, using, and blessing it all,—in it though not of it.

When Christianity lays its foundation in the recognition that the word was made flesh and dwelt among us, it recognizes a principle of general validity and unique importance in the experience of human life at large. The line of continuity in the history of civilization is made by the torch passed from the hand of man to the hand of man, and while surface history may be written in terms of battles and accidents, the real history, that of the inner life, is written in terms of men and of will. The forward leaps of history are associated with the appearance and influence of individuals. The teacher followed by disciples who have absorbed him and not merely his doctrines, who have eaten his flesh and drunk his blood, is the milestone by which to measure the progress of human thought and enlightenment.

Most of us who are far enough removed from our school and college days to estimate fairly what really shaped us look back over the tangle of subjects, courses, classes, text-books, only to be appalled at what we have forgotten, and discouraged from any assurance on the much-thrashed question of educational values. Which was it, mathematics, or classics, science or history, sociology or philosophy, that made me think and will, gave me judgment and insight and force? Some will choose one, others with equal confidence another, but most of us I think will throw the question of subject entirely into the background, and change the *which* to a *who*? The subject surely made some difference, but that was small matter as compared with who taught it. That which one gets at college which really shapes and really stays is mostly personality. So far as a college course is educational, and not exclusively aimed at professional specialization, the choice of elective studies can be more wisely made on the basis of men who teach than of the subjects taught. Choose the men who find you,—who inspire you to think and to work, who give the taste for more, who stimulate you to make more of yourselves, and do more for the world. You will not go far astray.

Nowhere can be tested better than in college the far-reaching validity of the saying: "The Word was made flesh and dwelt among us." There are hundreds of us Brown boys who have carried out into life an ineffaceable impression concerning the character of our loved Latin teacher, John Lincoln, and even now, though years have flown, and the track of Hannibal over the Alps has dimmed in the drift, and the meters of Horace have fluttered to the four winds, and the different subjunctives are telescoped into an almost shapeless wreck, his manliness and his gentlemanliness and his fine sense for beauty and for right stand out clearer than ever in the imprint of his character that memory bears; and many a time as we halt at the parting of the ways in a choice involving taste, honor, or duty, help comes to us with the thought, "What would John Lincoln think I ought to do?"

As one grows older, I find, one comes

to admire men less for mere intellectual gifts, logical sharpness, smartness, or acuteness, and comes to value character more and to see that after all that is what really tells. I mean we come to estimate men more according to the whole of themselves, their entire personalities, and less by intellectual or other traits, or acquired knowledge of things that are found to afford only superficial, temporary, and partial tests. Tongues cease, knowledge is done away with, but that which stands for the whole of character, of personality,—that is real, that abides, that you can build upon. And that is why love is “the greatest thing in the world.”

It is the fundamental teaching of Christianity and the indubitable teaching of experience that the only way of making men and the world better is on the basis of the word made flesh and dwelling among us. If you are to influence men, you must dwell among them. Character must be put at work. Exercise affords its only sound way of manifesting itself. It will do no good to set it on a cold stone pedestal to be viewed from outside an iron railing. We want men, and men who will enter into the full current of the world's activities; who will shun the dinner tables neither of Levi the publican nor of the straight-laced Pharisee, who will walk the dusty ways of common life, who can enter into the spirit of the synagogue service, of the popular festival, of the wedding, who knows the fisherman, the farmer, and the doctor of theology, can sympathize with the point of view of each, and talk with the fisherman in terms of fishing, with the peasant in terms of sowing, with the scholar in terms of his texts. It is sympathy, appreciation, that men want more than bread. It is only through sympathy that men are really reached and moved. The barriers which hold men and classes of men apart are not so much differences in dress, wealth, station, and birth, as the consciousness of different points of view,—absence of sympathy.

The religious life will find its sound health only in freest exercise. Exercise is its hygiene. To shut it up from the real life of the world is to cultivate the self-deception of the ostrich which buries its head in the sand. You hear men say,

“Politics is dirty business, you had better keep out of it.” No Christian man who is a United States citizen has ever a moral right to announce himself as “out of politics.” Every time a Christian citizen absents himself from the caucus or the polls he wrongs the Christ ideal. Our religion is something that will find its fullest development as it finds its most active exercise in the intensest activities of human life. The places to learn it and live it fullest and best are such as the mart, the athletic field, the editorial room, the legislative chamber.

We are not called to asceticism or exclusiveness or quietism, but the very meaning and purpose of the incarnation is that we should have life and have it in abundance, have and possess the world, by living in harmony with the inner spirit of the universe, and in accord with the nature of things, become leaders and masters of life by conforming to that law of service which makes him master of all who serves all most and best. The life of isolation is the life of selfishness and leads to death. The life that is separated from the life of God, and is out of touch with the nature of things and refuses to serve the purpose of the whole, and lives for itself alone, this surely is the life that is not worth living.

A straggling soldier on the battlefield, fugitive from the ranks, seeking safety in selfishness, weary, lonely, hopeless, forlorn, you hear over the uplands the call of the bugle like a voice crying in the wilderness. Along the highway the hoof-beat of a hurrying steed. A sight of the great leader returning to the command. The tones of his summoning voice. A glimpse of the flag through the rifts of the smoke. And again you are in the ranks. Again you feel the touch of shoulders. The weary foot springs to the throb of martial music. You are moving on with the great army, on into victory.

Through service you have found your life again, through following the leader your life has found its purpose and regained its birthright, “for all things are yours, whether the world, or life or death or things present or things to come, all are yours, and ye are Christ's, and Christ is God's.”

Events.**The School for the Ministry.**

The Pacific Unitarian School for the Ministry has practically completed its third year. This year, the first since permanent location at Berkeley, has seen eighteen students in regular attendance upon the classes, of whom six are candidates for graduation and twelve are from the other institutions at Berkeley. Besides these there have been five regular visitors to some of the classes, though not attending any of the schools.

Public religious services have been held six times during the year, at which two of the advanced students have conducted the service and preached; and many persons have expressed their interest in the school by attending the services. Two of the students are now ready for occasional supply of pulpits while continuing their studies. The prospect is excellent for several new students to enter at the beginning of the next term.

The library of the school has grown rapidly, and at the beginning of next year will number over seven thousand volumes. Its supply of the literature of the Unitarian movement in America and in Europe is especially large. The school has received a notable gift recently in a large part of the fine library of the late Dr. Horatio Stebbins, which has been presented by his surviving family. It is especially fitting that Dr. Stebbins's library should stay in the field in which he did so much of his life work, and it is fortunate that it can be in a place where it will be so much valued and so useful. The school has also received the offer of the library of the late Rev. Henry W. Bellows, of New York, who came out just after Starr King's death and occupied the pulpit of the First Church in San Francisco until Dr. Stebbins's arrival.

With the opening of the new term the school will occupy its own building, with better accommodations than before for classes and library, and with dormitory and commons for the students. Active steps are being taken, however, toward permanent buildings on the school's new lot opposite the university campus, and plans for the proposed building will soon

be published. Dean Wilbur will attend the anniversary meetings of the American Unitarian Association in Boston in May and present the cause of the school there.

The new register of the school is in preparation, and when issued will be sent to any one desiring it. It will contain a full report of the school's work for the year and of its courses and plans for the future.



National Educational Association Convention at Los Angeles.

Los Angeles expects over 30,000 visitors to the National Educational Association Convention, which is to be held in that city July 8th to 13th of this year. Elaborate preparations are being made for the entertainment of the excursionists, not only by Los Angeles but by nearly every community in the State. The trains will be met at the State line by members of the Reception Committee, who will greet the visitors with California fruits and flowers. From the arrival of the first contingent of excursionists, California will keep open house. The railroads have made exceedingly low rates. From Chicago and intermediate points the rate will be one fare plus two dollars for the round trip. In the State the rate for California side-trips will be one and one-third fares for the round trip from Los Angeles and San Francisco to interior points of the State. Stop-overs will be granted at any point en route. These tickets will be sold to the excursionists and any friends accompanying them. California has become the all-the-year-round playground of America. The beach and summer resorts, with their unexcelled hotels, will offer an inducement to the excursionists to make this trip their summer outing, as the tickets are good for final return until September 15th. Los Angeles is the center of an electric railway system of nearly 700 miles of interurban and 175 miles in the city, which gives cheap and easy transportation to the resorts in Southern California. At the Convention, the principal addresses will be made by some of the most distinguished scholars of Europe and America. The

University of California at Berkeley will hold a Summer School, at which it is expected a large number of the visitors will be in attendance on account of the opportunity to combine the pleasure of a California outing, attendance at the National Educational Association Convention and Summer School Work.



Headquarters Committee.

The regular quarterly meeting of the Unitarian Headquarters Committee was held in its room at the First Church, San Francisco, April 18th, at 2:30 P.M.

After the usual routine of business, a report was read from Mrs. George W. Stone, Vice-President of the National Alliance for the Pacific Coast, concerning the fund collected by her for the rehabilitation of Headquarters. It now amounts to \$423, and an itemized list of the contributions can be found in the PACIFIC UNITARIAN of the following dates: June, 1906, and January, March, and April, 1907.

The following resolution was unanimously adopted and ordered published in the May number of the PACIFIC UNITARIAN:—

Resolved, That the Headquarters Committee expresses its thanks and appreciation for the generous help given by various branches of the Women's Alliance, and by individuals, for the rehabilitation of the Unitarian Headquarters in San Francisco.

At 4 P.M. the meeting adjourned to the church auditorium, where Mr. Leavitt conducted a vesper service of thanksgiving.

MARY B. PRESSON, *Secretary*.



New Tracts.

We would call attention to all Unitarians or others who may be interested that the Unitarian Headquarters, at Geary and Franklin streets, has received a number of sermons by Rev. Samuel M. Crothers, minister of the First Church in Cambridge, Mass., which will be for free distribution. By the courtesy of the Woman's Alliance of Cambridge these and subsequent sermons will be at our disposal.

Selected.

Sanity on the Sunday Question.

Jesus was a humanitarian rather than an ecclesiastic. It was as a humanitarian rather than as a churchman that he insisted on interpreting the Scriptures. He judged all things by their effect on a man's growth, not by their coincidence with creeds or ceremonies. The written law was to be subordinate to the unwritten, to the higher law of life that aimed to make men, not religionists. That was why the petty rules of the Mosaic economy could not bind him. He needed more room to breathe in. The pitiful casuistry that bound up the Sabbath hard and fast, till its observance was mummified, utterly sapless and dead, was a thing with which he had no patience.

For him the Sabbath was not a day designed for the selfish pleasure of God, but for the uplift and spiritual inspiration of men. It was a day set apart on purely humanitarian grounds for the cultivation of all that makes for the world's betterment, for deeds of love and kindness, for relaxation from the hard grind of toil, for simple enjoyment, innocent pleasures, for mirth and laughter, for everything that could ease life's intolerable burden and make men purer and cleaner and better equipped for the morrow. The Sabbath was not God's day, it was man's day. All days are God's days, whether Sabbath or Monday or Tuesday or what not. But the Sabbath was pre-eminently made for man, to be his day for rest and relaxation.

The Sunday question has furnished a source of endless discussion and vexed debate. I pass by the petty argument as to whether Sunday or Saturday be observed. It is of small moment what day it is, so long as one day is set apart. But in the attempts to legislate on this subject, a twofold mistake has been made by those who seek the passage of Sunday laws: they have attempted to return, on the one hand, to the strictures of the old puritanic Sunday, which should never be done, and, on the other hand, they have based their demand for Sunday legislation on too narrow premises. Sun-

day legislation will be paralyzed by grounding it on ecclesiastical or dogmatic foundations.

There may be a reason for demanding Sunday laws in that otherwise certain things done on that day might offend the sensibilities of good people, but that is not the best reason or the most potent one. It is not a specially vital thing that certain good people should not be offended. It is life that counts, and the sole great reason why laws should be passed safe-guarding the great rest-day of man, is that labor done that day offends the mighty laws of human life; that work every day of the week is a crime against the law of moral and physical development. The observance of Sunday does not rest ultimately on the letter of the Scripture, nor on an article of a creed, nor on the religious sensibilities of the church, nor on an arbitrary dictum of God. It rests on the broader base that a rest-day is necessary to the best development of a man.

From this standpoint Sunday legislation, rationally framed and executed, is no more an infringement of a man's natural rights than legislation against murder or stealing. It grows out of the same ethical root and justifies itself on the same ethical ground. It says that no man shall be robbed of his right to that period of his time which life demands for rest and relaxation. It is not a spasm of religious sentimentality. It is a triumph of humanity.

But before Sunday legislation can be wisely enacted, there must be laws on the statute-books for Monday and Tuesday, and the remainder of the week. If the way many people pass their Sunday shocks our over-sensitive church members, it is because these same hypersensitive church members make it impossible for these people to do otherwise. We must not work our men six days in the week from morning until night and then expect them to pass the seventh in church or in Sunday-school. Joy and gladness and amusement are as necessary to the development of men as are beefsteak and potatoes. If men cannot get the relaxation and the rebound of life in the week they are sure to get it Sunday. They must have it. They have a right to it. There is no use in being horrified over

a situation of our own making. When we get a little more anxious to make men than we are to make money, perhaps these things will adjust themselves.

As to how Sunday should be observed, I have nothing to say. Each man is his own best judge of that. It is your day. It belongs peculiarly to you. Make the most of it in ways that shall find you when it closes a stronger, cleaner and better man. It is not a day for silliness or triviality. No day in the week is long enough for a man to be a fool in. It should not be a pray-day wholly or a play-day wholly. It is a day to get loose from business and from toil, a day when a man gets the cobwebs out of his brain and tries to see life as it is, to look it full in the face, to get a line on the real value of things. It is a day for the cementing of friendships, for fellowship, and love, and joy. It is a day when the heart gets back its elasticity, and the soul shakes itself free from the dust and pettiness of buying and selling, of digging and drudgery, and stands erect to claim its kinship with the divine. It is a day for anything and everything that recalls a man to his better self, and fits him to go forth on the new day that follows, strong, true, clean, ready to play a man's part in a world of men.—*Burt Estes Howard, in Los Angeles Express.*



Come Home and Rest.

At sunset, when the rosy light was dying
Far down the pathway of the west,
I saw a lonely dove in silence flying
To be at rest.

“Pilgrim of the air,” I cried, “could I but
borrow
Thy wandering wings, thy freedom blest,
I'd fly away from every careful sorrow,
To find my rest.”

But when the dusk a filmy veil was weaving
Back came the dove to seek her nest;
Deep in the forest, where her mate was grieving,
There was true rest.

Peace, heart of mine! no longer sigh to wander;
Lose not thy life in fruitless quest;
There are no happy islands over yonder—
Come home, and rest.

—Henry Van Dyke.



Binks—Why are you playing your organ in this lonely spot? *The Grinder*—I'm studying a new piece.—*Pick-Me-Up.*

Unitarian and Liberal Orthodoxy.

[The secretary of the Outlook Conference lately asked several Unitarian ministers to reply to the question, "How does liberal orthodoxy differ from Unitarianism?" Of several excellent replies, we present those of Rev. Franklin C. Southworth, of the Meadville Theological School.]

Dear Mr. Osborne: In trying to answer your question I am attempting an unusual task, inasmuch as I am more inclined to think of the resemblance between liberalism in orthodox churches and Unitarianism than the difference; nevertheless I will make the effort since you ask it.

In the essence of Unitarianism as distinguished from liberal orthodoxy I seem to find:—

(1) A greater positiveness. For Unitarianism the negative work has been done for a considerable period of years. The higher criticism, both in the New Testament and the Old, is freely admitted. The leadership of Jesus is accepted because of his priority in the spiritual realm, not on the basis of a supernatural nature. The sermons of Unitarian ministers deal, therefore, in the main with the realization of the kingdom of God.

(2) A greater frankness in theology. It is for the Unitarian not one thing in his sermon and another thing in his prayer and another thing in his confession of faith and still another thing in private conversation with a friend. He is not apt to befog his mind with over-subtle distinction between truth which he is permitted to hold for personal delectation and truth which he may proclaim to his people. He is more concerned that his written confession of faith should square with his belief than that his public utterances should square with the creed which he has sworn to defend. To remain the minister of a church whose creed his reason repudiates seems to him something akin to the sin against the Holy Spirit.

(3) A wider catholicity and a larger hospitality. The Unitarian hates sectarianism, even while he feels it necessary to preserve the single church organization which will admit him to the pulpit. He seeks for the reunion of Christendom, not on the basis of the acceptance of his theology, but on the

basis of liberty enough so that he may be true to himself. This freedom which he demands he also accords. He excludes no one, though the Interchurch Federation will have none of him. He is not kept busy pointing out why the progressive views which he has adopted are *not* Unitarianism. Between destructive and constructive criticism he knows not how to distinguish.

And this brings me to the point which you may have had in mind in your inquiry,—namely, that so far as I can discover there is no doctrinal difference between Unitarianism and liberal orthodoxy, except in so far as what liberal orthodoxy is becoming Unitarianism is.

Perhaps this will seem to you bigoted and one-sided. I am well aware that it does not cover all the facts. Some Unitarians are not what I have said. They frequently make of their freedom a stumbling-block when they are fresh from orthodoxy. And I am far from desiring to cast a slur on any of my brethren in orthodox ranks who I know are just as free and broad and as catholic as myself—or more so. What I have been dealing with are facts and tendencies in the large.

FRANKLIN C. SOUTHWORTH.



Woman Suffrage in Colorado.

A dispatch from Colorado says that "recognized leaders" of both Republicans and Democrats—who prefer to remain anonymous in order not to be recognized—declare that woman suffrage is a farce and that both men and women would like to get rid of it.

Colorado adopted woman suffrage thirteen years ago as a statute, ratified by a referendum vote. After ten years' experience of it as a statute, the men and women of Colorado incorporated it in the State constitution, almost without opposition. That should settle the question as to whether they wish to be rid of it.

We are often told that whenever women want the ballot, they will get it. Whenever the women of an equal-suffrage State want to get rid of the ballot it is safe to say they will get rid of it. But there is no movement anywhere to that

effect. As proof of the failure of equal suffrage, the same anonymous authority pointed out that no women were elected to the Colorado legislature this year. No women were elected because no women were nominated for the legislature except on minority tickets. They were defeated for the same reason that the men on the minority tickets were. Miss Katherine Craig, however, was elected State Superintendent of Public Instruction along with the other Republican candidates.

In Wyoming, where women have had the full ballot for thirty-seven years, no woman has ever gone to the legislature. The men say that women could be elected but that they do not care to run. In the three other equal-suffrage States, there never have been more than three women in any legislature at any one time. About a dozen have served in all. The prophecy that if women could vote they would rush into all offices and crowd out the men has not been verified.—*Alice Stone Blackwell*.



Longfellow: 1807-1907.

[The March *Atlantic Monthly* contains a memorial poem on "Longfellow, 1807-1907," by Thomas Bailey Aldrich, beautiful in itself, and speaking to us with a touch of deeper feeling, as we receive the news of the writer's death. Mr. Aldrich's name will be always associated with the *Atlantic Monthly*, for he succeeded W. D. Howells as editor, and was the friend of Lowell and Holmes. Thus he wrote of Longfellow.]

They do not die who leave their thought
Imprinted on some deathless page.
Themselves may pass, the spell they wrought
Endures on earth from age to age.
And thou, whose voice but yesterday
Fell upon charmed listening ears,
Thou shalt not know the touch of years;
Thou holdest time and chance at bay.
Thou livest in thy living word
As when its cadence first was heard.

O gracious Poet and benign,
Belovèd presence! now as then
Thou standest by the hearths of men.
Their fireside joys and griefs are thine;
Thou speakest to them of their dead,
They listen and are comforted.
They break the bread and pour the wine
Of life with thee, as in those days
Men saw thee passing on the street
Beneath the elms—O reverend feet
That walk in far celestial ways!

The \$150,000 Fund.

The committee in charge of raising this fund has requested the President of the Association to set forth the immediate possibilities of effective service. An abstract of his reply is here presented:—

"The Home Missionary work of the Association is now carried on at an expense of about \$75,000 a year. The income from the unrestricted endowment is sufficient to pay all the administrative expenses, including the salaries of the executive staff. The gifts of the churches go at once into field work in the departments of Church Extension, Education, and New Americans.

"The Association employs four Field Secretaries, for New England, Middle, Rocky Mountain, and Pacific States respectively, who act as counselors and helpers of all the churches, strengthening the weak, encouraging the down-hearted, and bringing expert judgment and the sympathy of fellowship to all parish problems. It supports nine ministers and churches in educational centers, sixty ministers and churches at commercial, political and industrial centers across the country, seven ministers in old parishes of honorable fame and tradition in New England and New York, and six missionaries among the Scandinavians in the Northwest."

If additional resources can be supplied the Directors desire to organize churches at the following ten centers where sufficient work has already been done to justify the expectation that permanent and fruitful institutions can be upbuilt with reasonable rapidity and stability.

Birmingham, Ala.: The chief city of a State wherein there is at present no Unitarian church; a rapidly growing mining and manufacturing center.

Boulder, Colo.: The seat of the admirable State University of Colorado.

Champaign, Ill.: The seat of the University of Illinois, one of the largest of the great State universities of the Middle West and the most rapidly growing university in the country.

Cœur d'Alene, Idaho: A mining center of increasing importance and within

reach of our established church at Spokane, Wash.

Conneaut, Ohio, and Franklin, Pa.: Substantial towns within reach of the Meadville Theological School.

McKeesport, Pa.: A thriving industrial center within reach of Pittsburg.

Ogden, Utah: A growing city and railroad junction of increasing importance and within reach of our church at Salt Lake City.

Sacramento and Woodland, Cal.: The capital of the State with a flourishing suburb.

Warren, Pa.: A substantial town, within reach of our church at Jamestown, N. Y.

The directors further wish to employ a field secretary for the Southern States and field agents in Connecticut, California, for Greater Boston, and for Greater New York.

The directors desire to co-operate with the following ten societies, organized during the last few years, in the acquisition of the property and equipment necessary for efficient work. At all the places named promising societies are organized and at work.

Allegheny, Pa.: The largest city in the country which is without a liberal church.

Boise, Idaho: The capital of the State and one of the most beautiful and prosperous cities of the Rocky Mountain region.

Butte, Mont.: The largest and richest mining camp of the world.

Everett, Wash.: The terminal of the Great Northern Railroad on Puget Sound.

Great Falls, Mont.: A city which promises to be another Minneapolis, possessing inexhaustible water-power and the requirements of a great industrial capital.

Jacksonville, Fla.: The chief city of the State; an important winter resort.

Oklahoma, Okla.: The chief city of the new State, which contains no other liberal church.

Lancaster, Pa.: Where the flourishing new society has acquired a lot and needs help to build an admirably designed church.

Schenectady, N. Y.: Where a similar condition exists, a good lot bought and

the society eager to secure the equipment necessary for its advance.

Youngstown, O.: An industrial center where an active society needs only the acquisition of property to become a permanent influence in the community.

Three special needs of immediate interest should command the generous attention of Unitarians.

Ten thousand dollars will be needed for the expenses of the International Council which is to meet in Boston next year. This promises to be the most significant and important gathering that the friends of religious liberty have ever held. If the impulse given to our cause by the great meetings at London, Amsterdam, and Geneva is to be sustained and developed, American hospitality must be generous and ample provision made for the successful administration and development of the international work.

Ten thousand dollars is called for to inaugurate and establish a school for the training of young women to be parish assistants, Sunday-school superintendents and teachers, parish visitors, and managers of the social, philanthropic and educational activities of the churches.

Ten thousand dollars is needed to establish in connection with the Association a new department of civics and social ethics so that the churches of the liberal fellowship can be led to work more and more heartily together in the pressing tasks of education, charity and social justice.

The President of the Association commends these enterprises to the special committee and to the friends of the cause of Christian truth, freedom and unity.



Once on a time in Brazil,
Attacked by a violent chill,
A big alligator
Climbed on the Equator
And enjoyed a comforting grill.
—Puck.

“Now, about airships?” “Well?”
“Will they allude to them as aerial greyhounds?” “Why, certainly not. They will be ‘sky terriers,’ if anything.”—
Washington Herald.

Petering.

Some things begin small and get bigger. Others begin big and get smaller. In the first class are babies, kittens, diseases, buildings, sins, potatoes, and family squabbles, also several other things. These all begin small and get bigger. In the second class are anticipations, plum-puddings, enthusiasms, resolutions, honeymoons, boastings, and flannel underclothes. These begin big and get smaller.

There is also a class of things of which you really cannot tell what they are going to do—grow or shrivel, swell or shrink, increase or diminish. In this class come men, stocks, bonds, nations, social schemes, agitations, revolutions. They may begin small and get bigger, or begin big and get smaller. Some start with a whisper and end with a roar of artillery. Others start with a blare as of fifteen German bands and end like the song of a sickly mosquito. Some start like a snail and finish like an express train. Others start like a racehorse and end up like a tired mule.

Now the latter class is purely American. We like to start big in America. When we set out for Klondike we like to announce it in the papers in big headlines, and have a brass band to escort us to the station. When we start a club we like to begin with a \$50,000 building, with double-back-action pulley-weights and enameled bath-tubs. If we don't start it big we are sure it will not be a success.

But we have also a strong tendency to peter. In fact, Peter ought to have been a special apostle to the Americans, for I am sure he would have understood us. He proclaimed his courage and enthusiasm with the intrepidity of a Napoleon, and in a day or two was chased from the field by a servant girl. He petered. He petered so everlastingly that that particular kind of a performance has come to be known by his name wherever it occurs. And it is of quite frequent occurrence.

Most men peter more or less. When they start on a race they feel a strong temptation to spurt on the first lap. Then when the excitement really begins they have to lie down and gasp. When

a man starts in public speaking he usually wants to tell all he knows in his first speech, and quite often he succeeds. Then when the crowd hear his next effusion they all agree that he has petered. We lay plans for the biggest cathedral on earth, and after a few months' building we roof over the foundation and hold a prayer-meeting for the help of heaven to get us out of debt. We start for the moon, but when we get up about one hundred feet we sit down on a chimney-top and think. We soar up toward the sun and get no farther than up a tree. We start to turn the world upside down, and end by thinking ourselves lucky if we get our dinner cooked the way we want it. We lift up our two-hundred-pound burden like a feather, but we set it down on the first milestone. We start with three cheers and end with an apology. We do our best work before noon. In short, we peter.

Now, this is the discouraging thing about life. And our only hope in life is based upon those things that do not peter. If babies began big and kept growing smaller, it would certainly make a hopeless job for us all. If our knowledge was large to start with, and grew less and less every day we went to school, we could scarcely blame our teachers for being discouraged. If our love for our friends petered out more and more every time we saw them, our social intercourse certainly would not be a joy forever.

Peter never was a success until he stopped petering. Nor will you and I succeed until we do likewise. The man who tries to distance competitors in the first ten minutes, and leaves his exhausted body in the road for them to carry the rest of the journey, is in no sense a success. In taking up a burden it is a mistake to take up one so heavy that after the first day you have to drop it upon another's shoulder. When a man joins the church he is not a success if he is so good the first month that he has to be a little worse on each succeeding month. And when a young man falls in love he makes a mistake to fall in love so desperately that there is nothing left for him to do but to peter all the rest of his life, when in its trials

and irritations his love has need to be at its strongest.

Never peter. Grow, increase in everything you undertake. It does not matter how small you start, but it does matter how small you grow. Rather than lift a three-hundred-pound weight the first day, and then have to come down to two hundred and fifty the next, and two hundred the next, it is better to begin by lifting one potato the first day, and two the next, and three the next, and so on. By the end of ten years you would be able to lift 3,650 potatoes, which would be more than one thousand pounds. In everything that you do begin as small as you please, but see that to-day's record is better—a tiny bit better, anyway—than yesterday's. Be a little stronger, a little more courageous, a little more faithful, a little nearer God, this week than you were last. If you find you are beginning to peter you would better either pray to heaven for a change of heart, or else get your friend to shoot you before you spoil your record. The world has no use for peterers; it wants Peters.

It is God's way to begin small. He once started to save the world. We might have supposed that in revealing the terror of his majesty and the beauty of his love he would rend the heavens, and so astonish the world that they would only be beginning to forget about it now after nineteen hundred years. But he did not. He started with a baby in a cow stable. He could scarcely have made a smaller beginning. Look back. Look into that dark cave. A flickering torch casts huge shadows of long-horned oxen on the rough-hewn walls. There is no sound but the low crunching of the cattle as they munch their hay. There in the midst of them is the young mother, forgetting for the moment her discouragement and discomfort and sickness. For there in her arms lies the Babe, her baby boy, and about his face still plays the light of heaven, from which he came, and the unclouded purity of its skies still lingers in his eyes.

O little Babe of the stable, who would dream that thou art a King? Who would imagine that from that throne of thy sweet mother's arms thy power

would reach down along the ages, overturning kingdoms, establishing empires, changing the world, and that even to-day so many proud nations should own thee as their supreme Lord and King—that thou, O gracious Babe, shouldst be enthroned in so many faithful hearts, who would gladly lay down their life and all they hold most dear for thy name's sake. Truly well did he speak, that prophet of old, when he said: "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end."

In all that he does God begins very small. But the last is always the best. Nothing in which God has a hand peters out. Let us, as God's true sons, build according to his plans, that of the structure that our hands rear it may also be said, the last is best.—*Selected.*



Were half the power that fills the world with terror,

Were half the wealth bestowed on camps and courts

Given to redeem the human mind from error,
Then were no need of arsenals or forts.

—*Longfellow.*



From the Churches.

ALAMEDA. — Our customary annual dinner took place in Dodson Hall at the church on the evening of April 10th. Unity Circle managed the affair with great success; about 150 members and friends of the society enjoyed a delightful meal together and afterwards adjourned to the church for the annual business meeting.

The reports from the various branches of our activity were most encouraging; especially heartening was the treasurer's statement, wherein the church showed a generous balance to its credit after closing the year's accounts.

On Easter Sunday a special program of music was given both at the morning and at the vesper service. Mr. Theodor Vogt, as organist and musical director, is receiving great credit.

Mr. Hosmer preached a most uplifting sermon for us on April 14th. Our congregation is glad whenever he can be

with us; his presence and example are an inspiration to us all.

LOS ANGELES.—On Easter Sunday fifty-four new members were received into the church. A reception was given in their honor the following week. It was announced that the next reception of new members would be on the third Sunday in June, when, it is hoped, thirty more will be added to the membership. If this is accomplished, the last year and a half—that is, the pastorate of Dr. Howard—will have seen the membership doubled.

A branch of the Young People's Religious Union has been recently formed, for which a vigorous growth is hoped. It meets on Sunday morning under the leadership of Mrs. H. R. Boynton, for the study of the Bible. This able woman has already drawn together a class of twenty-five, all of whom are intensely interested in their study.

The Channing Club, composed largely of young college men and women, meets twice a month to discuss questions of social and civic interest. This club has had a rapid and substantial growth, and numbers among its members many of the most thoughtful teachers of the city. It meets once a month at dinner, the papers being given at the table. At its next bi-monthly meeting Mr. Gordon, the new resident college settlement worker, will address them.

The Woman's Alliance has this winter begun a work in the foreign quarter. Being informed by the public school teachers in the Russian and Mexican districts that many children were out of school because of lack of clothing, they opened a store in that district, where, under the direction of the teachers, they have sold to destitute families what they needed at a purely nominal price. This work led to the formation of sewing classes, and as the needs of the district became familiar it was felt that a maternity hospital would obviate a great deal of suffering. A lot was rented, and a cottage built and furnished and placed at the disposal of physicians working among this foreign element. This work has been carried on under the leadership of Mrs. Baurhyte, who has been ably assisted by many unselfish women.

Mr. Howard has been appointed to preach the anniversary sermon at the Conference in Boston on May 22d.

The trustees of the church have recently published a statement showing the income of the church to have nearly trebled in the last year and a half.

Renewed activity is felt in every department of the church work, a cordial feeling is everywhere apparent, and we are looking forward to a future of strength and usefulness.

SAN FRANCISCO—*First Church*.—Attendance at the meetings of the Society for Christian Work is much smaller this year than formerly, and the same is true of all other societies, so many of our families are living out of the city. But as homes are rebuilt and life becomes more settled, we hope to see the old friends again with us. A year ago at this time our Society was busy trying to find its scattered members (sixty-two of whom lost their homes in the great disaster) and aiding those in need. We now feel very thankful that our society and our church are getting on so well and have been able to do such good work during the year.

SAN JOSE.—One hundred and seven people sat down to the dinner which preceded the annual meeting of the San Jose Unitarian church on Tuesday evening, April 2d. The reports from all departments of church work were encouraging. The Sunday-school has been reorganized, and now meets at 11 o'clock in the morning. The Ames Alliance, which furnished the excellent dinner, reported a very successful year's work, they having raised during the year \$763, \$500 of which was for the church debt. The treasurer was able to report that for the first time in the history of the church the organization was entirely free from debt, and there was a balance of \$43 in the treasury. By unanimous vote Rev. J. A. Cruzan, who has been supplying the pulpit for the past six months, was called to the permanent pastorate. The meeting was entirely harmonious, and the members of the church face the future with large hope and enthusiasm.

Rev. Bradford Leavitt exchanged with Pastor Cruzan Sunday, April 14th, and

gave our people an inspiring and able sermon. In the afternoon of that day Mr. Cruzan baptized his granddaughter, Arditha Fickenscher, in the home of her parents, Mr. and Mrs. Arthur Fickenscher, Oakland.

PORTLAND, OR.—The services on Easter Sunday were of unusual interest. The baptismal service was held at 10:30, at which time six children were baptized. Dr. Eliot assisted the pastor in the service, placing his hand in saintly benediction on each little head. The Sunday-school was present at the service, and later was addressed by Miss Henrietta Eliot. The sermon by the pastor, Rev. W. G. Eliot, was listened to by a very large and attentive congregation. The topic was "The City of God," being the summing-up of a series of sermons delivered through March, on "The Key to Happiness in the Home," "Man and Country, or the New Civics," "Man and God, or the Fundamentals of Religion," "Man and Church, or the Cost of Progress." It was a fine discourse, as the climax of the series. The duties to home and country leading to the higher duties of the religious and spiritual nature, making us truly denizens of the City of God.

The communion service was very impressive. Dr. Eliot gave one of his most tender heart-to-heart talks. Twenty-eight new members joined the church, and a most cordial welcome was extended to them. The church was tastefully decorated and the congregation filled every seat. The music was exceptionally fine.



A private letter from Stoneham, Massachusetts, speaks in terms of high appreciation of Rev. Jay William Hudson, who has been settled over the church. In a short time the numbers have been increased beyond anything the church had ever known. The congregation holds its new minister in warm esteem and hopes to retain him for a long pastorate.

Rev. Anthony Mills has accepted a call as assistant pastor of the Church of Divine Paternity in New York City, a large liberal organization which emphasizes social service.

Sparks.

A New York traveling man says that the reason Boston is called "the Hub" is because it is the slowest part of the wheel.—*Life*.

She—No; I can never be yours. *He*—In that case, farewell forever. *She* (hastily)—Now, don't go off mad, George. You can be mine.—*Somerville Journal*.

My little son Charles, aged 5, asked me one day if I was ever married. I answered, "certainly, I was." He then wanted to know whom I married. I said, "Your papa, of course." He was much surprised and said, "Why, I didn't know you could marry any one in your own family."—*Chicago Tribune*.

Bibliophile (aghast)—I beg your pardon, madam, but that book your little girl is playing with is an old and exceedingly rare first edition. *Caller*—Oh, that's all right, Mr. Vibbert. It will amuse her just as much as if it were nice and new.—*Chicago Tribune*.

"From the grammatical standpoint," said the fair maid with the lofty forehead, "which do you consider correct, 'I had rather go home' or 'I would rather go home'?" "Neither," promptly responded the young man. "I'd much rather stay here."—*Tit-Bits*.

An old man was just recovering from an operation, and as he lay regaining consciousness he heard the doctor say to a nurse, regarding some powders to be given him: "If one every hour is too much, give him half a one every half hour." The old gentleman raised himself up on his elbow and said: "Say, doc, that reminds me of a man that had a Newfoundland dog. His wife got so tired of having him (the dog, not the man) track up the floors and porches that finally she made her husband take the dog to town and sell him. That afternoon he returned radiant. 'Well,' he said, 'I've sold him for twenty-five dollars.' 'Good,' cried his wife, 'I can get that hat now.' 'But,' continued the man, 'I bought two puppies with the money.'" The doctor looked at the nurse and said: "I think he'll recover."

OUR NATIONAL SOCIETIES.

With headquarters in the building of the American Unitarian Association, 25 Beacon Street, Boston, Mass.

Local offices at 104 East 20th Street, New York City; 175 Dearborn Street, Chicago, Ill.; and Franklin and Geary Streets, San Francisco, Cal.

The American Unitarian Association.

Founded in 1825.

The chief missionary organization of the Unitarian churches of America. It supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting-houses, publishes books, tracts, and devotional works.

Address correspondence to the Secretary, Rev. Charles E. St. John.

Address contributions to the Treasurer, Francis H. Lincoln, Esq.

Publication Agent, Mr. C. L. Stebbins.

Unitarian Sunday-School Society.

Founded in 1827.

Maintained by the Unitarian churches to promote religious and moral education. Publishes manuals and tracts, issues a Sunday-school paper, holds conventions, carries on a book-room. Branch at 175 Dearborn Street, Chicago.

President, Rev. Edward A. Horton.

Treasurer, Mr. Richard C. Humphreys.

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CHANNING.

SAN FRANCISCO
JUNE, 1907

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MARY B. PRESSON, Manager.

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God our Father; man our brother

Vol. XV

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Editorials.

The editorial travels last month concluded with reflections suggested by the sharp contrasts presented by the extremes of wealth and poverty as seen in Washington. The impression was confirmed and accentuated as the wanderings took in Boston and especially New York. The evidences of general prosperity were marked, and the growth of New York is phenomenal. Immense hotels follow one another in a steady procession and seem filled immediately. Magnificent apartment-houses stretch to and beyond Fort Washington. The subway express trains run close together, and though they consist of several cars passengers frequently stand. The streets are full of people, theaters are crowded. Everywhere there is life and bustle. The city seems clean and well-kept and the people are well-dressed and well-mannered. The poorer quarters would show another picture; for the world with all its extremes is here epitomized.

New York seems a church-going community, judging from the crowds going and coming from morning service. It was a great satisfaction to find the pulpit recently vacated by Dr. Minot Savage so acceptably filled. Rev. John Haynes Holmes is quite a young man, but in mind and manner is mature. His style of delivery is not unlike that of his predecessor. He steps out of the pulpit in the familiar way, and speaks without notes of any kind. On the morning in question he spoke of the things to be obtained without money, and his well-knit discussion was listened

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to with close attention for over forty minutes by a large congregation.

Without making any attack on wealth he clearly set forth that the things in life best worth enjoying are to be had without price. He first cited the beauties of nature,—the wealth of loveliness on earth and sea and sky. Trees, and flowers, and rolling hills, the landscape that no one could own, the fragrant grass, and rippling stream,—these could be enjoyed without ownership.

Secondly, the products of human genius—especially books. The best that man has thought or felt is to be had practically without price. All knowledge, all wisdom is offered freely to all who will take. Libraries in every community offer this privilege to all unable to pay the slight cost of the best books. To a large extent pictures and music are within the reach of all who can appreciate them.

Lastly, he referred very feelingly to friendship and love. Nothing is more valuable than a friend, but friendship is not to be bought for money, and love, the most precious of possessions, is never given for a money consideration. Its value can not be measured by dollars.

All that money can buy are things that minister to the material side, the poorer side of human life. They are temporary and comparatively of little value. The things that money cannot command are the more permanent and the more vital. They minister to the real life of man—social, moral, and spiritual.

It was a fine sermon, most impressively delivered, and evidently it touched and moved his hearers.

Quite unlike this sermon was another, equally enjoyed, by Dr. S. M. Crothers, of Cambridge, heard in the church that stands not far from Washington's elm—where he assumed command of the Con-

tinental army. Mr. Crothers may be characterized as a winning preacher. He too speaks without notes, but persuasively rather than by fervid eloquence or elocutionary art. There is a sweet reasonableness and a melting tenderness in his words and manner that touch the spirit and give uplift, peace, and aspiration. He is evidently deeply loved and held in high veneration by his people. He is gentle, and apparently self-deprecatory. He never seems anxious to hold the floor, or be seen or heard for his own sake. His kindly smile, and almost bashful manner are very attractive.

It was a great pleasure to drop in on Dr. Charles Gordon Ames, whose quiet home in the midst of Boston's bustle is such a delightful surprise. Dr. and Mrs. Ames are kindly, hospitable, and always seem glad to renew their California experience and pick up the interesting story of their life in the West forty years ago. Dr. Ames seems to be growing younger, and is under no necessity of bemoaning his age. When he talks of an assistant his people protest. He is quite young enough. It is compensation for crossing the continent to hear him tell the story of his boyhood yearnings for the ministry and his first sermon in a Free Will Baptist pulpit. And now after the many years of splendid service his mind seems as alert and his kindness as fresh as when in the sixties he preached in Santa Cruz, San Jose, and San Francisco.

It was a rare privilege to chance upon a meeting of the Ministers' Union which meets monthly on a Monday, at 25 Beacon Street. Over fifty ministers listened in the morning to a report of Rev. Mr. Wilson, a Billings lecturer recently returned from the Northwest. Wise, witty, and generally encouraging

was the word he brought. Rev. Roderick Stebbins and Rev. Thomas Van Ness also spoke briefly.

At noon the company adjourned to Channing Hall, on the upper story of the splendid property of the Association, and partook of luncheon. Presiding with gracious dignity, Rev. John Cuckson introduced the speakers who addressed the meeting at its conclusion. First and foremost was Professor Jacks, the editor of the *Hibbert Journal*, an Englishman of clean-cut type, who spoke with earnest conviction on public worship. Some discussion followed, participated in by Rev. Charles F. Dole, Rev. S. M. Crothers, Rev. W. H. Lyon, and others. A notable figure in this assemblage was Rev. Mr. Tuckerman, a young minister of quite unconventional professional appearance, who has lately come out of the Episcopal Church to take charge of the Parker Memorial. A grandson of the Tuckerman well known to a former generation, he left the church which attracted his first service, in the wake of Dr. Crapsey.

A sad significance attached to this meeting when a few days later Rev. Mr. Cuckson dropped dead in Plymouth, where he was settled. He was evidently held in high regard by his brother ministers.

At 25 Beacon Street an air of steady confidence was apparent. Rev. Dr. Samuel A. Eliot was preparing for the May meeting. Assisted by Rev. William Channing Brown, he had almost reached the mark he had set of \$150,000 for the annual contribution. When he commenced to lift the Association to the level of its responsibilities \$75,000 was considered high-water mark. His wisdom, sagacity and fine tact have greatly augmented the effectiveness of the organization. He is a leader both judicious and persuasive, and is doing fine work.

Associated with him, each valuable in his line of service, are Rev. George W. Fox, whose long term has covered many administrations, and Rev. Charles E. St. John, who is very devoted to his work as secretary. The publications of the Association are under the management of Mr. C. L. Stebbins, while Rev. E. A. Horton devotes his time exclusively to the interests of the Sunday-School Society. The contributions of San Francisco and Los Angeles, four hundred dollars each, were a surprise as to amount, and gave great satisfaction.

Good roads in Massachusetts are just now her special pride. There are good roads elsewhere; but surely no better. The specifications under which the state roads are being extended at the rate of seventy miles a year seem to insure the absolutely best. Perfectly drained and scientifically constructed, they are a revelation in the art. They are almost flat, being more slightly crowned than our California roads, and have a perfect surface. They make traveling, especially by automobile, a luxury, and when one happens to have a friend who has a Packard and a careful, watchful chauffeur, he may be initiated into the full meaning of the word "exhilaration." To attend church in Cambridge, run out to Concord for a luncheon at the Colonial Inn, and on to Worcester to call on a surprised friend, is apparently an ordinary performance. Time is taken for a leisurely visit, with a cup of tea, and Boston is easily reached in ample time for dinner. About a hundred miles has been covered, but with absolute comfort and security, and it has been demonstrated that automobiles may behave themselves in the most considerate and courteous manner. The rights of pedestrians, even when they are side-stepping hens (feathered) or calmly deliberate cows, are scrupulously respected, and

no slower machine is passed without a warning honk. One may successfully sustain prejudice when one is an observer of automobiles; but when one rides in one prejudices evaporate. This illustrates the immense importance of the point of view.

New England is a snug little nest of States, which makes it possible to shift one's jurisdiction several times a day. One might easily run down to Providence, over to Hartford, up to the Vermont line, and home by way of New Hampshire and Vermont in a day. A visit to Dover, New Hampshire, and thence to Portsmouth, by way of Kittery, Maine, proved full of interest. The modern factories of Dover were attractive, but the quaint colonial houses and churches at Portsmouth were even more so. The Navy Yard, with its immense dry dock and its now historic building where Russia and Japan kissed and made up, is also well worth visiting. On the Hub-ward way Salem is passed, and the speeding traveler is reminded of the shamelessness of the mercantile spirit when he catches a glimpse of the "Witch City Restaurant."

A day in Chicago on the return trip makes possible a visit to "The Abraham Lincoln Center," the marvelous achievement of Rev. Jenkin Lloyd Jones and those he has inspired with his gospel of helpfulness. At the corner of Oakwood Boulevard and Langley Avenue stands a building of seven stories, 72 by 108 feet, which, as Mr. Jones puts it, is "built four-square to the world, with two fronts and no rear, non-combustible; representing an invested capital of over \$200,000." It aims to be "a central point to which the needs of the individual, the home, and the community, the child, the lonely, the sick, the wayward, the noble, and the efficient will

tend,—a spiritual power-house from which will radiate as many human helps,—physical, intellectual, artistic, social, ethical, and religious—as possible."

It would take too much space to enumerate even the various activities housed in this spiritual beehive. They embrace about everything that can be imagined. All Souls' Church and Sunday-School hold their regular services in a large auditorium, where free organ recitals are also given monthly. Classes are maintained in religion, domestic science, dancing, etc. Mr. Jones leads a Browning Class one evening of each week. There is a library and reading-rooms free to all attendants, numerous clubs of boys, girls, and women. A fine gymnasium, a rest-room, a picture-room, a reception-room, a room devoted to civics, a gift and book store are a part of the equipment. The basement is to be used for manual training.

Fifteen of the twenty-eight busy men and women who give their time to this interesting work, including Mr. Jones and his family, reside in the building. The whole plant has been paid for, and it is now proposed to raise \$100,000 for an endowment fund.

An uneventful recrossing of the continent brought the traveler direct to the Pacific Coast Conference at Santa Barbara, which unfolded into one of the most encouraging and inspiring meetings within its history. The attendance was uncommonly good, all the churches, save two, being represented by delegates, generally including their ministers. The personnel was strong and attractive. From Portland came Dr. T. L. Eliot, a Nestor who would grace any camp,—wise and fine of spirit. Field Secretary Stone, a tower of strength, ranked next in years. Around these clustered a group of warriors good to see. From

Bellingham came Nelson, modest and earnest; Seattle sent Simonds, knightly and eloquent; Bandy, from Salem, expressed courage and determination. Crossing the line, Eureka was represented by Boughter, who attended a Unitarian conference for the first time, and seemed to enjoy it. Santa Rosa's minister, Hutchins, in his simple report showed quite unconsciously heroic characteristics. Spencer, from Woodland, representing the baby, made a witty report and suggested reserve power. Then came the Bay group, — Leavitt, incisive and emphatic; Smoot, valiant champion of the down-trodden; Ruess, fresh from his year of humanitarianism; Reed, embodied kindness; and Lathrop, smilingly in earnest. Snow, from Palo Alto, fine type of consecration; Goodridge, of Santa Barbara, self-abnegating host; Rice, of Pomona, steadily persistent; Savage, of Redlands, sturdy and straightforward; Watry, of Santa Ana, big-hearted saint; and Watson, of San Diego, fount of emotion. Of this list eight attended the Pacific Conference for the first time.

Details of the Conference will be found in another column. The meetings were well attended and evidently enjoyed. The general tone was hopeful, and without doubt all went home strengthened and encouraged, which is the best fruit of any conference. By way of criticism, with view to future reform, the program left too little room for discussion and actual conference. The reports of the churches were interesting, but they encroached upon time assigned to other things. It is proposed in future to furnish blanks upon which statistics may be condensed in a uniform manner, limiting special reports to a given time, so that the desired result may be reached more effectively and more speedily.

Some papers that invited and demanded discussion were left without a word,

which robbed them of much value. The three evening meetings were good. Mr. Stone's condensation of Unitarian history and presentation of men and churches, illustrated by stereopticon views was novel and instructive. The platform meeting aroused much interest and enthusiasm. It was skillfully planned, beginning quietly and by a crescendo movement culminating with the remarkable and impassioned address of Chester H. Rowell, and then sent home and clinched by Rev. Bradford Leavitt's ringing sentences on "Unitarian Responsibility."

The Conference sermon, by Rev. W. D. Simonds, on the last evening, was a strong review of the past and forecast of the future, and sent his audience away thinking.

The hospitality of the Santa Barbara church was most generous. Every want and comfort were considered, and the spirit of it all was beautiful. The mountain ride, which was given an afternoon, will never be forgotten, while the church itself with its ideal appointments, must form a standard which every minister will hold in mind and strive for.

And then back to San Francisco, stricken and striking! Much had happened in five weeks, some of which is highly creditable and encouraging, and some of which seems too much to bear with equanimity. The vigorous prosecution of bribe-givers, and incidentally of bribe-takers, has gone irresistibly on, with results unequaled in the history of such proceedings. To catch and convict a single offender is more than many well-meaning grand juries have been able to do, but in this instance the whole board of supervisors have been induced to admit their guilt and under compulsion are being forced to decently govern the city, while the pursuit of those who bought them is relentlessly followed.

More than this: the power behind the throne, the puller of the puppet strings, a man who had owned conventions and named all our public officials, credited with great cunning, and really able, has confessed himself guilty on the first indictment, evidently hoping to escape punishment on much more serious charges sure to be established. It is estimated that if he were convicted on all counts and given the full penalty permitted he would go to prison, and if not pardoned and his life were spared, he would still be there in the twenty-fourth century.

It has been a strain on the nerves of the grand jury to stand by their work, even when personal friends and men of very high standing in the community have been found among the guilty.

It is interesting to note that those mainly responsible for this achievement are young men, mostly of University training, men with ideals and a high standard of public responsibility. They have assailed a custom that apparently is not local, by which legislators and other public officials are purchased. Often it is not open, but thinly disguised as an attorney's fee to some lawyer supposed to be "influential." It is probable that this example of what can be done in the way of enforcing laws will have its effect throughout the country. Continued immunity encourages disregard of law, and a custom once established draws in men who know better and ought to do better. Breaking up such corrupt practices requires heroic measures and suggests a surgical operation which is a severe shock accompanied by much subsequent pain and discomfort, but is endured as the only way that health may be restored.

The conflict between organized labor and organized capital is one of the most deplorable facts of modern industrial

life. In some form it is inevitable and must be taken for granted. The vital question is how it can be conducted justly and fairly and without injury to non-combatants. Self-interest is the controlling factor with the majority of mankind, and a very large part of the community seem money-mad. The improvement of condition is in itself a praiseworthy ambition, but when no limit is set to extent and any means that promise success are considered justifiable, great wrong and injustice result, and grave peril threatens society. Organized labor partakes of the characteristics of the individuals who are its component parts. It is good and it is bad. It is wise and it is foolish. It has done good and it has done ill. It is unfair to condemn it as a whole, but when it is unjust and deprives others of rights it claims for itself, it must be resisted, and when it defies law and order it must not escape the punishment the law prescribes.

In general the sympathy of the great mass of the men and women who constitute society is with the man who labors and who receives little for it. There is a general feeling of satisfaction at the increase of wages and the decrease of hours of labor. When the leaders of labor counsel acts that alienate this sympathy they hurt their own cause more than they know. As a general rule, public sentiment determines whether a strike shall succeed or fail. This has been plainly demonstrated on two occasions in this city in connection with the United Railroads and Carmen's Union. In one instance public sentiment justified the men and they won. In another it sided with the company, and the strike failed.

The last difference was finally submitted to arbitration, and the Chief Justice of the Supreme Court laid aside his regular duties and became the final arbitrator. No fairer or more honorable man

ever served any cause. His vote determined the findings of the board by which substantial increase of pay was awarded. The company accepted it, and still are willing to abide by it. The union accepted it for the brief time that remained of a term agreement, but at its expiration refused to continue work except at a marked additional advance, conditions remaining the same as when the award was made. The attempt to run the cars with non-union men resulted in riot and bloodshed. The police proving unable or unwilling to preserve order, the Governor prepared to use the State troops, and the cars were allowed to run; but so frequent is violence that many fear to ride, and the boycott in its most arbitrary form is being resorted to. Three other strikes are also on, and as a result business is at a standstill and ruin stares thousands in the face.

The waste of this sort of a contest is enormous, and it falls on the innocent as well as on the guilty. It is utterly wrong and wicked. In some way it must be put a stop to. Whatever may be the course of wisdom and justice in regard to strikes where the public is not especially concerned, it would seem that arbitration should be by law made compulsory in disputes between public corporations and their employees. No one can be compelled by law to work for a given wage, but if the State cannot protect those who are willing to work in their rights under the law government has ceased to exist.

But worse than any money loss is the ill-will engendered and the fostering of a class division that ought not to exist. This arraying of poor against rich and hired against hirer ought not to be. Good-will, if given any kind of a chance, can bridge any such gulfs. Fighting leads to hating, and hating to more fighting. There seem to be some people, rich

and poor, who like to fight, who seem to have vacuums instead of hearts, who are utterly selfish, and can see only one side of any question in which they have an interest. They need to be suppressed by the cool-headed and warm-hearted of their respective sides, that peace may reign and good-will be fostered among men wholly regardless of their possessions or positions. M.



Field Secretary's Notes.

The Conference at Santa Barbara, reported fully elsewhere in this number, was the chief attraction last month. The attendance was unusually large; probably more delegates were present than ever before. There are twenty-five churches in the Conference as it is now constituted, Montana, Utah, and Idaho having been detached to form the new Rocky Mountain Conference. Of these twenty-five churches, twenty-three were represented by delegates. Sixteen of the ministers now settled over churches, were present. Four churches are without settled ministers, and five settled ministers were not present. Three churches without settled ministers sent delegates. The practice of paying the expenses of the delegate or delegates by the churches was much more general than ever before. In this large territory that seems to be only just to those who are willing to give their time for such attendance. All these facts indicate a degree of interest in the work of the denomination that is new and encouraging.

The Unitarians of Santa Barbara distinguished themselves by their generous hospitality. The beautiful church, with its new parish hall, which is both useful and ornamental, was admirably adapted to the requirements of a meeting like this. Mr. Goodridge and Dr. Stambach, with the efficient aid of their committees, were equal to every need. Doubtless every one brought away delightful impressions of the quiet city by the sea, and the cordial good will of those who dwell therein, especially those of the Unitarian household.

Those who have not had their atten-

tion called to it may not quite appreciate what the figures given above really mean. The territory covered by this Conference is approximately 1,600 miles long and about 250 miles wide. The church in Bellingham is within sight of the northern boundary, and the church at San Diego is on the southern edge of the United States. The average distance traveled by the delegates to this Conference was at least 450 miles.

With no thought of criticizing the program of this meeting, which was prepared in accordance with previous standards and in the usual way, I venture to suggest that the general expression of opinion seemed to indicate that too little time is devoted to *conference* purposes. The greatest interest was manifested in the reports from the churches and the discussions which followed. Fewer papers and addresses and fuller discussion of subjects treated would be more helpful as well as more interesting. Carefully chosen subjects treated by speakers known to be qualified to present them, followed by general discussion, would perhaps be more useful in such gatherings. For example, I am sure that every one present felt while Mr. Rowell was discussing the subject of the Press that now we had some testimony that was not only reliable, but some opinions that were based upon real experience, and expressed by one who had the courage of his convictions and the ability to put those opinions in digestible form. It would be well to secure, so far as possible, men and women who could speak out of an experience or study of the thing or subject discussed.

It is also worth considering whether it would not be advisable to prepare and print a blank to be used by the churches in making up their reports to the Conference. In this way we might secure more uniformity and some useful statistical information for record. We have a number of new churches that would profit by the suggestions made in such reports, and the experience of the older churches would be presented in the discussion which follows the verbal reports, which should be retained as supplemental to the written report, made on the blanks thus provided. The time of the Conferences, as heretofore conduct-

ed, has been so completely occupied by addresses and papers that the various activities in which the churches are interested have had entirely inadequate attention. The churches ought to know more about the Sunday-schools, the Women's Alliances, the PACIFIC UNITARIAN, the *Christian Register*, the American Unitarian Association, the National Conference, the Unitarian Sunday-School Society, Unitarian clubs, and the many church and parish organizations, which contribute to the spiritual life of the churches. They ought to know, from some competent authority, what is being published in the way of literature that is helpful to those who have the time and the inclination to read or study something that is useful as well as entertaining. All these subjects could be presented in an interesting manner by those who have special facilities for knowing about them. These organizations, national as well as local, are ours as much as they are anybody's. We are a branch of the Unitarian tree, and it remains for us to say whether we shall bear fruit or wither away. I am sure if we all knew more about what was going on in the larger vineyards we should be much more interested in our own work. The Conference ought to make it its chief business to *confer*, and in the evenings listen to addresses and sermons. There are many who think that the Conference should be the principal thing, and the addresses assigned to evenings only. It is no answer to this proposition that the business of the Conference would not prove sufficiently attractive to secure a large attendance. As a matter of fact, nothing will accomplish that in our extensive territory. Those deeply interested in church work, as a rule, attend these meetings, and they are vastly more interested in the practical questions pertaining to church life than they are in papers, addresses, or even sermons. Can we not have a freer interchange of views concerning practical things which affect everybody, and a more moderate supply of intellectual products?

It was pleasant to see the ministers who have lately entered our fellowship in attendance upon the Conference. They were Mr. Reed from Alameda, Mr. Hutchins from Santa Rosa, Mr. Bandy

from Salem, Mr. Boughter from Eureka. Of these, two came from the Trinitarian Congregational body, one from the Methodist, and one from the United Evangelical denomination. On the whole, the Twenty-second Conference was a success in every way. It was well attended, and the spirit was excellent. The next meeting will probably be held with the church in Alameda.

The new church at Woodland has called Rev. Edward G. Spencer, of Melrose, Mass., to be its minister, and Mr. Spencer has accepted the call and entered upon his duties. Rev. W. D. Simonds, of Seattle, preached in Oakland on the Sunday preceding the Conference, and in Los Angeles on the Sunday following. He was the Conference preacher this year, and those who heard him will not soon forget it. Mr. Simonds is a powerful and eloquent preacher.

The churches in Oakland and Santa Cruz will be supplied during the month of June by Rev. Fred L. Hosmer, Rev. J. A. Cruzan, and our own prophet, Mr. Charles A. Murdock. Rev. Bradford Leavitt, of the First Church of San Francisco, begins his vacation in June, and the Field Secretary will occupy his pulpit during that month. The Field Secretary will also occupy the pulpit of the church in Santa Cruz during the month of July, and remain in Santa Cruz for the Sixth Annual Grove Meeting in Isbel Grove, which has been set for August 4th.

GEORGE W. STONE,
Field Secretary, A. U. A.



Notes.

Rev. Christopher Ruess has accepted the position of Probation Officer for Alameda County and entered upon the discharge of his duties on June 1st. It is an opportunity for great usefulness, and the exercise of the deep sympathy for human suffering so keenly felt by the earnest young preacher.

The last of the series of Starr King lectures to be delivered this season was given May 16th in the Unitarian Church before a large audience. Professor Edward Booth, of the University of California, was the speaker of the evening.

He addressed the members of the fraternity in a masterly style, choosing for his theme the subject nearest to his heart, "Latest Theories of the Constitution of Matter," with demonstrations which were very interesting.

At a meeting of the Salem (Oregon) Church, held on May 5th, Rev. Paul S. Bandy was unanimously called to be their minister for the current year. He had filled the pulpit as a supply for several weeks, and was touched by the confidence shown through a unanimous call.

At the annual election of the American Unitarian Association held on May 23d, Horace Davis, of San Francisco, was elected vice-president and Charles A. Murdock, of San Francisco, director, representing the Western States and Pacific Coast. Rev. Samuel A. Eliot, D. D., was re-elected president.

We go to press too early to give any account of the Boston May meetings. The only word so far is the following telegraphed account of the Conference sermon by Rev. Burt Estes Howard, in Tremont Temple: Sometimes it seems to me that there is nothing so dreadful as the indifference of the social world to the outcasts of society," said Mr. Howard. "Society keeps on playing bridge whist and devoting itself to other questionable amusements. It gives its money, but that is not charity. It goes into church buildings, chants its creed, recites its prayers, and goes away with much complacency, thinking it has done God's service." Mr. Howard's sermon was a sharp attack on ritualistic practices and elicited the unbounded approval of a great audience.

Rev. W. D. Simonds, of Seattle, supplied the Oakland pulpit on May 19th, and was greatly enjoyed. On May 26th Rev. T. L. Eliot, D. D., of Portland, who had attended the Conference at Santa Barbara, occupied the vacant pulpit.

The congregation of the Unitarian church of Woodland has elected Rev. E. G. Spencer to fill its pulpit. Mr. Spencer came from Massachusetts a short time ago and has made a very favorable impression. He has accepted the pastorate of the church.

Events.

Santa Barbara Conference.

The twenty-second Pacific Unitarian Conference, held in Santa Barbara May 21st, 22d, and 23d, was in point of interest and in numbers attending one of the very best in its history.

The program departed from the usual custom in having the Conference sermon on the last evening instead of before the business session. On Tuesday evening Field Secretary Stone delivered an illustrated lecture on "Unitarian History—Churches and Men." It was a comprehensive, but necessarily condensed, view of the history of the liberal movement in Europe and America. Present conditions were clearly set forth and made convincing by stereopticon views of churches, old and new, East, West, and South. The pictures of the worthies of the past and present were very interesting, revealing some that appealed to the audience by reason of familiarity, and others that attracted by their freshness.

After the lecture a pleasant reception was held in the admirable parish rooms, recently completed, which seemed as nearly perfect as could be imagined. The Santa Barbara church is one of the best and most complete in the Conference, and was greatly admired and enjoyed by all.

At 9 o'clock Wednesday the Conference was formally called to order by its President, Judge Robert B. Canfield, of Santa Barbara, who welcomed the visitors to his city in very well-chosen words, which appear in another column. At its conclusion he announced the appointment of committees on Delegates, on Resolutions, and on Time and Place.

REPORTS.

Mrs. Mary B. Presson, treasurer of the Conference, reported briefly. She also made an interesting report of the Unitarian Headquarters, which she has done so much to make useful and helpful.

Rev. George W. Stone made a report of the condition of the PACIFIC UNITARIAN, strongly urging support and reminding of responsibility.

A special report on the Pacific Unitarian School for the Ministry was presented on behalf of Dean Wilbur, who

was in attendance at the Boston May meeting. The pictures of the proposed buildings, which will appear next month, were favorably commented on, arousing strong hope for speedy realization.

The reports for the churches and alliances were interesting and generally encouraging, but they took so much time that only half of them got in at the morning session.

The first paper read was by Rev. Christopher Ruess, representative of the Unitarian Fund in the San Francisco relief work.

At 12 o'clock a short but impressive devotional service was led by Rev. Francis Watry, of Santa Ana.

AFTERNOON SESSION.

The afternoon session began with a thoughtful and helpful paper by Rev. Earl Morse Wilbur, read by Rev. Sydney B. Snow.

Rev. Maxwell Savage followed by an address on "The Young People's Religious Union," which was discussed by Rev. John Howland Lathrop, Dr. T. L. Eliot, and others.

Mrs. George W. Stone read a paper on "The Women's Alliance," which enlightened the Conference on the fine work being done by Unitarian women.

The last address was upon "Parents and the Public Schools," by Mrs. J. A. Cruzan, of San Jose, in which she did not spare parents for their delinquencies and indifference.

EVENING SESSION.

The evening session was a fine platform meeting, at which Rev. Sydney B. Snow presided, introducing Hon. W. S. Day, of Santa Barbara, who spoke finely of "Religion and Professional Life," dealing almost wholly upon the legal profession, which he knew most about. Mr. Charles A. Murdock followed on "Religion and Business," maintaining that the true basis of business was honor, and that religion embodied as righteousness was not something to be kept in cold-storage in a church, but for daily use, especially in business life. He was followed by Mr. Chester H. Rowell, editor of the *Fresno Republican*, who fairly electrified his audience by his fervid extemporaneous address.

Mr. Rowell remarked in opening that he had for several weeks been working

twenty hours a day to bring the press and religion closer together. The secretary did his best with longhand to catch and hold for the PACIFIC UNITARIAN the substance of Mr. Rowell's optimistic address, with the following result:

"The New York *Journal* is certainly one of the curses of life. Yet, if so, then yellow journalism is merely the misdirection of a tremendous power. For better or for worse, we are all in the grip of the press. We have government by the newspaper, but we can get no other. Rome was once governed by the forum, then by the bathhouse. In America we have been governed by the pulpit, then by the orator, but now by the press.

"Free government must be founded on free discussion, and government by public discussion is the only form that is free. What organ shall express this? No means can ever remotely compare with the newspaper. I speak here tonight to two hundred, on rare occasions I have spoken to two thousand; but every night, as an editor, I speak to fifty thousand.

"Though we are governed by the newspaper, the newspaper may nevertheless not govern. The owner of the newspaper is not the power. Once let him use his paper for personal ends, and he at once loses a great part of his power. It is the power of the people, not of the editor, that is exercised. It is the people working through the press. And yet the press may select; it may abuse its power. This is one of the paradoxes of having a public press in private hands. Still, under socialism, the public press could be nothing more than a public gazette.

"The power even of the yellow press is for the most part exercised for good. The yellow journals have made it impossible for great wealth to buy the best things—power, influence, and respect. Success gained by wrong means is no longer enviable. Law and business alike have been helpless against Mr. Rockefeller, but the press has already made him one of the most lonely and miserable of men. The press has made that sort of success no longer worth winning.

"You never saw a local reform but that some newspaper did it, nor a work

undone except where a newspaper was neglecting its duty. Every once wide-open town now closed out has been closed out by some newspaper. If California is now on the repentance stool, the press has put California there. California is just now better governed than ever before. San Francisco is better off under the government of confessed thieves than she was under the government of unconfessed thieves still stealing.

"In California civic unrighteousness means the domination of political life by the corrupt political bureau maintained and paid by the Southern Pacific. That is the root of all evil in California, but were it torn up many evils that are now rooted in it would simply take root in something else. Every city where gambling runs wide open has men in charge who are affiliated politically with this bureau. Mr. Ruef's attained and permanent power came through his alliance with this machine.

"But something is going to be done, and the press is going to do it. Before many weeks a political organization will be started to accomplish just this. The preliminary steps have already been taken. And yet the press can merely agitate: it cannot initiate political action.

"Herbert Spencer observed that it is not in human nature to fight against an evil at its height; but when the evil is weakest and nearest its end, as with the liquor traffic, then is it most bitterly opposed. The time has come. The press and political righteousness will soon get together in California."

THURSDAY, TWENTY-THIRD.

The morning session was moved forward to 9 o'clock, to admit of hearing the remaining reports from churches, which were varied in form and interest, but on the whole hopeful and encouraging.

The various committees submitted reports and their recommendations were carried out by the Conference. The invitation of Alameda for the next session was accepted, and May 5th, 6th, and 7th were provisionally accepted for the date. The following were elected as officers for the ensuing year: President, W. H. Payson, Berkeley; vice-president, George H. Murdock, Alameda; Secretary, Rev. Sydney B. Snow, Palo Alto; treasurer,

Mrs. Mary B. Presson, San Francisco. Directors—Horace Davis, San Francisco; Rev. W. D. Simonds, Seattle; Rev. Burt Estes Howard, Los Angeles; J. W. Stetson, Oakland; W. F. Mixon, Woodland.

Rev. John Howland Lathrop addressed himself to the topic of "The Unitarian Church in a University Town," and incidentally set forth the very cordial and harmonious relations that exist between the various churches in Berkeley.

Rev. C. Calvert Smoot delivered a stirring address entitled "Is Socialism the Next Step in Popular Government?" There was a desire to discuss the question, but the few moments remaining before noon seemed so inadequate that no attempt was made.

Rev. Clarence Reed, of Alameda, led in a tender devotional service, after which luncheon was served in Unity Hall. The beautiful room was tastefully decorated and a very large company was most satisfactorily ministered to. At the conclusion toasts were drunk to Mr. and Mrs. Spencer, absent in the East, who were largely responsible for the church house called Unity Hall.

The afternoon session was wholly informal, being on wheels and restricted to visiting guests who elected to take the famous mountain drive. The day was beautiful and the ride most enjoyable.

The evening session concluded the Conference. Professor Henry David Gray, of Stanford University, spoke of "Three Aspects of Present-Day Religion," and then Rev. E. R. Watson conducted a religious service. Rev. William D. Simonds preached the sermon, the subject of which was, "The Coming Moral Awakening—What It Will Be and What It Will Do." It appears on another page.

We regret that all the addresses cannot appear in this number, though the regret is tempered with satisfaction that we hold some excellent material in reserve for future numbers. Rev. Calvert Smoot's paper will appear in our next issue. We hope also to present the substance of the report on the Berkeley School for the Ministry, with the remarkably attractive illustrations, which gave such a thrill of hope to all who saw them.

Death of William H. Mills.

On May 24th, at his residence in this city, there ended the mortal life of one of California's leading citizens. Mr. Williams H. Mills was in many respects a remarkable man. He was intellectually strong, gifted with extraordinary memory, and in clearness and facility of expression was unequalled. His life had been active, his reading wide, and his opportunities for knowing men and events in California exceptional. All his faculties were at his instant command, and his bright mind and fine vocabulary marshaled and expressed his thoughts and memories in a manner that excited wonder. In conversation or in public speaking he easily led whoever were in the company. He spoke rapidly, never hesitating for the best word to express his meaning. He was apparently ready at any time to speak on any subject, and always intelligently and well.

He was equally ready as a writer, and for many years was editor of the *Sacramento Record-Union*. His essays and public addresses were always characterized by a fine literary style.

For a long time, and until his death, he was land agent of the Southern Pacific Railroad Company and he was very familiar with the vital question of forestry, irrigation, immigration, and farming, and has contributed much to the counsels of those having these subjects in charge. He was active in the State Board of Trade and in other bodies organized to promote the welfare of the State. He was largely instrumental in establishing the fine home of the Good Templars, and in many ways was of service to the State.

In his family relations he was happy and devoted, recognizing the home as the altar of true life. He was a very hospitable man, and enjoyed nothing more than having his friends enjoy the entertainment he was able to offer.

He was a constant attendant at the Unitarian Church, and appreciated the best in everything.

The funeral service at his home drew together many of the most notable men in the community, who loved him as a friend or respected him as a public-spirited citizen.

Rev. Bradford Leavitt conducted the services, which were simple and tender. He spoke of him as follows:—

“In moments of deep emotion we are instinctively silent. We stand in hushed admiration before the wonders of a Yosemite Valley, the Cathedral of Chartres, a Madonna of Raphael. We listen to a Beethoven symphony, see a glorious sunset-torch, look through a telescope at Saturn swinging on his distant way, or through a microscope at the wondrous world in a drop of water, and ‘all the Babel of earth’s voices dies in hushed stillness’ while we pay the tribute of our highest eloquence—the eloquence of silence.

“What shall we say when we come as we do here to-day to pay our tribute of love and respect to the memory of a good man and a dear friend? Each of us has his own memories, sacred memories they are now; intimate and personal for many of us, and no other may tell what they mean to us. It might be more fitting then that we should just sit here in silence, each with his own thoughts, each with the memory of some pleasant and uplifting hour with our friend, when he entertained us by his wit and eloquence, or when, at his best, he spoke earnestly on some high and noble theme.

“But the heart prompts us to try to put our tribute into words even though we know that after those lofty and inspiring messages of comfort we have just heard, that have come down the ages bearing solace to the sorrowing human heart, anything even the best of us could say would be like milk and water.

“His active life has been lived here among you. Its story of honorable effort and achievement is well known to you. He loved his State, and in season and out of season worked for its welfare, ready always with spoken or written word to advance its welfare. Perhaps no man has done more for California than he.

“That he never held high office in the State has been a matter of wonder to many who knew him, for he was exceptionally well fitted for high public office, and some of us know that often his gifts of wit and eloquence have been generously given to help others to attain.

“In the eager and restless competition for place and honors and goods, which

nowadays gets possession of almost all of us, and offers many ingenious inducements to achieve outward success at the price of conscience, he was uncommonly faithful to the voice within. With all his devotion to the interests of that great company to whose welfare he gave unstintingly of his time and effort, whenever personal profit clashed with conscience and honor, there was no question which was master.

“Gifted beyond most with powers of entertaining conversation and lofty eloquence, his best efforts were always on high themes. He never permitted the daily routine and workaday life to crush out the finer sentiments and loftier emotions. He was something of a poet by nature, much of a book lover, and essentially a religious man. He loved his books, and his library was the room in his home where he liked best to stay. He was a student of the Bible, and familiar with most of the best in that wonderful library of religious literature.

“Some of us here will carry long in our memory a meeting a few years ago of the Chit-Chat Club, when Brother Mills, whose turn it was to give the paper of the evening, spoke on the Oberammergau Passion Play. He was in his best mood that night, and as he told the sacred story with moving eloquence we all came under the spell of the speaker and his word-painting; and when it was over and he sat down again at the table, we felt as though we had been present that night at the great sacrifice on Calvary, and so deep was the religious mood that by common consent we omitted the usual hour of comment and criticism and went quietly home, no one venturing to disturb the sacred spell.

“Just before he died, as he was reclining by a window overlooking the Golden Gate, he said to his dear wife: ‘A wonderful peace has come over me. The world looked never so beautiful. ‘The pure in heart shall see God’—perhaps that means that as man deepens his trust in God, and surrenders his will to him, and purifies his heart, all nature seems full of him, and the mountains and the sea and the heavens declare his glory as never before.’

“Greatly shall we miss him. Greatly do we need others like him here among

us. His body shall return to the dust, but his spirit shall return unto God who gave it."

Mr. Leavitt then recited Chadwick's poem, "Auld Lang Syne."



Death of John Perry, Jr.

Man is mortal, but there are instances where the law seems suspended. For sixty-seven years Mr. John Perry, Jr., has steadily pursued his business as a broker, and as steadily attended the First Unitarian Church, which he was largely instrumental in forming. On the street or in church he was a conspicuous and picturesque figure. He was a tall, handsome man, clean-shaven, fresh-complexioned, and always dressed in the style he brought from Boston in 1853. His high collar and black stock never changed, and his hats were each like its predecessor. He was a type of the old-school gentleman—courteous, punctilious, and gallant. His liberality and generosity were a part of his genuine character, and he could always be relied upon to do his share for any good work. He had a host of friends, and as time bowed the straight figure an added tenderness was felt for the "Uncle John" whom all admired.

He was a devoted lover to his dainty wife, who died many years ago. It is said that never a day passed that he did not bring to her a bunch of flowers. His declining years have been made comfortable and happy by the devoted care of his niece, who has given up her life to him. He was able to attend to his business almost to the last, although he had passed his ninety-second birthday. He kept up wonderfully. At the last meeting of the Unitarian Club he came over from Berkeley and seemed to enjoy Professor Peabody's address, although it was evident that he was near his end. At last he fell asleep as peacefully and as naturally as a tired child, and none could mourn his release.

His funeral services were held in the church he had so long loved, and a large number of his friends gathered to pay their tribute of real respect. It was a simple, tender service, most fitting as the final act in a straightforward, kindly, honorable life. Rev. George W. Stone spoke in part as follows:—

"We have gathered to-day to take leave of an old friend who has passed into the silent land. Peacefully his spirit withdrew from the body it could no longer occupy. He was strong and natural in death, as he had been in life. In his case Nature did her perfect work, with no hindrance or molestation. He lived a natural life, and lived it wisely and well; he died a natural death, without suffering. This life is a sermon from the text, 'Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever.' . . .

"John Perry, Jr., was born in Wolfboro, near the beautiful lake of Winnepesaukee, in the center of New Hampshire. His father was a farmer, and our friend was one of a large family of boys. Life in his childhood was scant, and hard work was the rule and not the exception. In early life Mr. Perry laid the foundation for that splendid physical constitution which enabled him to prolong his life so far beyond ordinary limits. Compelled by the rigor of his early environment to undergo many privations and to rely upon his own powers for any advancement he might obtain, he brought to the tasks of later life an energy and a strength of will that brought him a good degree of material success.

"Impelled by an eager and intense interest in life and its activities, he left his country home at the age of sixteen years to begin a new career in the city of Boston. He acquired his training in finance in Boston, and left that place for the city of San Francisco, where he arrived in 1850. He was thirty-five years of age when he reached this city. It is interesting to note, in passing, that Mr. Perry was the youngest broker in Boston when he removed from that city, and he was the oldest broker in San Francisco when he died. He has been an active participant in the business and social affairs of San Francisco for more than fifty-seven years. He organized the Stock and Bond Exchange, or "Board of Brokers," as it is commonly known, and was its president for about fifteen years. His life among us has been an open book. We have all read it. Few men have gathered a richer harvest of loving

friends than this splendid old man who has just left us. No one asks about his riches; no one seems concerned to know whether his neighbors have ever conferred upon him so-called civic honors. He was just a *man*, generous, affectionate, loving children and flowers, and doing the little deeds of kindness and sympathy from day to day as opportunity presented itself. His noble figure, kindly beaming face, clear skin, and bright eyes made him conspicuous wherever he appeared. He was good to look upon, for all the world admires physical beauty in man or woman. The spirit of the man had an earthly home of this manly beauty, and, better than all, he kept that home clean and sweet. He gained what is better than gold and silver (which is not a spiritual asset),—he gained almost perfect bodily health, and this wealth of body gave him access to the things which the infinite and loving Father has prepared for those who keep his laws, physical as well as moral and intellectual. He believed in doing good, and he vivified that belief in his daily life. This may have reduced his balances in the banks, but it only transferred his real wealth to the treasury where thieves never break through nor steal, which never fails to honor the drafts of the generous and good. Life to him was a long, long pursuit of happiness,—not pleasure, but happiness. He was a gentleman of the old school, both courteous and polite. The last time I met him on the street-cars, only a few days ago, I had difficulty in persuading him to forego his usual custom of giving up his seat to a woman. Few men have lived in the sunshine of life more constantly than he. His birth anniversaries were neighborhood holidays, and showers of flowers rained upon him as they came round. It was a beautiful sight to see this white-haired, rosy-checked old gentleman standing in the center of the happy throng that greeted him as the years closed, one after another.

“We shall see him no more, but we shall not forget him. He has entered upon a higher life. We are not called upon to weep. We celebrate a life completed, in the fullest, truest sense of that word. I am sure he would not wish us to mourn for him, for doubtless he is

in joy and felicity, where his limitations are less and his spiritual capacities are greatly enlarged. Almost two thousand years ago Plutarch wrote: ‘Not by lamentations and mournful chants ought we to celebrate the funeral of a good man, but by hymns; for, in ceasing to be numbered with mortals, he enters upon the heritage of a diviner life.’

“I must speak a word concerning Mr. Perry’s relation to this church, although his friend and minister, unavoidably absent to-day, will later take occasion to dwell more at length upon that. Mr. Perry was one of the original members of this church. He is, I believe, the last of those who participated in its organization. From the beginning until now he has been in every sense a pillar of the church, earnest and effective; he has devoted his time, his talents, and his money to its support. You will sadly miss his familiar figure from your Sunday services. I speak from experience when I say that his presence was an inspiration to the preacher and his kind words of approval a veritable benediction. Ripening old age, when the spirit shines through the body more clearly, always commands our reverence, though we may not stop to examine the reason for it. If the spirits of those who love and leave us do return to us in silence but in sympathy, this faithful soul will surely come to worship with us in the long days to come.

“Let us not mourn for him, for life on earth had nothing more to give him; but let us be glad that he lived, and that his life has brought to him, to us, and to the world, so much happiness and joy.”



“Every order of public worship,” suggests an English writer, “ought to provide a time to be quiet, when all is at rest, and every heart may be still, and find itself at peace with God.”

Thank thee, Father, for my sorrows;
 Thank thee, Father, for my cares;
 Thank thee, for thy glad to-morrows;
 Thank thee for the grace which bears!
 Thank thee, thank thee, for all striving
 For life’s teaching, for my pain,—
 Souls grow greatest when beseeching
 Strength to turn their loss to gain!

—Harriet Morlock Gleason.

Western Unitarian Conference.

The fifty-fifth annual meeting of the Western Unitarian Conference was held in the First Unitarian Church, Detroit, Michigan, on May 13th, 14th, 15th, and 16th. It was generally pronounced to be one of the most enthusiastic, most helpful, and most beneficial to the denomination in the Middle West of any of the conferences held for a number of years past. The visiting delegates were loud in their praises of the Detroit church for the thoroughness and attention to detail shown by it in the arrangements for the care and entertainment of the delegates. The entertainment of the delegates and the luncheons were in charge of the Women's Alliance and the Palmer Club of that church.

The first day, May 13th, was Alliance Day. In the morning the May Meeting of the National Board of Directors was held, with President Emma C. Low presiding, and officers of branches and chairmen of committees were in attendance. During the noon hour the National Alliance luncheon was held, at which short addresses were made by State directors. In the afternoon the Public Alliance meeting was held, with Mrs. Emma N. Delano, Vice-President of the Western States, presiding. Mrs. Reed Stuart, wife of the pastor of the Detroit church, extended the address of welcome; the greeting of the National Alliance was made by Miss Low; and addresses were also made by Mrs. Emily A. Fifield, National Recording Secretary, and Mrs. Mary B. Davis, National Corresponding Secretary. The Alliance Day exercises were closed by a discussion upon "Alliance Duties and Privileges," read by Mrs. Arthur Bradley, director for Ohio.

The principal event of the day was the Conference sermon in the evening, by Rev. John W. Day, St. Louis. The subject of Dr. Day's sermon was "The Sources of Denominational Strength." The sermon recounted the progress made by the Unitarian Church, and was full of warning and advice with regard to the needs of the denomination, and encouraging predictions as to its future.

On May 14th the business sessions of the conference were held, an address being made by the vice-president, Rev.

George A. Thayer, of Cincinnati, and reports were made by the secretary, Rev. Wilson M. Backus and the treasurer, Herbert W. Brough. Short reports were also made by the State secretaries—Rev. J. H. Mueller, of Bloomington, Ill.; Rev. Eleanor E. Gordon, of Des Moines, Iowa; Rev. R. W. Boynton, of St. Paul, Minn.; Rev. R. S. Barrow, of Jackson, Michigan; and Rev. J. L. Marsh, of Lincoln, Neb., the latter for the Missouri Valley. An address upon "Unitarian Missionary Methods" was delivered by the Rev. F. M. Bennett, of Lawrence, Kansas, and the "Brahmo-Somaj" was explained by Professor G. Subba Rau, of India. A paper upon "Distinctive Features of Unitarianism" was presented by F. A. Gilmore, of Madison, Wisconsin.

At the platform meeting in the evening the general subject of the International Council was discussed, by Rev. J. H. Crooker, of Roslindale, Mass., upon "Amsterdam"; President F. C. Southworth, of Meadville, Pa., upon "Geneva"; and Rev. Charles W. Wendte, of Boston, Mass., upon "Boston in 1907."

On May 15th Rev. Edward A. Horton, President of the Unitarian Sunday-school Society of Boston, presided at the Sunday-school meeting and spoke upon the subject of the Sunday-school, the principal paper for discussion being read by Rev. James Vila Blake, of Evanston, Ill. Rev. Lee S. McCollester, Universalist minister of Detroit, discussed the subject "Does the Y. P. R. U. Promote the Rule of the Young," and the Rev. G. R. Gebauer, of Alton, Ill., delivered an address upon "The Race Problem." With the exception of the minister's meeting on May 16th, the proceedings of the conference were closed by the conference banquet on the evening of May 15th, at which Ralph Stone, a trustee of the Detroit church, presided as toastmaster. Those who responded to toasts were the Rev. George A. Thayer, of Cincinnati; Rev. J. Lewis Marsh, of Lincoln, Neb.; Rev. Eleanor E. Gordon, of Des Moines, Iowa; Rev. Edward A. Horton, of Boston; and Rev. A. M. Rihbany, of Toledo, Ohio.

At the minister's meeting on May 16th Rev. A. W. Wishhart, of Grand

Rapids, Michigan, discussed the subject "The Relation of the Minister to the Social Forces."

The following officers of the Western Conference were elected for the ensuing year: President, Morton D. Hull; Vice-Presidents, Prof. C. M. Woodward, Rev. George A. Thayer; Secretary, Rev. W. M. Backus; Treasurer, Herbert W. Brough; Directors to May, 1908—F. F. Temple, Rev. W. Hanson Pulsford, Rev. Fred V. Hawley, C. S. Udell, Morton D. Hull, W. H. Mason, Rev. R. W. Boynton; Directors to May, 1909—Rev. M. O. Simons, Rev. W. M. Backus, Rev. Mary A. Safford, Mrs. Emma M. Delano, Rev. John W. Day, Rev. A. M. Judy, C. L. Wilder; Directors to May, 1910—F. A. Delano, Rev. Frank A. Gilmore, J. W. Hosmer, Mrs. S. F. Lynn, Herbert W. Brough, Rev. F. M. Bennett, Rev. Florence Buck.



Annual Report of Women's Auxiliary of Berkeley Unitarian Church.

Ladies of the Women's Auxiliary:

Owing to the change of date of our annual meeting from November to May this report covers a year and a half. Glancing back to the beginning of this period, we recall with pleasure the loan exhibit by Mrs. Gray at Weltevreden, the home of Mrs. Moody. It was a memorable occasion. The beautiful grounds, brilliant with Italian lanterns, room after room of the artistic house filled with a choice collection of brasses and old wares, the interesting posters and picture-cards, picturesque native costumes, the gay throng, and the beautiful surroundings making altogether a charming picture.

After the loan exhibit, our annual sale was held. In spite of the short time we had to prepare, it was much more successful than could have been expected.

Immediately after this the board decided to commence preparations at once for the next annual sale, and to work for this regularly throughout the year rather than to crowd too much into the last few weeks. We accordingly bought materials and arranged for a meeting each week at Mrs. Fife's. These meet-

ings continued up to April 18th, when all of our regular activities were suspended for a time. However, the result of this early preparation showed itself in the fall when we held our next sale, which was one of the most successful in our church history, netting us close to \$450. This result seemed the more remarkable, as never before was there a time when Berkeley was having so many church and private Christmas sales. I wish to mention here that not a small part of the proceeds came from the apron fund, the result of Mrs. Gorham's capable management.

In the spring of last year Richard Straus's beautiful "Enoch Arden" music was given by Miss Brehm, Mr. Lathrop reading the poem.

Further entertainments were being planned, but everything of that nature was pushed aside by the terrible calamity of April 18, 1906, and the church doors were thrown open to the homeless, worn-out, and hungry refugees. Many were the thanks our ladies and co-workers received from the poor tired, dazed people who found in our church a haven of rest for three days and nights. Little did we ever think that our pews would serve as beds, and from our kitchen so many would be fed. This relief work was continued for several months by our ladies in connection with the ladies of the Town and Gown Club. Mrs. Hathaway read an interesting report of this work at the last annual meeting of the church.

The first entertainment given in the church after the earthquake was in June. It was a dramatic recital by Mrs. Louise Humphrey-Smith, given under the auspices of the Browning Club and our Auxiliary. Her interpretation of familiar poems gave them an added value for many of us.

The exceptionally bad weather of the past winter has interfered with our meetings, and, therefore, with planning for future work. Many times we have been unable to get a quorum; but notwithstanding difficulties and interruptions, we have made our usual contribution to the National Alliance, to the Southern Circuit, and to Unitarian Headquarters at San Francisco; have sent a number of gifts to Alliance

branches, and have made a small contribution to the Missionary Fund of the American Unitarian Association; have given the trustees a hundred dollars, and have renovated the church building at a cost of \$116; many desirable improvements have been made in the kitchen; andirons have been purchased for the large fireplace; and numerous small expenses have been met constantly as they were needed; we are giving a small contribution monthly for charitable purposes, and hold ourselves in readiness to do more.

The last entertainment undertaken by our society, and just recently given, was the song recital by Mr. William Edwin Chamberlain. Pleasant indeed it was to be able to make it possible for a large audience to have the opportunity to hear Mr. Chamberlain's voice.

And now at this annual meeting I must refer with much feeling and respect to our beloved charter-member, Mrs. Caroline R. Beals. In the early years of our church life her never-failing courage and steadfastness were most helpful and inspiring. While our hearts are sad, we can hardly mourn for her; she had arrived at the end of the journey full of years and honors, and death was like the natural falling asleep after a long day of love and labor for others. It is not often that a life seems so fully completed and rounded out as hers. I only regret that on account of her failing health during the last few years more of our ladies were not permitted to know her better.

Finally, I wish to thank the ladies of the various committees for their very efficient co-operation, and I would particularly voice our obligation to our treasurer and secretary.

ESTHER L. PAYSON,
(MRS. W. H. PAYSON)

May 3, 1907. *President.*



The Rose.

Fold upon fold in close and royal red,
Chanted by birds and sanctified with dew,
Like some proud acolyte I stand and swing
My censur in God's chapel of the blue.

The surprised lily leans within the choir
Silent—with sunset's halo on her head;
But I in velvet vestments stand and sing
Beneath God's stars my litany of red.

—From *April Smart Set*.

Conference Echoes.

The Welcome to Santa Barbara.

By Hon. Robert B. Canfield, President Pacific Unitarian Conference.

Ministers of our Associated Churches, Delegates to this our Twenty-second Conference, and Friends: On behalf of the Unitarian Society of Santa Barbara, I extend to you a hearty greeting and a welcome.

Welcome to Santa Barbara, to this region where the poetry of creation appeals to all souls; to soft airs, and sunshine and flowers; to the grandeur of the mountains, the repose of the valleys, the solemn anthem of the sea.

Welcome to this city, this community made up of people from every part of the world and every section of our own country, who, coming here as strangers, have found a welcome, and have learned to make it their pleasure and their business to welcome all who come to share the blessings they enjoy.

Welcome to this conference in this our religious home; and here let our greeting to the ministers of our faith voice the gratitude we feel for what through them the Unitarian Church is to us who have the happiness of living in this fellowship. There are some in this audience, and one on this platform, who were brought up under the influence of churches which made the doctrine of the Trinity a foundation-stone of their creeds. We can recall the annual recurrence of the Sunday when we sat to listen to the expounding of that doctrine; and I recall one when the good man, whom I shall always remember with affection, told us that he was showing us a mystery which we could not understand, but which as faithful Christians we were bound to believe. But when we came to realize that nothing could be truth for us which we could not understand, that if we would preserve our integrity we must cease to assert belief where we felt no conviction, and, without any loss of reverence for the good which is preached and practiced there, withdraw from a communion in which we could find no peace of mind, happy were we to find a refuge prepared by the great liberators of our faith, secure in the keeping of men like you. We—and

the others more fortunate, who were born to this fellowship, and came to their liberal faith without perturbation of spirit,—we thank you that you preach to us the religion which was the religion of Jesus, that when you talk of Him you do not puzzle us with talk about two natures “without mixture, change, division, or separation”; but that you inspire us with the thought of the one harmonious, beautiful, glorified, nature of the man who prayed to God the universal Father, and went about doing good; and that you teach the lesson which was repeated by one of our Unitarian bankers when he declared before the convention of bankers here last week, that “true life is service,” and that “happiness comes to us in the same proportion as we contribute to the happiness of others.”

In welcoming you ministers and delegates to this conference, I realize, when I consider what is before us, that you are invited to a feast of your own spreading. You have come here bringing of the fruits of your labors in many fields, and have furnished a banquet abundant in food for thought, and refreshment for the spirit.

May your pleasure in giving equal the satisfaction we shall have in receiving, and may this conference strengthen us all in faith, and in love for God and man!



Human Nature in San Francisco Relief Work.

By Christopher Ruess, Representative of Unitarian Fund in the San Francisco Relief Work, Santa Barbara, May 22d.

The better we know this poor, dear human nature of ours in ourselves and in others the more fervently and often we feel or utter that humble and wise breath of the Lord's prayer, “Lead us not into temptation.” And the oftener we pray that prayer, the less we blame and the more we forgive; because we have begun not only to know, but to understand men. We discover a new proverb, “Prevention is the only cure.”

Both to its trustees and administrators, and to its beneficiaries a large relief fund is an almost invincible and overwhelming temptation, a temptation both to give

and to receive without due thoughtfulness.

But we can't prevent all the results of earthquakes and fires. A year of experience with human nature in San Francisco relief work has driven me to another proverb, “Insurance that insures is the best charity.” If private enterprises cannot bring about at reasonable rates practically universal insurance of property, of health and life, and against old age, then human welfare demands, I think, that such insurance should become a government function. For it is almost certainly demoralizing to any man to receive just because he needs, or because he has lost,—and these are the preliminary grounds of all charity. On the other hand, it is almost certainly wholesome for any man to receive what he has worked for or sacrificed for. Insurance that a man does work for and sacrifice for is not charity, but a wholesome means of preventing by forethought the need of charity.

And all sophism to the contrary notwithstanding, the San Francisco Relief Fund was charity. It was given by people who sympathized to people who were suffering, given by those who had to those who had lost. And though not all charity need make a man less of a man, nevertheless almost all charity is pretty sure to do so. The wisest charity is to foresee and prevent the need of charity.

Human nature is not all of the same caliber as the human nature of a San Francisco supervisor, but if there is any weakness in a man, we may safely prophesy that opportunity and money will find it out. The man or the woman in this modern world whose ideals and high purposes have never been thwarted or altered by the need or the love of money and all that money means,—well, that man or woman I will always go out of my way to meet.

Assistance from the relief funds has been granted in San Francisco on the fulfillment of three conditions,—first, to have been burned out; second, to be in need, and, third, to have plans for the use of the money asked for. Poor human nature has sometimes tried with amusing diligence to fulfill these conditions and win one of the prizes. One pushing old Irish lady, hot after her rights and a

share of the relief money, persisted in her demand for enough money to buy a burial plot and to deposit in the bank enough for a good funeral. I took her into a little conversation corner, and said: "Now, suppose you had been living in Philadelphia when the fire came, and suppose in the goodness of your heart you had sent ten dollars to San Francisco, and had done without cake and butter, too, for three months afterwards. Suppose I wrote to you that a woman who was not likely to die for twenty years or more wanted that ten dollars toward a plot in the cemetery. Would you authorize me to give it to her?" My poor, baffled friend went home to think up a new excuse. This is an example where the love of money stimulated the inventive powers.

The following instance of a pretty high-class Italian family illustrates the power of a relief fund to cultivate concealment and deception. A family of four living in one ill-kept room, with the privileges of a kitchen, represented that the wife and children were far from well. They had been sick, and the relief funds had sent the wife and one child to Colorado soon after the fire. The husband was said to be earning sixty dollars a month working for his brother, a florist, and four people cannot live on sixty dollars a month in San Francisco and buy furniture. But on careful investigation it proved that this man had sold property for \$2,650 cash since the fire, and that he was half owner of the prospering florist's establishment. His wife's mother owned the house where they lived.

Another class of concealments concerned relatives. One poor woman, whose husband the community allows to desert her and pay nothing toward her support, applied for a piano to give music lessons, for money to start a rooming-house, and for a sewing-machine to do dressmaking—in all for eight hundred dollars. In fact, this worn-out victim of a brutish husband had not the health to keep a rooming-house or to run a machine, and was fitted only to give twenty-five-cent lessons to a few children. She gave her landlady as her reference, and before seeing the woman herself I had some conversation with the landlady, who left the room when the unfortunate

woman entered. I afterwards called on a sister, and incidentally learned that the landlady was none other than the mother, and we had already rehabilitated her! When later I called and asked why Mrs. Blank had not told me that the landlady was her mother, she said, "Because you did not directly ask me, and because I have heard that people whose relatives can help them receive less aid from the committee." I asked whether she thought I asked all people whether their landlords were their parents, and she replied in sudden warmth, "I do not intend to be insulted by anybody, and I can get along without any relief."

When anybody tells you that one of the Relief visitors "insulted" them, you can be pretty sure in inferring either that they were caught in a lie, or that they were asked the natural question, "Why haven't you gone to work?" Many were of the opinion expressed by one in conversation with a Relief visitor that they were entitled to support for one full year after the fire.

I mistake the intelligence of my hearers, however, if I think that you will for a moment believe that more than a good fraction of the thirty thousand applicants for money assistance were tempted to such trickery, or were in so little need of help that they had to make up a story. Surely three out of every four needed all, if not more, than they received; their condition spoke for itself.

One of the misfortunes incident upon a large public relief fund is the temporary chloroforming effect it has on natural ties. A florist who had for twenty years bought and sold in multiples of thousands of dollars was sent by leading business men, men of wealth, to the relief funds; one who sent him was related to a high official there, and should have known better. The florist was led to believe that he was entitled to four or five thousand dollars of relief money! In point of actual fact, five hundred dollars was the extreme grant. These business men should have considered this successful man a good risk, but instead they forced him to give up his regular work and become a "drummer."

One woman whose physician held a large bill against her was asked: "Did he offer you any reduction?" "No,"

she said, "but he gave me this *introduction* to the Relief Committee."

One proud old gentleman of seventy-one was a type of many men with large families, whose children sent them to relief headquarters. It was the temptation of money easily obtained that did it. The old gentleman says of his children on the application blank: "All grown up, married, and dispersed."

One burly colored gentleman of leisure, who had retired from the strenuous life while free rent and other "intitulations" belonged to him as an American citizen and a San Francisco fire sufferer, took the call from the relief visitor as an honor. He was proud to be noticed by the great committee. When asked why he did not support his wife, he answered: "You just go right back and tell 'em that bein' as I'm livin' off the Red Cross myself, I's in no condition to support nobody."

Here again I should correct misapprehension by remarking that if thirty thousand applications were made, at least sixty thousand applications did not need to be made. These latter families had provided by what proved to be reliable insurance against the need of charity, or else relatives, fraternal orders, churches, or friends had done their duty, or else the man had pocketed his pride and turned right into brick-cleaning within a week after the fire. The natural helpers of hundreds who had to apply were themselves as badly off as unfortunate people can be.

If the truth were told about the salaries paid to relief workers, you would wonder why a union was not organized to strike for a living wage, to say nothing of eight hours. Yet many people who asked for help seemed to think that the relief visitors drew big salaries for doing little or nothing. The term "graft-er" was frequently forced into service. Perhaps the gentleman I am about to mention shared this opinion of the relief workers. Only two other men in the city before the fire did the work he could do, which I shall not mention, for you must have no clue. He was at first refused business rehabilitation and wrote for the reason. Not receiving a reply in those busy times, after four days he sent a messenger. He asked for the return of the two-cent reply stamp he had in-

closed, either by his messenger or by the appointment of a time when he might call in person. The man's application was later taken up again, and he was assisted. The visitor wrote: "When asked whether he was angry when he asked for the return of his postage-stamp he said: 'No; it is trouble to become angry, and more trouble to get over it. It seemed to me *just*.'" After all, the old gentleman may have had the same independent spirit as the woman who wrote that she "would n't ask odds and ends of anybody if she had not been sick."

Let me close these illustrations with one worth remembering. It is from a dear old lady of sixty-seven who did fancy work and was generously assisted. She opens her letter with a "God bless your work!" and proceeds: "If I were a young woman, not approaching the seventies, or even had my good eyesight, I would ask not. I must say every piece of work is a demonstration, as I have to use three different glasses as it is. I hope this will be a correct answer, as you wish it. If not, would you be so kind as to tell me, as the English language is not my strong side." She says of her physical condition: "After an illness of six months, thanks to Christian Science, I do fayrely, only my eyesight boddens me yet the same." Kind people offered us a cabin in one of the beautiful Marin County towns for just such a poor soul to rest in, but she insisted on paying them five dollars a month. Then she feared she would offend them by leaving, so she made up the innocent story that she was required by the terms of her grant to carry on her business in San Francisco itself. She says of her savings: "They are a few, but still I have to live on them, but they have been put away for a burial; and there is little left for it."

In closing I should like to make two observations, one about the expense of conducting the relief work and the other about our Eastern workers.

The principle upon which the business men at the head of the relief corporation have worked, of trying to give away the relief funds for four or five per cent of the total may be good business, but it is altogether arbitrary and ridiculous charity. Imagine what a relief worker

is tempted to do in order to give away much for little. Whenever he gives away five hundred dollars where one hundred would have been adequate, he helps the four- or five-per-cent plan. Whenever he gives generously to a family which should have nothing, he helps that showing. Whenever he slights his investigations and does his work in a slovenly manner, he gets over more ground, and helps the business gentleman to make a boast of economy. If any of you have or are to have responsible direction of charity, I beg you to think long before you decide that cheap charity can be good charity, any more than cheap shoes or cheap clothes or cheap food can be good. You will get what you pay for, and the defects of the San Francisco relief work are largely due to the fact that not enough money was spent for brains and intelligent kindness. It would have been better to give more friendship and fewer sewing-machines.

I do not think there has been such a difference between the Easterners and the Westerners as administrators of relief as some would have us believe. There are two kinds of people in the world and in charity—those who believe in a benevolent aristocracy and those who are democrats. The benevolent aristocrat believes that the people are to be treated like children. He wants to tell people how they shall solve their problems; he can do it in a few minutes, more or less. He believes in classes; he belongs to one, and the poor and unfortunate to another. In old and stratified communities these classes usually recognize themselves. But in San Francisco, "stricken and striking town," the social laboratory of the West, we still think that a man's a man for a' that. We do not recognize any benevolent feudalism. People will not stand paternalistic charity. I wish that instead of giving the money to some, and then buying what was asked for by others, every applicant had been dealt with in a democratic business way, had been given a percentage of his grant, and told that, when he brought receipts to show that he had used it as he represented he would, the trustees of the fund would give him the balance. I do not mean that a few exceptions would not need to be made in the case of drinking families, etc. If we are not yet demo-

cratic enough to foresee and prevent nine tenths of the need of charity, let us at least be democratic in making amends.

Let me close with an Eastern worker's quotation from Lowell: "Democracy is not saying, 'I am as good as you are,' but 'You are as good as I am.'"



The Sentryman of Pompeii.

[From a Conference Devotional Service led by Rev. Francis Watry, of Santa Ana, Cal.]

One need hold to no hard and fast theory of inspiration concerning the things written in that old and somewhat odd collection of books which we call our Bible to realize that some of these are of exceptional value for spiritual culture. Among these are the words just read. (Ephesians vi: 10-17.)

The Ephesians, we all know, had their peculiar difficulties to contend with. Paul loved them as his spiritual children. He gave them wise and loving counsel. He longed to see them prove themselves worthy of the great privileges which they had enjoyed. Above all, he would have them courageous and steadfast under all circumstances. Hence the use of this peculiar figure of speech.

The soldier of Paul's time could endure hardness. It was duty first; life itself was a secondary consideration.

Just outside of one of the gates of the ancient and long-buried city of Pompeii there was discovered, not many years ago, an old-fashioned stone sentry-box, and in it a human skeleton, together with a helmet, a breastplate, a shield, and a sword. It was evidently the skeleton of a Roman soldier who stood there on guard when that awful calamity befell the city. He saw that huge black cloud of smoke floating toward him, the ashes were falling thick and fast about him, he felt the sweltering, choking air, he heard the moans and cries of despair of the bewildered multitude as they tried, some to escape with their lives and others to save their treasures. No use to do guard duty now! Why not at least try to save his life by flight? No one would call him to account for that. But that was the one thing he could not or would not do. He had learned obedience. He stood at his post of duty and bravely died there.

It seems to me that the spirit of this nameless hero is just what we need to-day as much, if not more, than ever. We are day by day face to face with conditions that call for a willingness to endure hardness as good soldiers in the army of the Great Leader. Our friends of other persuasions, and of no persuasion, misunderstand our thought and our aims. Some even knowingly and deliberately misrepresent us. And then there are those of our own household of faith and endeavor who sometimes forget to be true to their principles, and leave us to bear the heat and the burden of the day quite alone. Why not let the ashes of superstition fall upon a bewildered and bewildering multitude and seek safety by flight? Because we have learned obedience to the Inner Voice that summons us to ever higher and nobler thinking and living, and we will bear our testimony for truth and righteousness in the face of hardship, danger, and death, glad to stand bravely at the post of duty with that nameless hero of ancient Pompeii even unto the end.



Guard Mount.

The night has come, and forth I fare
To post the sentries of my prayer,
Their silent watch to keep where'er
My waking thoughts would be.

Upon a mountain-circled hill,
Where cries the plaintive whippoorwill,
Two prayers shall pace to keep from ill
Whom God has given me;

Two more shall stand beside their door
Who gave me birth, and two before
Her hut who lights an alien shore
With love's long ministry;

And two shall nightly vigil keep
To bring us word who nightly weep
If they do wake from their long sleep
Beneath the linden tree;

To every door two more shall go
Where trouble threats or lurking foe
Waits but the deep'ning dark to throw
His dart of misery;

And one in silent round I send
From prayer to prayer, his aid to lend
If there be special need to fend
Against the enemy.

Forth to your posts, my sentinels,
Till matin prayer's reveille-bells
Give you relief, and daylight tells
Where evil shadows flee.

— *John Finley, in April Century.*

The Coming Moral Awakening: What It Will Be, and What It Will Do.

By Rev. William Day Simonds, of Seattle.

[Conference Sermon, delivered at Santa Barbara, May 23, 1907.]

Next to our own the most interesting period of human history was the last quarter of the eighteenth century—the twenty-five years from 1775 to 1800, including those epoch-making events, the American and French revolutions. Great men and great deeds filled the years. One hardly knows whether it would be better to have lived in America and to have listened to Patriek Henry's plea for liberty, or to have lived in England and to have been privileged to listen to the stately eloquence of Edmund Burke, or in France to Mirabeau and Danton. Which would have been the better, to have listened to the rejoicing at Yorktown when Cornwallis surrendered, or to have joined with the patriotic crowd whose gladness knew no limit when the shout went up, "The Bastille has fallen."

However one might decide as to this, there was one night during that notable quarter of a century when to have been a part of the proceedings would have been worth a century of commonplace living. I allude to August 4, 1789, and to that pentecostal night, as Carlyle calls it, when the French National Assembly abolished feudalism. Feudalism that had stood for a thousand years was abolished in a single night by representatives of the four estates of France when that hour of awakening, that night of vision, laid the foundation for all subsequent progress toward republican institutions in France.

Out of a similar awakening, if less spectacular, came the American Declaration of Independence. It was in an hour of awakening during the blood and terror of the Civil War, that negro emancipation came as a surprise to the majority even of loyal Americans. Recently by a similar awakening the United States has become conscious that henceforth we are and must be a world power.

Thus it is evident that man by law of his nature is a creature of habit. He is painfully and stupidly conservative. He would perish of dry rot were it not

for a passionate, volcanic element within him which responds upon occasion to the higher spirit and the nobler truth. Then this creature, habit-bound, becomes a Samson, rending asunder bonds of steel as though they were bonds of straw.

This is the glory of a great political or moral awakening, that old men, who have given their lives to the sordid pursuit of gain, are suddenly emancipated, and begin to dream dreams. Young men, lost in the pursuit of pleasure, see visions, and their foibles and their sins fall from them as a worm-eaten mantle.

There are good men, not a few, who devoutly believe that we are now approaching, and that there is nearing us, a great moral awakening. For more than a generation no sublime and all-prevailing enthusiasm has swept over the land. So-called revivals of religion have been held with various results in various places; but no large, unifying, compelling sentiment has moved upon the people. By the law of periodicity something of the kind is to be soon expected. For a full generation we have been madly chasing material gain. I am not one to deery this. It has been marvelous, but it has about reached the limit of what it can do for man, unless led by higher forces. A moral awakening, then, general, profound, heart-stirring, soul-conquering, would seem to be among the large purposes of progress.

What will it be and what will it do? It is easy to answer negatively. What it will not be, and what it will not do is clearly evident. This great moral awakening will not repeat the past. At the psychological moment Peter the Hermit thrills Europe with the cry, "God wills it." But the Crusade era passes and not all the priests and kings of Christendom could bring it again to life. Luther comes with the cry, "Salvation by faith," and John Calvin holds Scotland and New England in the hollow of his hand as he preaches the awful sovereignty of God. Wesley moves the British Isles and far America with his doctrine of the new birth. Later, Finney, teaching the freedom of the will and human responsibility, leads the multitude to conversion. Still later, Beecher, Phillips Brooks, and, for the common people, Evangelist Moody, thrilled the

hearts of thousands, with a new story of the love of God for man. But nothing of all this can be repeated, at least not in the old form and with the old applications.

It may be heresy in this presence, but I affirm that the preaching of Channing, Parker, and Ballou will not meet the wants of men living at the dawn of the twentieth century. I know that it is a difficult task to foresee and foretell the future. The self-appointed prophet is usually a mixture of fanatic and charlatan. I claim no special illumination, I but read with you the signs of the times.

First of all the coming awakening, as I foresee it, will be characterized by a new demand, and a new appreciation, of truth in the realm of ethics and religion. We learned long ago that it would not do to build a falsehood into a locomotive, or a lie into a bridge that must bear its weight. We are beginning to learn that it will not do to attempt to nourish the moral nature upon falsehood. Sincerity is life. Insincerity is death. I do not charge the traditional churches with conscious hypocrisy. There is rather a pathetic holding on, a pitiful fondling of the corpse of a dead creed. The result of all this is confusion and weakness. Every minister here present knows that upon all hands the cry of distress is heard. The day I left my home in Seattle a great gathering of Northwestern Congregational churches convened in my city. The president of their oldest college complained of present conditions in the following significant words:—

"Our denomination is affected by a dry rot that is entering its very heart. It is running down, standing still, or drifting backwards. If any corporation were to reveal a state of facts such as is to be found in the annual report of the progress of our church for last year, it would be in serious danger of death. It is true that we have made gain of a little more than one per cent, but what business man would be content with such a beggarly return upon a financial investment? Business men of Seattle would be ashamed to develop their business as we develop the work of the church."

Following this honest confession came

the startling words of Secretary Allen, of the Y. M. C. A. of Seattle:—

“There was a time when we would go right after a man and ask him to settle the matter of his eternal interests, but now we sneak up on the blind side of a fellow and attempt to give him a sort of hypodermic injection of religion, and at the same time try to conceal our own identity. Real, vigorous, hand-to-hand fighting in the Christian world seems to be a thing forgotten. The Y. M. C. A. is giving more baths than in former years, but I seriously question whether it is doing any more for religion.”

These are but sample confessions of scores which greet the student of religion. No explanation explains this condition except this, that the religion professed is no longer a soul-inspiring vision of the truth of God as regards man. For a great truth men will give their all, even life itself. But for a great perhaps no man will disturb or distress his days with toil and self-denial.

The coming moral awakening will not only bring with it a new demand for truth, but as well a new consecration of power. Nine tenths of the knowledge of the world is not over one hundred years old. Man to-day is like the child of the foolish rich, overburdened with expensive toys. The power of the race in wealth production is almost beyond calculation. But a sentiment has been slowly gathering strength, demanding a new conscience in wealth distribution. It will be shortly acknowledged that a life devoted to gain, and to nothing else, is little short of criminal. Excessive wealth is to become a badge of dishonor in a world where men are compelled to grinding toil and women and children to poverty and hunger. It follows, then, that this moral awakening will reform men in the mass. It will follow the large lines of modern methods and spirit. The present incomplete method is an effort to save the man and to lift him up out of the mass. So it is said that the business of the church is to save souls. Rather it is the business of the church to save men, and to save the society which molds men.

There are two movements in the world to-day at which political and religious conservatives shudder, — Christian Sci-

ence and Socialism. Christian Science is a protest against one half-truth and Socialism is a protest against another. The strength of both is in the necessity of a forward movement on the part of the church towards the true Christian society. A religion that is able to reach to the subtle recesses of a man's soul and to change his habits of thought, feeling, and conduct, certainly ought to be able to do something worth while for his body. Upon this foundation fact Christian Science builds its temple, and upon that fact it will stand secure against all opposition. It is just as true that a religion which can change an individual, redeem him from the love and guilt of sin, to the love and practice of holiness, ought to be able to do something large for man in his social relation. Upon that rock Socialism builds its lofty claim, nor can opposition so much as hinder its progress until the world accepts the truth that it so persistently preaches.

It is easy to see how this divine enthusiasm to save men in a large way, to redeem society from vice and poverty, will lift us all above our small antagonisms, our petty denominational rivalries. Such feeble attempts as we have thus far made toward church union have been by the way of elimination. We have shortened our creeds, until they are reaching the vanishing point, and we are not able to interpret the little that remains. Perhaps this is necessary as mere preparatory work, but never can man be rightly and divinely united save by a new and sacred enthusiasm, by the union of a consecrated purpose, by the power of a conviction accepted by all as the veritable truth of God.

It is easy to see how this glorious coming revival will lift us above our petty selfishness and pride. Tolstoy says that the chief difficulty of society is man's universal selfishness. In the coming days of moral awakening we shall know that self-surrender is joy, that self-assertion against truth or our brother is misery. It will be impossible for us then to think of fame, or wealth, or success, as we do to-day. Instead of these illusions of the mind, we shall prize, as we prize nothing else, the privilege of service and the law of duty.

Do not imagine that I paint an impossible picture. I am only saying that as the age of the Crusades gave place to the age of Chivalry, and that to the age of Discovery, and this in turn to the age of Revolution, so our age of Invention and of Industrial Expansion must also give way to the coming golden age Fraternal. Because of this fact the coming moral awakening will usher in an era of happiness to which our poorer time is stranger.

I saw the other day a man digging in a sewer some ten or more feet below the street-level. I was sorry that any man was compelled to spend eight hours of his working-day in such a place. Upon either side of him a bank of earth and above a patch of sky. This and nothing more. Could I have lifted him and placed him by my side he would have seen the grandest mountains in the world, the far-reaching waters of the ocean, the almost illimitable forests, and upon every side the works of man and the more wonderful works of God.

Friends, we have lived too long in the pit of materialism. On either side are banks of tainted gold and in our eyes the dust of toil, so that we may not see either the face of our brother, or the order and beauty of a rational life. The coming awakening will reveal to us the hidden beauty of this most glorious universe. It will reveal to us—alas! too often hidden—the better nature of man. It will reveal to us new possibilities of mental and moral attainment. It will lead us to place a new valuation upon life, and what belongs to the peace and joy of living. The new awakening, let us believe it, will bring a new race through the gateways of birth.

“*At last! At last!*” said an elderly lady, as she first saw Charles Sumner, gracing with his splendid manhood the Senate of the United States—“*At last I have seen a man.*”

After the awakening I have endeavored to prophesy, perhaps God and the angels will say, “*At last! At last! Behold the crowning race of humankind,—the man sincere, virtuous, fraternal.*”



We thank thee for the pleasant day,
With all its love, and work, and play;
We thank thee for the friendly night:
Help us, O God, to love the right!

The Supreme Problem.

[From a Conference Devotional Service led by
Rev. Clarence Reed, of Alameda, Cal.]

The supreme problem of the ages is the relation existing between man and God. All of man's conceptions of the Infinite are at best imperfect, failing to completely satisfy the thinking man. The fatherhood of God is the purest concrete conception that man has had of God, but when a child reaches mature life he recognizes that there are limitations in the idea of fatherhood.

As man comes to understand the nature of human personality, he discovers the nature of God. Through the expression of man's deepest loves, noblest choices, and truest thoughts in the common relations of life, he comes into fellowship with absolute love, goodness, and truth.

God is love. We know something of the meaning of love as it expresses itself in the relation of parent and child, and then with widening circles comes to include friends, acquaintances, the nation, mankind, and finally the Absolute One. God is truth. Our aim must be to express the truths in which we believe so clearly that they will be as self-evident as the sunshine about us. God is beauty, and his greatest cathedral is out of doors. We envy not those who live in palaces and mansions, but only the man who has the deepest appreciation of the beauty of nature. Every object in nature that is touched with beauty may be the means of leading man into fellowship with God.

If Christianity becomes the universal religion, it will not be due to its creeds, ceremonies, or written record, but because it meets the universal cravings of the souls of men. The worth of any religion is in proportion as it causes men to live brave, upright, unselfish lives, with reverence toward God and man. Religion must not be separated from life. It is not an island in the skies, but it has definite relations to the world in which man lives.



Remember, people will work the better
because they work from love, not merely
doing their duty and obeying in a blind
way.—*Miss Mulock.*

The Letter-Box.

TO THE EDITOR:

A formal request was sent by the California Equal Suffrage Association to the Pacific Unitarian Conference, that it consider a resolution on woman suffrage. It was sent with some confidence, as it is a matter of common knowledge that the Unitarians, in common with the Universalists and Quakers, have led in giving to women members of the church an equal vote in church government, and to women preachers an open pulpit.

Besides, other church associations, which are sometimes called less broad than ours, have passed such resolutions unanimously. And associations which have no apparent relation to the suffrage movement, have passed a general indorsement.

But the suffrage resolution was not permitted to come before the Pacific Unitarian Conference. A blind reference was made to it, when the chairman of the Resolutions Committee made his report, but nobody knew what was being withheld, so that only a few individual delegates had any knowledge of the matter. The Resolutions Committee received the request from a State association, and killed it in committee. Are we as liberal as we call ourselves?

The reports of the churches from one end of the coast to the other gave great credit to the Women's Alliances, some of them going so far as to say that the church could not survive without the Alliance. Woman suffrage works well in the church, and all acknowledge it. One can't imagine a Unitarian church or conference voting to disfranchise its own women members. So it strikes some of us as the height of absurdity to have a resolutions committee shy at a suffrage resolution. And besides, it hurts our Unitarian pride to let the Nevada Methodist Conference, which includes part of California, and the National Convention of Spiritualists, and the National Convention of Universalists, lead off, and to know that before the Unitarians of this coast hold another Conference there will have been the same formal request sent by the California Woman Suffrage Association to a number of California re-

ligious associations, and that the Unitarians can't catch up with the leaders.
M. F. ROSEBROOK.

[A friend from Boston sends the following, which shows another and a better way.]

TO THE EDITOR:

In the March number you had a letter a young lady received from the Methodist minister when she expressed a desire to join the Unitarian Church. Perhaps the following story may be of interest.

In one of our suburban cities not many miles from Boston a lady desired to join the Universalist Church, and wished to be immersed. As there was no baptistry with this church, the minister who was an intimate friend of the Baptist minister, made arrangements with him to have the services held in his church. On a Sunday evening, the service was held in the Baptist church, the minister of this church baptizing the lady and the Universalist minister preaching the sermon, the congregations of both churches taking part in the service.

I have always thought that the Baptists were the most rigid of all the denominations, but was glad to see that this one must have had a liberal heart.

I have ventured to write this little story thinking you might be interested in it.

From one who was brought up under the teachings of the Rev. S. H. Winkley, of Bulfinch Place Chapel, Boston.



“The most underrated and underpaid profession we have in the United States!” is the way a writer in the *New York Times* characterizes teaching. All the world knows that women constitute the vast majority of public school teachers. Former United States Commissioner of Labor Carroll D. Wright says: “The lack of direct political influence constitutes a powerful reason why women's wages have been kept at a minimum,” and it seems significant that in the four States where women have the same political rights as men, men and women teachers are paid alike for equal work.

The House by the Side of the Road.

There are hermit souls that live withdrawn
 In the peace of their self-content;
 There are souls, like stars, that dwell apart,
 In a fellowless firmament;
 There are pioneer souls that blaze their paths,
 Where highways never ran;
 But let me live by the side of the road
 And be a friend to man.

Let me live in a house by the side of the road,
 Where the race of men go by—
 The men who are good, and the men who are
 bad,
 As good and as bad as I.
 I would not sit in the scorner's seat,
 Or hurl the cynic's ban;
 Let me live in a house by the side of the road
 And be a friend to man.

I see from my house by the side of the road,
 By the side of the highway of life,
 The men who press with the ardor of hope,
 The men who are faint with strife.
 But I turn not away from their smiles nor
 their tears—
 Both parts of an infinite plan—
 Let me live in my house by the side of the road
 And be a friend to man.

I know there are brook-gladdened meadows
 ahead,
 And mountains of wearisome height;
 That the road passes on through the long
 afternoon
 And stretches away to the night.
 But still I rejoice when the travelers rejoice
 And weep with the strangers that moan,
 Nor live in my house by the side of the road
 Like a man who dwells alone.

Let me live in my house by the side of the road
 Where the race of men go by—
 They are good, they are bad, they are weak,
 they are strong,
 Wise, foolish—so am I.
 Then why should I sit in the scorner's seat
 Or hurl the cynic's ban?—
 Let me live in my house by the side of the road
 And be a friend to man.

—S. W. Foss.

Laus Mortis.

[The following lines are from "Love Tri-
 umphant," by Frederic Lawrence Knowles, who
 died in Roxbury, Mass., September 19, 1906, at
 the age of thirty-six.]

Nay, why should I fear Death,
 Who gives us life, and in exchange takes breath?

He is like cordial Spring
 That lifts above the soil each buried thing;—

Like Autumn, kind and brief—
 The frost that chills the branches, frees the
 leaf;

Like Winter's stormy hours
 That spread their fleece of snow to save the
 flowers;—

The lordliest of all things—
 Life lends us only feet, Death gives us wings!

Fearing no covert thrust,
 Let me walk onward, armed with valiant trust,

Dreading no unseen knife,
 Across Death's threshold step from life to life!

O all ye frightened folk,
 Whether ye wear a crown or bear a yoke,

Laid in one equal bed,
 When once your coverlet of grass is spread

What daybreak need you fear?
 The love will rule you there which guides you
 here!

Where Life, the Sower, stands,
 Scattering the ages from his swinging hands,

Thou waitest, Reaper lone,
 Until the multitudinous grain hath grown.

Seythe-bearer, when thy blade
 Harvests my flesh, let me be unafraid!

God's husbandman thou art!—
 In His unwithering sheaves, oh, bind my heart!



The Headquarters Fund.

[Continued from page 182, in April number of
 PACIFIC UNITARIAN.]

Amount acknowledged in PACIFIC UNITARIAN for April	\$423 00
Women's Auxiliary, First Unitarian Society, Berkeley, Cal.	50 00
Unity Circle, Boston, Mass.	5 00
New South Branch, New South Church, Boston, Mass.	2 00
Disciples' Branch, Church of the Disciples, Boston, Mass.	10 00
South Congregational Branch, South Congregational Church, Boston, Mass.	25 00
King's Chapel Branch, King's Chapel, Boston, Mass.	25 00
Fitchburg Branch, First Parish Church, Fitchburg, Mass.	1 00
North Church Branch, North Meeting-house, Salem, Mass.	10 00
Littleton Alliance, First Congregational Church, Littleton, Mass.	3 00
Springfield Branch, Third Congregational Church, Springfield, Mass.	20 00
Second Church Branch, Salem, Mass.	10 00
Women's Alliance, First Parish, Portland, Maine	10 00
	<hr/>
	\$594 00

CATHERINE G. STONE,
 Vice-President National Alliance
 for Pacific Coast.

Mrs. GEORGE W. STONE,
 2614 Warring Street, Berkeley, Cal.

Field Notes.

SAN FRANCISCO—*First Church*.—A generally uneventful month. Fair congregations and good sermons the rule. The church societies are quiet with the beginning of the vacation months. Mr. Leavitt takes a vacation for June, the pulpit being supplied by Rev. George W. Stone, who is always welcome.

SAN JOSE.—San Jose has been visited by evangelists Bulgin and Gates, who held meetings for three weeks in a large tent. They drew great crowds, and it was reported that there were over five hundred "conversions." During the meetings Dr. Bulgin made a bitter attack on the "atheistic evolution taught in the Normal School" located in San Jose, and charitably referred to Unitarians as "whitewashed infidels," and said that such "Christless, crossless churches as the Unitarian were doing more harm than the saloons." At the close of the "revival" Rev. J. A. Cruzan delivered a lecture on "The Psychology of the Crowd—A Study of Revivals," which was published in the *Mercury*, and which caused much favorable comment. He is also giving a series of four Sunday evening lectures on Evolution, with the following subjects: "Evolution—What It Is, and What It Is Not," "Evolution and the Creation of the World," "Evolution and Man," "Evolution and Christianity."

Before Mr. and Mrs. Cruzan took up the work in San Jose the Sunday-school had gone out of existence. "There are scarcely any children in the homes of our people," they were told. Starting in February, in the midst of a very stormy winter, with no pupils, they have now a Sunday-school with an enrollment of fifty-five, and new pupils being added nearly every Sunday. Sunday evening, June 2d, was observed as "Children's Day," by a union service of the school and congregation. The church was beautifully decorated by the young people, and the exercises by the Sunday-school were very creditable, and very much enjoyed by the large congregation. Mrs. Cruzan is the efficient superintendent of the school.

The Ames Alliance has changed its plans of work, and now holds two all-day sessions each month, with luncheon

at midday. The members spend these days in doing such work as comes to them. These meetings are also very reliable in cultivating the social power of the church, and quickening the feeling of good-fellowship and harmony.

SPOKANE.—Mr. Fuller exchanged with Rev. E. C. Downey, the Universalist minister, on April 7th.

Rev. Joseph H. Crooker, D. D., visited Spokane last month, as Billings lecturer, and preached to a large congregation, April 21st, on "Applied Christianity."

A German sociable was held on April 12th, with German music and refreshments, and a brief address by Mr. Fuller on "The Nibelungenlied."

The business men's luncheons, given once a month by the Alliance, have proved very profitable this season.

At the meeting of the Alliance on April 15th an instructive paper was read by Mrs. H. W. Greenberg on "Salvation by Character."

A vesper service was held on April 28th, at 4 P. M., with an excellent program of vocal and instrumental music and an address by the minister on "The Flowering of Worship."

Mr. T. Herbert Moore, a member of our congregation, has been elected mayor of Spokane on a reform platform. He was the choice of the Federated Men's Clubs of the city, an organization including the clubs connected with twenty-five churches.

The Alliance elected officers April 29th as follows: President, Mrs. E. H. Shaw; vice-president, Mrs. E. R. Week; secretary, Mrs. H. W. Greenberg; treasurer, Miss Susan B. Frye.

At the Alliance meeting May 13th an address was given by Mr. Fuller, on "The Progress of Mankind Onward and Upward Forever."

The twentieth anniversary of the church was observed with an appropriate service and sermon on May 19th.

Seven new members were received on Easter Sunday.



Those who are constantly seeking to kill time make the poorest companions. Their whole life is an acknowledgment that they themselves are not interesting. —*Life*.

Sparks.

Teacher—Is there any connecting link between the animal and the vegetable kingdom? *Bright Pupil*—Yes, mum; there 's hash.—*Philadelphia Inquirer*.

"Freddy, you should n't laugh out loud in the schoolroom," exclaimed the teacher. "I did n't mean to do it," apologized Freddy. "I was smiling, when all of a sudden the smile busted."—*Harper's Weekly*.

They were out in the cutter. It was bitter cold. *She*—Oh, my fingers are so cold! *He*—Well, why did n't you bring a muff? *She*—I did! And he has been wondering ever since as to where she had it, and why she did n't put it in use.—*Lippincott's*.

The big touring-car had just whizzed by with a roar like a gigantic rocket, and Pat and Mike turned to watch it disappear in a cloud of dust. "Thim ehug wagons must cost a heap av cash," said Mike. "The rich is fairly burnin' money." "An' be the smell av it," sniffed Pat. 't must be thot tainted money we do be hearin' so much about."

Baseball in Boston: "Advance expeditiously to third base!"—"Endeavor to drive the horsehide sphere over the fence!"—"Hic jacet! Another visitor has been unable to solve Smith's parabolas!"—"Scintillating! Scintillating, old fellow! Continue so."—"By Socrates, the putrescence of that umpire is unbearable!"—*Birmingham Age-Herald*.

Old Susan was working a block away from her home, and, being urged to stay to do some extra work, she called to her daughter, who was playing in front of her house. All in one breath, without pause or stop, she shouted in a high key: "Liza - you - Liza - go - down - dar - to - my - house - and - go - in - de - front - do' - and - go - back - to - de - kitchen - and - shut - de - do' - and - thumbbolt - it - and - set - a - cheer - agin - it - and - come - out - and - lock - de - front - do' - and - hang - de - key - whar - I - allus - hangs - it - and - teck - Mary - Jane - down - dar - to - Mis' - Brown's - and - tell - Mis' - Brown - ter - keep - her - tell - I - comes - you - heah - what - I - say - you - Liza?" "Yassum, I heerd ev'ry ting you sade 'ceptin' thumbbolt de kitchen do'."—*Delineator*.

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CHARLES G. AMES.

SAN FRANCISCO
JULY, 1907

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God our Father; man our brother

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Editorials.

The establishment of the Tuckerman School at or near Boston marks an important occasion in educational matters. This school is established "for the purpose of training men and women for educational and philanthropic work in connection with liberal Christian churches. It seeks to supply the demand from churches and other religious organizations for well-trained Sunday-school superintendents and teachers, for parish assistants and visitors, for managers of church charities, for superintendents of clubs for boys and girls, and for leaders of city mission or village improvement work." This is the scope of the work as set forth in the announcement just received from Boston. This is another step towards the introduction of a new officer or officers in every working church. The titles of those officers appear in the quotation made above. The school uses the lecture as its chief method of instruction. Courses will be given upon the following subjects: Sunday-School Methods, Parish Methods of Administration, The Art of Teaching, The Use of the Bible in Teaching; and later it is proposed to add special courses in Church Music, History of Hygiene and Preventive Medicine, and Domestic Economy. This indicates the general direction of the new movement towards a higher development of church life and work. It recognizes what has been talked about a great deal but which has never been systematically developed. It means that those who are spiritually poor, or poor in other ways, may have

the gospel of Hygiene, Preventive Medicine, and Domestic Economy preached unto them, and practiced upon them. It means a parish assistant and visitor for churches, able to indulge their dispositions to do good in other ways than in furnishing sittings in a comfortable meeting-house to an untoward and indifferent generation. It recognizes the fact that a man may be an excellent minister so far as the work of the pulpit is concerned, and still be too much engaged in his preparation for Sunday preaching to do ample justice to the very important work of the parish between Sundays. This opens a field for the profitable use of the skill and devotion of women, who can do much of the work of the parish better than any man.

It means that the reproach often cast upon the churches of keeping a valuable building entirely useless during the whole week when it could be used for the purposes indicated in the titles of these new helpers will no longer need to be feared. Every minister knows how difficult it is to find competent help in the work of the parish. This is especially true as it refers to Sunday-school teachers. The whole purpose is commendable in the extreme, and ought to be promoted in every possible way.

It is worth while to consider whether this work may not be combined with our school in Berkeley for the education of ministers. It might prove a great attraction to many not immediately connected with our churches. What nobler work can we do than to train the Sunday-school teachers, and any other teachers or helpers, that will carry our free gospel to any place where it is needed? We may well pause to consider whether we are not overlooking very important duties in our devotion to the church and its Sunday services. These things we ought to do, and not leave the other things undone. We are all won-

dering what can be done to make the churches more useful and efficient. Perhaps we may find in this new enterprise a light to guide us on our way. Make the church a practical and efficient helper in the life of every day, and much will be accomplished. It will not be necessary to relax our efforts to keep the standard of the pulpit high, and the services on Sunday up to the highest possible spiritual efficiency, but rather to supplement that with work that illustrates true Christianity in action. S.

It is to the credit of those who represent religious thought and feeling that an increasing sympathy with human suffering is increasingly manifested. This was a marked feature of our late Conference at Santa Barbara, and was strongly brought out in the Conference sermon of Rev. Burt Estes Howard at the Boston May meeting. On another page we print the impassioned plea of Rev. Calvert Smoot which stirred our Conference by its strong presentation of facts and tendencies, and also by the deep earnestness and genuine feeling of the speaker. Nothing is more fundamental to true religious feeling than sympathy. In it the love that man should feel for his brother is joined with a strong purpose for justice. It is concerned with the vital welfare of man. It deplores conditions that make life hard and make impossible rational enjoyment or the development of his higher faculties.

The social unrest of the age in which we live is a fact to be recognized—and it is a hopeful fact. To be satisfied with conditions or attainments means stagnation and decay. And surely no one with open eyes and a vestige of a heart can look around him and feel that there is nothing to remedy. Poverty and degeneration go hand in hand, and it is hard

to tell which leads and which is led. Any efforts at relief must include both.

Whatever may be our degree of faith in the success of any proposed plan, we can respect the end sought to be reached and approve any honest effort that commends itself to our intelligence. One thing is plain: Whatever relief we are to find is to be reached through the wisdom and the resolute action of men, and it is surely the place of religious teachers and leaders to "think on these things" and to endeavor to inspire their hearers with just and broad views of the end sought and the means that give greatest promise of attainment.

Whatever first steps may be considered necessary or advisable, it is well to keep constantly in mind that no permanent solution can be reached short of strengthened and ennobled manhood.

Fundamentally it is the moral world that is to be set right, rather than the economic or social. Justice, righteousness, and love are all that is needed to settle all the questions that confront us. The difficulty is in getting these primal virtues into the hearts and wills of men. If as a preliminary step we must reorganize society, let us do that. But it would seem wise to feel our way rather carefully in the matter of upturning. Theories should be tested out before being generally applied, and assumptions should not be met by credulity. Systems are commonly the result of ages of growth, and if there is anything essentially wrong with them it must be grown out of. The competitive system is held up as the cause of much of the misery we deplore, and its attendant evils are indeed obvious, but under it we have traveled far, and let us be sure we have something that will work better before we discard it wholly. The experiments being made in the socialization of business will test the value of the alternative. In the mean time we may view with sat-

isfaction the relaxation of the stringency of individualism. Each for himself is no rule for a world of moral beings, and the extension of the social conception is one of the hopeful signs of the times. Great gain has been made in the protection of the weak and the consideration of the welfare of the whole. What form further effort will take will depend much on what modifications of existing wrongs are made voluntarily, or in response to public sentiment.

One present danger seems the overvaluation of material things, and the extravagant standards of wealth being established. Great fortunes dazzle and demoralize. The multitudinous press, reaching every nook and corner of our land, holds up these shining examples, and the indecently rich generally inspire either emulation or envy. The world seems money mad, and to be insanely seeking things with apparently little consciousness that there is a kingdom of God. An insatiable greed seems to possess a large portion of society. It is regarded as worth an Associated Press dispatch when Mr. Ryan announces his retirement from Wall Street, satisfied with a modest fortune of a hundred million dollars. Pressing forward to where the Rockefellers and Carnegies have led in the race are an increasing number of nearly rich, and behind them a struggling host straining every muscle to get further to the front. "Bettering conditions" is the watch-word all along the line, from Harriman to hod-carrier.

In the incredible accumulation of wealth it is admitted that the distribution has been unjust, often fraudulent, and there is justification in any lawful efforts toward equalization. Much has been done, and more will be done, to correct abuses, but the really great evils that beset us are not to be overcome by any scheme of more equal division, for they are moral and not material. They

pertain to the kingdom of God, and not to things.

What the world is waiting for is a great moral awakening that will turn the splendid energy of the age to a better purpose than the heaping of unnecessary and harmful wealth. There are signs that it is at hand. There is evident a readiness to respond to every effort that is made to correct abuses and to hold to account those whose wrongful acts are against the public welfare. In spite of apparent widespread mammon-worship, the great mass of common people are sound of heart, and really want to do the right thing. They are the hope of society. For the welfare of the world it is well that great riches have been denied to the most of mankind, for if it was true in the days when Jesus lived that a rich man found it hard to enter the kingdom of heaven, it must be much harder now, for riches such as are common to-day in America were never known in Palestine—and the difficulty must be largely proportionate to the cause.

Man is a moral being, and his real worth is not ministered to by a surfeit of material possessions. That man is wisest who prudently cares for the material wants consistent with a rational, self-controlled life, but seeks his happiness in something better than the accumulation of things—who recognizes that he has responsibilities and privileges, who feels that good is at the heart of the universe and owes allegiance to its embodiment in God.

He finds rich satisfaction in the exercise of his intellectual, social and spiritual powers; he enjoys nature and his fellow-man; he is ready to help, for his heart beats in sympathy; he is able to bear, for his fortitude springs from trust; he can be cheerful and hopeful, for he has faith; he is happy, for his life is free and unburdened; he has friends, for he has been a friend; he is respected,

for he has stood for integrity and honor; he is loved, for he inspires it by his simple, steadfast goodness and the beauty of his true and kindly life. That man has chosen the better part. Things have not allured him. He has achieved true manhood for he has sought first the kingdom of God and his righteousness.

It is almost amusing at times to notice how largely personal experience or condition influences judgment. We are so wedded to self-interest and so intent on our own. Our special troubles outweigh all others; our pet virtues are the brightest gems in the celestial crown; our shortcomings, on the other hand, are trifles comparatively; our notes are very small, while our neighbors' beams are immense. Sometimes we go on in the way unjostled, and unsympathetic; but sometimes things happen that shake us out of our narrow complacency and broaden our experience and outlook. A good-sized earthquake may do it. There are people in San Francisco who probably do not yet realize what they have gained in the last year. They know quite painfully well what they have lost, and some of them are just beginning to feel the real pinch; but the gain is not entered on any ledger—and the assessor can take no note of it. Uninterrupted prosperity is a greater trial than most people can successfully stand, and it is a real spiritual service to be brought down to the base-line of humanity and to feel what the average man has to meet every day. What real sympathy can ordinary people feel for what they have never experienced? Imagination is a poor substitute, unless genius is its fellow. What does the man who cannot easily spend his income know of the torture of the man who does not know where the money is coming from to pay his house rent or to buy his children bread? The man who is never obliged

to deny himself anything he thinks he wants, lives in a very different world from him who must deny himself everything that makes life something more than existence.

The bread-line of a year ago is not forgotten by many a well-off man, and he is richer by the experience.

Vacation days are upon us, and once again the mountains lure or the sea-shore calls. Happy those who can respond and find rest and solid comfort! Some of us must stay and bear as we may the ceaseless round of daily labor. So the world goes. We get used to differences in lot without understanding the why. Sometimes we can trace it to a known fault—lack of prudence, or energy, or self-restraint, and sometimes we cannot. But there is a lesson in it as in everything: If we cannot control events, we can in a measure control the spirit in which they shall be met. We need not be made miserable if we will not. And we can find compensation. All nature is not in the country, and ingenuity and a little effort, with a few nickels, can give us much healthful enjoyment. And we may escape some very unpleasant concomitants. Poison-oak will not irritate us, nor mosquitoes bite us, if we keep away from them, and often one finds dreadful bores in very pleasant places. Home has its charms as well as its comforts, and change is not always gain. And, whatever we fail to have, we probably have something that the most pampered of fortune might reasonably envy us. It may be good digestion, or sound teeth, or a head of hair; we may have the blessed faculty of sleeping well, or a robust and reliable appetite, or an ear for music. Whatever we cannot have we need not pine for, and what we do have we can enjoy.

Vacation implies vacating something. If we cannot vacate our customary

haunts, let us vacate some of our customary habits and thoughts. We can travel with our minds if we will: and as to our bodies, we can treat them uncommonly well, giving them unaccustomed exercise, or gentle indulgence. We can, if we will, command a good deal in the way of recreative change, and have at home a happy and helpful vacation.

San Francisco needs to cherish every ray of hope and sunshine, and it is worth recording that in the midst of strikes, graft prosecution, and bank pinchings, Miss Maude Adams has given us the chance to prove that we are capable of appreciating and able to pay for the best in theatrical presentation. Three weeks of Peter Pan brought thirty-seven thousand dollars in receipts, breaking all records, and thousands of people will always remember a charming and clever fairy story and a fascinatingly delightful Peter. M.



Field Secretary's Notes.

After the Conference comes the summer vacation, which has already begun. The churches generally close their doors during the month of July, some during July and August, and at least one—namely, the Berkeley church—closes in June. The Summer School in Berkeley holds its sessions in July, therefore the Berkeley church closes in June, that it may be open when the Summer School is in session. Some day, when the pre-millennium arrives, we shall have such an effective working force in all the churches that they will never be closed. Then the various lay preachers of the congregation will attend to the preaching in vacation time, and the leaders in the work of the church will have their work looked after by their own assistants, who are in training for the succession. Mean time it will be profitable to proceed with the work of organization for this expected coming of the millennium.

There are but two vacant pulpits in this department at this writing, and the probabilities at this time are that they will both be filled when services are resumed at the close of vacation.

The most gratifying intelligence comes from the East, that the gifts of the churches, and of generous individual Unitarians, last year to the A. U. A. exceeded the \$150,000, which was the sum the friends of the cause set out to secure during the past year. This generous offering makes it possible to extend the influences of our cause and establish new churches.

Another addition to our ministry in this department has been made during the past month. On June 26th Mr. Edwin T. Brown, late of Colorado, was ordained to the ministry of the Unitarian Church at Bellingham, in Washington, our northernmost Unitarian Church. The services were attended by Rev. William Day Simonds, of Seattle, and Rev. O. J. Nelson, of Everett, Mr. Simonds preaching the sermon. Mr. Brown has been supplying the Bellingham church for some time past, and has now been ordained and settled as its minister. The two churches—one at Bellingham and the other at Everett—have been cared for since their establishment by Rev. O. J. Nelson. Under his care they have waxed strong, and now each church requires the entire time and attention of a minister. Mr. Nelson has settled over the church at Everett. These two enterprising towns will no doubt be heard from as centers of efficient work for the Unitarian cause.

The church at Oakland, Cal., at a congregational meeting especially called, by a unanimous vote extended a call to Rev. William Day Simonds, of Seattle, to become its minister. At this writing Mr. Simonds has not indicated whether or not he will accept the invitation to leave his old parish and become the minister of the California church. The call is an important incident, as naturally it must be, when the interests of two such important churches are involved. Mr. Simonds has made a conspicuous success in his work in Seattle. He is highly esteemed there by his own people, and also by the people generally in Seattle. His church is prosperous, and the field

is ready for another man, to whom it offers a splendid opportunity for valuable service to the cause for which it stands. Oakland will be fortunate indeed if it secures the services of Mr. Simonds, who will without doubt make that church one of the most important in the rapidly growing city across the bay from the chief city of the state.

Dean Wilbur was present at the anniversary meetings in Boston in May, and ably presented the plans and needs of our new school for ministers located in Berkeley. It is to be hoped that this introduction of the enterprise to our Eastern friends will awaken an interest there which will result in something more than expressions of sympathy. A new pamphlet has been prepared showing the plans for buildings to be erected on the grounds presented to the school by Mrs. Francis Cutting. The buildings, designed by Maybeck, are all that can be desired for the purpose. It is to be hoped that the money needed to build them will be furnished by those who desire to see this splendid enterprise carried to a successful completion. There has been a proposition to enlarge somewhat the work of the school, to prepare the buildings and plan generally to accommodate students coming to the University of California from Unitarian and other liberal homes. In this way it is suggested that not only an educational but also a social and religious center may be established which will prove beneficial to the school and still more to the cause generally. It may be found practicable to connect the enterprise with our Berkeley church and the Unitarian Club of Berkeley, thus forming a local center having the advantages and facilities now provided by the Young Men's Christian Union in Boston, probably the most effective institution of its kind in the world. Such an institution is more needed in Berkeley than anywhere else on the coast. The university, like all state institutions, is and forever must be free from all suspicion of sectarian designs or purposes. This, unfortunately, hinders, if it does not practically prevent, any and every form of religious instruction in the university itself. As a result the student is separated from such religious influences as may sur-

round him at his home and brought in contact with organized religious work only as opportunity is offered by the local churches of Berkeley, nothing being placed directly in his way, and no compulsion or even much earnest persuasion reaches him. To be effective, some means must be provided for connecting the daily life of the student with at least wholesome religious influences.

The Unitarian Church will never know its own strength; never will make itself the influence for good that it ought to be, and that it can be, until it takes advantage of the experiences of modern life and unites its forces. Here is an opportunity to do a great work for humanity. Unitarians know what they believe, and they know equally well that their own views will not be carried out *completely*, in practice, by any other organization. The only practical, sensible method is to rely upon ourselves and proceed to give our ideas a chance to express themselves in an institution designed in every particular to incorporate those ideas in actual life. For, is it not true that there is no institution of this character now in existence on this coast, that fairly or completely represents the Unitarian idea of life? To say that we do not need a special institution to represent that idea is hardly a fair answer. If we have a religion worth having we must provide the facilities for its propagation. This religion has its own application to daily life; it may be similar in many or even in most respects to other religions, but still it has an atmosphere, or perhaps we may say a color, peculiar to itself. For example, life cannot look the same to one who believes in the divinity of human nature, and one who believes in total depravity; or to one who believes that salvation is character, and one who believes that his sins have been atoned for by the death of another. These differences are irreconcilable; they cannot be patched up. The parable of the old cloth sewed into new garments tells what happens when we try to make new truths fit old statements.

We ought to establish this practical, sensible, up-to-date institution, and give the world an illustration of the Unitarian idea worked out in actual daily life.

GEORGE W. STONE,
Field Secretary A. U. A.

Notes.

Rev. Heber Rice, of Pomona, and Rev. E. R. Watson, of San Diego, exchanged pulpits on June 23d. Mr. and Mrs. Rice and their son will spend several weeks in San Diego.

Rev. Burt Estes Howard, of Los Angeles, will take a two-months' trip to the North, beginning July 18th, Mrs. Howard spending the same length of time in the East.

Rev. Bradford Leavitt spent the month of June in short driving trips and some railroad jaunting in various directions, generally accompanied by his daughter. The entire family are now visiting Catalina Island.

The Unitarians of Santa Cruz are preparing for their annual grove meeting in August. If other societies would try the experiment they would surely find such meetings pleasant and profitable. Few can have Isabel groves, but Nature everywhere offers some acceptable approximations.

The visit of Felix Adler to the Pacific Coast has given much pleasure to many. Large audiences heard him at the lecture before the California Club at Christian Science Hall, at Berkeley, and at Oakland. He was the guest of honor at a dinner given by the Commonwealth Club. He was placed in a trying position by being called to speak at eleven o'clock, after five others had talked for three hours, but he managed in a few minutes to plant some fine seed thoughts.

The unexpected sometimes happens, and happening encourages. The general feeling seemed to be that the jury trying Mayor Schmitz on one of the minor indictments would fail to agree, but they rendered a verdict quite promptly, and therein restored confidence in the possibility of righting wrongs under the law. The fact that vigorous prosecution of criminals can succeed ought to be helpful in many communities where it is called for.

Rev. J. A. Cruzan has been helpful in filling the vacant pulpits within reach, having preached in Oakland on the 23d of June and in Santa Cruz on the 16th and 30th.

Rev. Christopher Ruess has entered upon the discharge of his duties as Probation Officer of Alameda County, and has become a resident of Oakland, where he has bought a home.

The Everett (Wash.) *Tribune* of June 16th prints in full an excellent sermon by Rev. Edwin G. Brown, who has recently taken charge of the church in that growing city. In it he clearly set forth the reasons that constrained a comparatively small band of men and women to establish and sustain a Unitarian Church.

The May meetings of the Unitarians of New England, held in Boston, seem to have fully sustained the high standard set in previous years. It is comforting to think that as those who have been leaders fall from the ranks, their places are filled by others, and the army marches steadily on.

A pleasant reception was given to Mrs. C. H. Thompson, of Santa Rosa, on June 21st, on the eve of her departure for a year in Europe. Mrs. Thompson was a charter member of the Unitarian Church, and has since been a devoted worker, giving freely of her time and talent to its interests. In the year she is absent she will be greatly missed in all branches of the church's activity.

At a meeting of the church society of the First Unitarian Church of Oakland, held at the conclusion of the service on June 23d, a call was extended to Rev. W. D. Simonds, of Seattle. Mr. Simonds was presented with a problem requiring deliberation, and he exercised it. His church in Seattle was strong and prosperous. His people wanted him to remain, and made every effort to keep him. The public press urged him to stay. The *Times* said: "It would be a distinct loss to Seattle to have Rev. W. D. Simonds, of the Boylston Avenue Unitarian Church, accept the call received from Oakland. Men of the broad views, wide scholarship, great ability, and forceful personality of Dr. Simonds are a power for good in any community, and Seattle needs them. In eight years Dr. Simonds has placed the Unitarian Church of Seattle in the lead of the liberal movement upon the Pacific Coast and made himself recognized as

one of the strong forces in a church that has numbered such men as Theodore Parker, Edward Everett Hale, Robert Colyer, and Minot Savage among its great teachers in our day. The Unitarians have unanimously resolved to keep Dr. Simonds, if they can. Let us hope they can." On the other hand, the Oakland church is not strong in numbers, and to accept the call would be giving up a certainty for an uncertainty. But it was a call that a knightly soul would welcome, and Mr. Simonds, being furnished with one, accepted the challenge, and will begin his ministrations September 1st.

The Society for Christian Work held its last meeting for the season on May 27th. The work of the year has been good, in spite of the hard conditions and the decrease in attendance at meetings, so many families being out of the city. The different committees have been faithful to their duties. Good programmes have been provided for each meeting, the last being especially pleasing, as it was furnished by the young members of the church. The musicale was given by Elizabeth Bull, Evelyth Brooks, Abner Doble, Helen Leavitt, Helen Elizabeth Cowles, Margaret and Edith Murdock—all under the charge of Mrs. Leavitt. The whole entertainment was most delightful.

The Headquarters Fund.

[Continued from page 252, in June number of
PACIFIC UNITARIAN.]

Amount acknowledged in PACIFIC UNITARIAN for June	\$594 00
A friend	6 00
Social and Benevolent Circle, Unitarian Society, Berlin, Mass.	1 00
Unity Branch Alliance, Unity Church, Brockton, Mass.	2 00
Dighton Branch Alliance, Pedobaptist Congregational Society, Dighton, Mass.	3 00
Taunton Branch Alliance, First Congregational Society, Taunton, Mass.	20 00
Richmond Branch Alliance, First Congregational Church, Richmond, Va.	2 00
Eastport Branch Alliance, First Congregational Society, Eastport, Me.	5 00
	\$633 00

CATHERINE G. STONE,
*Vice-President National Alliance
for Pacific Coast.*

MRS. GEORGE W. STONE,
2614 Warring Street, Berkeley, Cal.

The Pulpit.

American Christianity—

The Church of the Spirit That Is
Now Forming.

By Rev. Thomas Van Ness.

“God is Spirit, and they that worship him must worship him in spirit and in truth.”
—*Jesus.*

Sooner or later any religious system is bound to be influenced and modified by the characteristics, the temperament, of the people who accept that system. Mohammedanism in India is a different faith from what it is in Arabia, and the Buddhism of China is scarcely to be recognized as the Buddhism of Ceylon. We speak of Europe as Christian, yet the Christianity of Russia is widely at variance with the Protestantism of Holland and each in turn differs from the Catholic form prevalent in Mexico and Peru.

Christianity in the United States was bound in time to reflect the temperament of the American people. Why it has not, as yet, done so to any wide extent is simply because there has been no American people, no sharply differentiated type easily distinguishable from English, Irish, or German.

Since the Civil War it may be said that as a nation we have been coming to self-consciousness; we have been developing certain American characteristics which now fairly well distinguish us from other people.

The first of these is our practicalness. When a plan or project is brought to the attention of an American the question which almost spontaneously springs to his lips is, “What’s the good of it?” “What use can be made of it?” In the business world the demand is for service. We hear upon the street that such a railway does not render good service; that the service of another is first class. Why should not a religious system, says the ordinary man, be subjected to the same test, not “is it good,” but “is it good for something?”

The second noticeable characteristic of the average American is his absorption in the present. To-day counts, not next week, not next year. The newspaper is the symbol of this characteristic. It must be up to date. It may print articles of value upon the early history of

commerce, but these articles are rarely read. What is the news of to-day? That is the question asked by all ranks and classes.

The third American characteristic is the demand for that which can be easily understood and which is capable of being arranged in an orderly and business-like fashion.

The fourth characteristic is the strong preference shown for whatever appeals to personal experience, or what can be tested by a man’s own knowledge. The self-reliance of the American springs largely from this mental quality.

Sooner or later the Christian systems, inherited from Europe, were certain to be modified by these characteristics. From time to time attempts have been made in that direction, as witness the popularity of the Campbellite or Disciples of Christ denomination (the two simple requirements of which are baptism and belief that the Bible contains the word of God), or remember the Spiritualistic movement and the various ethical culture societies.

These are indications of the direction in which Christianity must move in order to meet the needs of the average American mind.

Some seventy-five years ago the prevailing Calvinistic theology laid great stress upon the future and the past. It dwelt upon heaven and hell, the sin of Adam, and the fall of man. Its hymns were full of the sentiment that earth was merely a probationary place. “I’m a pilgrim and a stranger,” was a favorite hymn; so, too, the one beginning “I’m going home to die no more.” The Calvinistic system was not easily understood by the lay mind; it was intricate and expressed in terms capable of different meanings; grace and free will: foreordination and predestination; original sin and vicarious atonement; the eternal decrees and the sovereignty of God; the elect and the non-elect. These theological terms suggested subjects upon which men could talk and argue by the hour, as they did, and finally come to no conclusion of any practical value to this present life.

Channing and his fellow-workers voiced the growing discontent with Calvinism; more, they attempted to recon-

struct the prevailing theology along the lines of simplicity and practicalness. To do so they went back to the plain and easily understood words of Jesus and upon them they laid the emphasis. In the preaching of Channing there is the continual insistence upon the value and dignity of human nature. "You and I and all men children of God; you and I and all men bound together in one world-family with the duties and privileges of sons of God."

Such preaching produced practical results. It is not too much to say that nearly every philanthropic organization of any force or value in or near Boston owes its inception to the men and women who came under Channing's influence. Take three illustrations: Scientific charity dates from Tuckerman; the first systematic care of the insane was inaugurated by Dorothea Dix; the first intelligent and scientific treatment of the blind and feeble-minded was that of Dr. Howe. These three workers were intimate friends of William Ellery Channing and felt the spell of his deep enthusiasm and fervid preaching. Unfortunately for the new "Unitarian movement," as it came to be called, the popular cry was soon raised against it of infidelity. "It makes of the Saviour a mere man," was said over and over again; "it denies the inspiration of the Bible;" "it repudiates the sacred doctrine of the Trinity;" "it is guilty of the unpardonable sin against the Holy Ghost."

Hundreds and hundreds of timid people were greatly influenced by this cry, and even the Unitarians themselves were startled and dismayed by its vehemence and by the assertion of orthodox divines that the success of Channing's movement meant the utter destruction of Christianity.

Unitarianism had to defend itself; it had to seek reasons for its position and thus its attention was diverted from the practical to the intellectual.

Theodore Parker represents the half-way position of Unitarianism. On the one hand he champions all the great reforms of his time; on the other hand his sermons are filled with denials and rebuttals, with reasons for or against certain texts, or with arguments to disprove orthodox doctrines. After Parker

came the preachers who lived in what I may call the scientific age—the period of Darwin, Huxley, and Spencer. These Unitarian preachers are so absorbed with the magnitude of the scientific revelation that their sermons take on the characteristics of lectures, and their pulpits are turned into professors' desks, from which one may hear the latest scientific nomenclature, of survival of the fittest; differentiation of species; products of evolution; Lamarkian factors; sociological development, as fifty years before men heard from orthodox pulpits the special ecclesiastical terms of Calvinism.

Unitarianism seemed to be on a side-track—to have wandered off the roadway of progress, and to have become merely academic and theoretical. Yes, it is true, no strong note of affirmation was struck; no definite gospel preached; nothing said, sung, nor done that might directly appeal to the plain good sense and strong emotions of the average man. Stop! What did I say? Nothing done? Yes, much was done, though not directly done under church auspices. The initial impulse of Unitarianism towards charity and philanthropy never died out, never lost its strong impelling power, only—and here is the misfortune so far as the Unitarian denomination is concerned—only it became secular, civic, disassociated from the church, and therefore apparently from church influences.

As we look back upon the last quarter of the nineteenth century it seems to hold within it very little of permanent value to religion and yet it was a most necessary period, like that introduced once in Judea nineteen hundred years ago when the central figure was John the Baptist. There was little that was spiritual in John's denunciatory message but much that was emancipatory. Those who accepted John as a leader found release from the stern and narrow formalism of the Jewish law. Freedom alone is no great boon, but freedom is an absolute prerequisite before any great results can be accomplished.

So the scientific essayists and intellectual Unitarian preachers, and even the secularists of a former period, were all needful. Yes, in his way Mr. Ingersoll was a great religious emancipator. At times, in a coarse but nevertheless ef-

fective fashion, he did help to prepare the way of the Lord—to make his paths straight.

The new crystallization now going on along the line of spiritual verities would have been impossible if first of all there had not been a season of controversy, of definition, and of "break-up"; a period when exact and scientific truth was promulgated.

I said a little while ago that the Campbellite denomination, the ethical culture societies, and the spiritualistic movement were indications of the direction in which Christianity must move in order to meet the wants of the average American mind.

Now the simplicity of doctrinal statement upon which the Campbellites pride themselves is certainly matched by Unitarianism to-day. Since the Saratoga Conference of 1894 the Bond of Union has been: "These churches accept the religion of Jesus holding in accordance with his teaching that practical religion is summed up in love to God and love to man."

Equally simple and easily understood are the five points of faith:

The Fatherhood of God,
The Brotherhood of Man,
The Leadership of Jesus,
Salvation by Character,

The Progress of Mankind onward and upward forever.

Surely no statement embodying great and universal truths can be put in language more free from theological bias or traditional usage. In the same creedless way the church covenant reads: "In the love of truth and the spirit of Jesus Christ we unite for the worship of God and the service of man." In that phrase, "the service of man," there is involved the practical duty of helping each one his neighbor, upon which the ethical culturists so strongly insist.

Unitarianism, then, in two particulars at least does not run counter to, but in harmony with, the dominant American characteristics. It is, first of all, simple and easily grasped—i. e. it is *direct*; it is intelligible and free from all ambiguous or vague phrases.

Secondly—It is *practical*. It lays stress upon usefulness—service for the community, for the state, for all man-

kind. Its chief end is to promote the ideal commonwealth, called in Christian language "the kingdom of God."

Where it has failed is along the line of spirituality, of worship. It has called men's attention to the need of truth, passionately insisting upon their knowing the truth as of primary importance. With almost equal insistence, at times, has it called upon men to do, and to give; to engage in all useful and philanthropic activities; but it has not, in any strong or deep way, called men to fall upon bended knee, to raise their voices in prayer and praise, to give expression to the feeling of worship.

Its services, judged by the standard of the liturgical churches, are cold and bare. They lack in ceremonial dignity; above all, the absence of any accredited order of prayer, or of any authoritative book of worship betokens, it is said, a poverty which is most lamentable. Because of this bareness in its spiritual exercises and this lack of a book of worship, critics have been too prone to speak of Unitarian services as cold and wanting in proper religious warmth and color. It has not been seen by these critics—perhaps it has not altogether been seen by the Unitarians themselves—that, very largely, the traditional supports had first of all to be swept away before anything better and grander and nobler could be introduced. Certainly it has not been appreciated by these critics that if God is to be worshiped in spirit and in truth, then the utterances upon the lips must be those actually believed, not words, phrases, creeds, understood in one sense by the rector or minister, and in quite a different sense by the people. Such double meaning is bound to create an atmosphere of insincerity in which the true spiritual worship cannot long survive.

The forms of worship that are needed must be of such a kind as can be joined in heartily by all sorts and conditions of mankind. America is a land of no one sect, of no one race, of no one people.

The fundamental law of our land recognizes this fact. It says, in effect, to every foreigner landing upon our shores who desires to make the United States his future home, "forget the fact that you are Irish, German, Norwegian: for-

get the battle of the Boyne, with its bitter associations; forget the victory of Sedan; forget that in the old land you were peasant, or landowner, 'in trade,' or of the bureaucracy, and remember only that in this new land you are equal in the eyes of the law, and each entitled to the sovereignty of the ballot, hereafter you are all to be known by the one title—American."

The liturgy that is needed by the true American Church is one which shall breathe through every line and phrase the same spirit of catholicity and inclusiveness, one which shall make men forget that in the old land they were Lutheran, Presbyterian, Orthodox Greek, and bring to their hearts and minds the realization that they are all children of God, and therefore members of the same world family.

Now, what church, what organization to-day is in so favorable a position as is the Unitarian to develop just such a liturgy? Reverent it must be and very largely phrased in the hallowed words of the Bible; breathing, too, the sentiment of universal brotherhood and the unity of human life. Used by all sorts and conditions of people, it will help to promote that peaceful, kindly spirit which the state seeks to further through its national anniversaries and patriotic occasions.

The seemingly unproductive scientific period through which Unitarianism passed was of value in more ways than one. It showed us very thoroughly that a new set of virtues was needed in this age to supplement those formerly so insisted upon. These new virtues are:

Impartiality.

Open-mindedness.

Clear-sightedness.

Broadness of sympathy.

Tolerance.

These virtues the average man does not yet fully appreciate. As a nation we are not especially tolerant, nor have we that broadness of sympathy which sees the best in the Chinaman, the Negro, the Filipino, or even the poor Italian. It is therefore the duty of Unitarianism to say to one and all, "Ye must be born again into a sweet reasonableness."

Warmth at the heart is most com-

mendable, but what is especially needed is not so much emotional fervor, as correct thinking; clear-sightedness. Society to-day is a complex and delicate organism; it is not enough for me to wish to do right, I must also know how to do right, otherwise my kind intentions may work as much harm for my neighbor as good.

Here, again, is where Unitarianism is fitted to take leadership. In a large and catholic spirit it can examine modern problems, and without heat, passion, and prejudice discuss them in such a way as will help to eliminate petty prejudices or inherited notions.

The Church of the Spirit is being born in America.

It will embody the teachings and principles of Jesus as has no other church in all the past.

First—It will place the emphasis upon the present, the now and here, as did the Master, striving to build up the kingdom of God in America.

Second—It will place its emphasis primarily upon right thinking. As the New Thought movement so strongly urges, it will say to every man, "What you think you will tend to become. Watch over your thoughts; guard against evil suggestions, thus only can you have health of mind and health of body."

Third—It will place its emphasis upon right acts, not simply to one's family, to one's neighbors, to one's countrymen, but to the least as well as the greatest—insisting with a new force upon the relationship which exists between all men; insisting even more that only thus can the will of God be done. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my father who is in heaven." "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The hopefulness of our Unitarian position is that we are now moving along these three lines, lines of tendency in harmony with the characteristics and the temperament of the American people.

There is one direction in which we are peculiarly well fitted to lead, although at present our efforts seem hardly bent toward doing so. We are fitted to lead

along the lines of spiritual worship.

"In the spirit of Jesus for the worship of God." So reads part of our covenant. "In the spirit of Jesus." Yes! he relied on no mere forms, or ceremonies: Jesus himself did not gain his strength from any leaning upon or looking upon a Saviour or Redeemer. He drew his strength and inspiration directly from the fountain-head. He went in prayer into the presence of the Father, spirit communing with spirit, and from that contact received power.

"Ye shall be endowed with power from on high."

The power waits for our acceptance.

Through the worship "in spirit and in truth," we shall gain that heavenly power which shall make us as very sons and daughters of God.

Oh, then, my friends, rejoice that you and I are given a share in the building up of this Church of the Spirit; let us, in perfect trust, yield ourselves up to the leadings of the Comforter, the light which shall guide, the perfect life.

Faithful is he who is calling you and me and all men by his Spirit.

His promises of old are faithfulness and truth.

Forgetting the things that are behind, let us reach forward with gladness unto the things that are before, and one and all in obedient service press onward toward the mark of the heavenly calling of God.



A Haven of Rest.

There dwells one bright Immortal on the earth,
Not known of all men. They who know her not
Go hence forgotten from the House of Life,
Sons of oblivion.

To her once came
That awful Shape which all men hold in dread,
And she with steadfast eyes regarded him,
With heavenly eyes half sorrowful, and then
Smiled, and passed by. "And who art thou,"
he cried,

"That lookest on me and art not appalled,
That seem'st so fragile, yet defiest Death?
Not thus do mortals face me! What art thou?"

But she no answer made; silent she stood;
Awhile in holy meditation stood,
And then moved on thro' the enamored air,
Silent, with luminous uplifted brows—
Time's sister, Daughter of Eternity,
Death's deathless enemy, whom men name Love.

—Thomas Bailey Aldrich, in *Century*.

Conference Echoes.

Is Socialism the Next Step in Representative Government?

By Rev. Calvert Smoot, Minister Second Unitarian Church, San Francisco.

The subject upon which I am to speak to you this morning I consider one of paramount importance. In looking over the program for this conference, I note with pleasure, that as a denomination we are alive to the fact that the church must no more be guilty of an exclusive other-worldliness in its interest than that the world must be guilty of worldliness. For my own part, facing the great sociological questions which confront us to-day and insist upon our attention, I find my interests in these matters which concern the immediate happiness, welfare, and goodness of man overbalancing and at times almost excluding my interest in theology and those phases of religion founded upon theology. As earnest, conscientious men and women, whose religion consists in the main in an endeavor to afford human life every aid towards its fullest and highest development, we are constrained to recognize that whatever pertains to the material welfare of man, recognizing as we do the relation of the material to the whole man, must have a large and important place among our interests.

On every hand there are the signs of social unrest. There are those of us who feel that we are on the verge of momentous changes. These changes will come to pass, not because a man or any set of men have, in theory, worked out an economic and governmental scheme which appeals to them as just and wise, and have pledged themselves to its establishment, but because history moves forward by reason of certain economic forces which are as irresistible as any of the forces in the physical world. There is a law of social progress, as irresistible in its operation and as inevitable in its results, as the law of gravitation. My theme this morning is, "Is Socialism the Next Step in Popular Government?" and it is from the point of view of this very law of evolution that I wish to discuss this topic. That is, is socialism, which means a co-operative commonwealth, the inevitable goal towards which

popular government, by which I mean self-government of the people, presses irresistibly on?

If we have not already settled it in our minds, we should now do so, that there is no inherent reason, or as far as I know any reason, why any form of government or any economic order which proves itself inadequate should not be changed for the better. If we think for just a moment, if we realize that the purpose of government is to secure and insure to the people establishing and maintaining that government, the fullest enjoyment of collective and individual rights possible, the government is nothing more or less than an organization by which the people administer their own interests.

The government under which any people lives is a natural expression of the economic system of that people; this is plainly seen in the oligarchies, aristocracies, monarchies—absolute and limited—and republics delineated for us on the pages of history. The way in which man has earned his living—man in the aggregate—has invariably determined the form of government under which he has lived. Monarchies could only exist where there were aristocracies made up of nobles, whose business it was to sustain the crown and who in turn owned estates from which, by the labor of the peasantry they derived their support. But marking the changes of the past, we note that there has been slow, gradual, but steady and inevitable rise of the rights of the common people.

There are those to-day who decry struggle. But it is far better for us to face the facts and seek a solution for the problem than it is for us to plunge headlong in our wilful blindness towards destruction. The ostrich hides his head in the sand and thinks thereby he has escaped danger, but we are not feathered bipeds of the desert—we are men and women—men and women of the twentieth century—living under a system partially civilized, with ideals and opportunities—we have the courage and capabilities of intelligent human beings. The facts of the economical world are irrefutable, and we must seek a solution of the gigantic problems that confront us.

[At this point there followed in Mr. Smoot's address a statement of facts and figures on child labor, on the division of society through trusts and labor unions into the laboring and the trading classes, with the resultant so-called class struggle, and on the concentration of wealth and social power in the hands of fewer and fewer men. This statement is familiar to most of the readers of the PACIFIC UNITARIAN, and is omitted here to make space for that portion of the address which is more debatable. Both the Socialist and the opponent of Socialism usually admit the statement of facts given by Mr. Smoot.]

Is it any wonder that we are on the verge of a great economical evolution, expressing itself to-day in the class struggle? The wage worker on the one hand seeking, by organization wherever organization is possible, to advance his wage to an amount more nearly a just portion of the product of his labor, and, on the other hand, the exploiter of labor, the capitalist, the monopolizer of the resources of nature and, by reason of combination, of the means of production through the instrumentality of the pooling of these interests, constantly endeavoring to regulate the price of raw material, labor, and the finished product in such a way as that his directly and manipulating energies will result in the accumulation of a vast fortune for himself.

The socialist is thoroughly in sympathy with the endeavors of the wage-worker to get for himself a living wage, for the socialist movement is a proletarian movement. But the socialist recognizes that with every advance in the price of labor—accomplished by reason of the union—the capitalist in his endeavor to perpetuate his own large margins also advances the price of the products. And this process can go on seemingly indefinitely, the cost of living being constantly raised to the wage-worker, and hence, after a long series of struggles, he finds himself but little, if any nearer his goal than when these struggles began. In the meantime, those whose wages or incomes cannot be advanced by organization, or whose wages or incomes do not advance in the same ratio as the necessities of life—these find

themselves crushed between the upper and the nether mill-stones, resulting from the clash of interests, between the proletarians and the capitalists.

The socialist believes that he rightly interprets the progress of events, as he foresees that the wage-workers will ultimately come to realize that the constant demand for an increased wage, under an economic system which puts the regulation of prices and the opportunity to labor in the hands of the capitalist class, will never bring to them that which they actually seek. The socialist, furthermore, maintains that the wage-workers will come to recognize the senseless wastefulness of a competitive system—one element of which wastefulness is the vast army of unnecessary distributors—and that the proletarians being in the vast majority, will decide to change the system.

Whenever the proletariat, by the hard school of experience, has been taught these lessons, it will then take over the reigns of government. Just how they will do it, I do not know. And being neither prophet, nor the son of a prophet, nor a seer of the future, I do not pretend to foretell, but he will socialize all the resources of nature, all the means of production and distribution, and will apportion the products of labor according to some scale worked out by the people as a whole. The people will then, as a whole, own and control the wealth of the nation. The interest of any branch of people engaged in any industry will be regulated by the interest of the people as a whole. There will be no occasion for political corruption, there will be no cause of adulteration or deception in manufacturing, there will be no motive for dishonesty in business, the people as a whole will be the producers of and the purveyors to the whole people. And the world would then have its first real democracy. Joseph Mazzini defined democracy as "the progress of all, through all, under the leadership of the best and wisest." Such a change as this will not revolutionize human nature: men will still be selfish and have base and sordid tendencies, but selfishness will find its largest opportunity in co-operation with their fellowmen. Human nature is as good as it has incentive and opportunity

to be, and man's ethics and moral progress under a co-operative system will be incomparably greater than has ever been possible under a system which has made antipodal his ethical ideals and his economic necessities.

This is not a utopian dream; it is a cold, scientific interpretation of events.



Religion and Business.

By Charles A. Murdock.

However we define religion we must include the life that it inspires. Recognition of a supreme good implies allegiance, and the effort to do the will of God is the religious life. Righteousness is not all of religion, but it is an essential part of it. There are heights of feeling and communion where those who can and will may worship "in spirit and in truth," but it is religion embodied in righteousness that we are to think of when we consider it in connection with business.

Whatever may be our conception of God and of our purpose in his universe, the practical question concerns life as we meet it day by day. How shall we live? What motives shall control? What means shall we use? What ideals shall we follow? What standards shall we set? What principles shall govern?

Here we are, free to choose. The wants of the body are obvious and apt to be engrossing. Life has many attractions, and it is quite easy to exist without lofty aspirations. The life of the spirit is somewhat vague, and souls seem doubtful. But there is implanted in every breast some sense of distinction between right and wrong. This has been led forth till the spiritual nature of man is recognized as his highest endowment. The whole superstructure of society rests on a moral basis, and the most important issue in every individual life is the choice of the higher rather than the lower—the resolute determination to do the right thing, to be true to the best, to heed the call of conscience, to preserve self-respect, to hold fast to uncompromising integrity. This is the godly life: this is religion *lived*. Has it any place in business? Why not?

There seems to prevail a sort of as-

sumption that business is a domain apart, subject only to the laws that control what we call success. The jurisdiction of the moral law does not extend within its borders. It is a modified inferno, and on its portal is inscribed: "Abandon God, all ye who enter here." It is a human jungle where the sharpest claws win. Business principles never rise above policy, and business practices are the exercise of clever schemes for getting the advantage of somebody. If one is tempted to forget the code, he is reminded that "business is business," which is supposed to extenuate and countenance acts not otherwise defensible. It is admitted that some special effort at decency is in a general way all right, but "not business." The word "practical" is one to conjure with. The proposal to pursue a higher course may be admirable in theory, but it is not practical. The object of business is business success, and to attain it one must follow business methods—and they are always practical, and follow the straightest, safest, quickest way of getting there. They leave out all considerations not directly concerned with immediate success; and as for such matters as justice, mercy, truth, honor,—they are well enough in the Sunday-school, but they are out of place in business.

The rule of the game is to *get*. Honesty is admitted to be good policy, but dishonesty, if not discovered, is about as good and has quicker action.

Religion is for Sundays, when business is suspended. In every-day affairs it is impracticable. It interferes.

This is apparently the popular conception. It is essentially a low ideal, but it is partly true of business at its worst. Half truths are often more dangerous than lies. They gain credence from the fraction of truth, but are misleading and unfair, for it takes more than a little truth to make anything true, and a judgment based on the worst side alone is essentially false.

As matter of fact: business is a world-power, and its basis is honor. It is grounded on faith, confidence, and integrity. Its very life depends upon the same principles that are fundamental in religion. It could not exist if man could not believe in his fellow-man, if truth

were not stronger than falsehood, if conscience were a myth, and if honesty were less than a principle.

We are apt to forget these things and to accept the low standards of those who are not representative business men, but plain thieves, who think they are doing business when they really are plying their vocation in its name.

Think of what a colossal fabric has been built up by generations of upright, honorable business men. It is simply incredible that credit, the basis of business, could have been reared on any other foundation than honor. Consider the bank clearances for a day in any city of the world, and think what they mean. A slip of paper with a signature at the bottom justifies a banker in advancing more gold than an ordinary man could earn in forty years. Has such faith no foundation of essential integrity?

A merchant, by years of fair dealing and general trustworthiness, earns a standing that is as real and enduring as any material substance—more so, as was demonstrated when earthquake and fire destroyed four square miles of San Francisco's buildings and stocks of goods but left credit and faith in the word of man unimpaired. That great happening revealed many encouraging things, and among them honor almost unexpected. For example, lawyers are often spoken of sneeringly as disposed to tricks and lacking in principle. Among my customers is a firm of law publishers—men of uncommon energy and enterprise, who at heavy odds have built up on this distant shore a really great business. Their losses by fire were very heavy. A vault in which they put full trust proved worthless, and their large accumulation of valuable plates was wholly destroyed. In addition to this, every book of account and scrap of paper showing indebtedness was swept from existence. They had a general idea that the legal profession throughout the United States outside of San Francisco owed them \$190,000, but they had nothing to show for it. They prepared a circular stating the facts and appealing to the eighty thousand lawyers who might be indebted to them to remit. This circular has brought \$160,000 on account of these unknown, unsecured debts, and

returns are still coming. Over eighty-four per cent have proved themselves honorable, and probably many of the remaining sixteen per cent are unable rather than unwilling to pay their debts. If this is not religion in business, what is it? Are not these lawyers doing justly, loving mercy, and walking humbly?

There is not only more honor in business than we commonly suspect, but more consideration, more kindness, more good-will. When we are out in the wilderness hunting for the one troublesome little black sheep of a strike, we are apt to forget the ninety-nine contented and white that are peacefully browsing on the hillside or snugly sleeping in the fold.

Among employers and employees there seems to be a growing appreciation of the fact that good treatment pays—that willing and interested service is more profitable, whatever may be its cost, than that rendered grudgingly. But it is not alone from motives of expedience that better treatment is becoming common; there is an increased sense of justice and right. A successful business man in Chicago lately declared that the fact that he could secure young women for six dollars a week did not determine the wages he paid. He reasoned that the class of helpers he wanted could not appear respectable and be respectable on such pay, and he refused to pay less than ten dollars per week.

The principles of *laissez faire* and the law of supply and demand cannot be trusted to wholly regulate business. If it is to be respected as an honorable vocation, higher standards must be set. I believe they are being set. It would be easy to multiply instances fortifying this belief, and yet it might be admitted that they were exceptions.

I would not be understood as implying that religion permeates business. Perhaps it more frequently only percolates. But religion does not yet very largely permeate anything—not even the churches. But I would strongly contend that it belongs in business, that business is not wholly free from it, and that there is no reason that there should not be more. There is not only nothing in business that is inherently opposed to religion, but it is the one thing that busi-

ness most needs. That which it already holds in solution is the salt that preserves it, and the more it gets the stronger and better it will be.

At Humboldt Bay, in the early days all merchandise was brought by monthly, or sometimes semi-monthly, steamers from San Francisco, and stocks often ran low. A would-be purchaser, pricing goods of an enterprising Hebrew, finally turned upon him, somewhat sharply exclaiming, "Have you any conscience?" "Conscience, conscience," repeated the bewildered merchant, as he made rapid mental inventory of his stock, finding none, "No; I'm all out, but I have some on the next steamer"—that being the usual formula.

Now what that pioneer Hebrew did not have is just what business suffers from the lack of. The man with a conscience is needed everywhere, and certainly in business. There are many men in business who get on without it. Its absence means low standards, trickery, fraud, adulteration, short weight, misrepresentation, robbery. In immediate results the unscrupulous have a certain advantage. A man unhampered by conscience may do a good many things that a man who has not sold himself cannot and will not do. Cheating is often successful. There seems a certain glamor about a clever humbug, and a quick-witted rascal almost always succeeds for a time. But this does not prove that religion has no place in business. It merely indicates that if a man wants to be a thief there is nothing in business that prevents his being one. But dishonesty is no safe reliance for any permanent success. The man who is just and fair, who never misrepresents, who gains (because he deserves) a reputation for reliability, is the man who in the long run succeeds.

Hundreds of instances might be cited testifying that integrity is the only reliable foundation. Business success does not rest on integrity alone; energy, skill, brains, enterprise are all required; but the foundation must be honor or the superstructure is not safe.

There are, however, many conspicuous instances where enormous success rests on injustice, special privileges dishonestly acquired, and acts of fraud, violence, and wrong utterly indefensible.

However able the business management, however much sagacity and enterprise may have contributed, it seems wholly inconceivable that by any legitimate means such a business as refining and selling of oil could be so profitable that a holder of a fraction of its stock could give away \$32,000,000 for one object at one time.

If Mr. Rockefeller really is, as he seems to consider himself, a religious man, it is evident that either he has not to any great extent carried his religion into his business, or if he has, that, judged by its works, his religion must be a pretty poor brand. It is, however, cause for congratulation that, having by whatever means amassed such an enormous fortune, he feels some degree of responsibility, and is really trying to use it for beneficial purposes. And then we have official assurance that the published statements of his fortune are, as Mark Twain once characterized the reports of his death, "greatly exaggerated." We are told on the authority of his agent that his income is only \$50,000 a day. Poor man! How does he manage to live with everything so high?

The rise of Harriman seems an equally questionable possibility on any theory of legitimate gain, and the bewildering fact is that there are so many of these overlords, and that their figures are so colossal and portentous. And what do they mean in so far as they cannot be justified by methods of accumulation recognized as legitimate and just? They mean wrong—enormous wrong. Each such fortune is a monument proclaiming the death of equal opportunity, and the buried hopes of millions of average men. Society is menaced by these bloated, overshadowing accumulations, and where is relief to be found excepting through the rigid enforcement of justice and right?

Conscience is insufficient as a restraining force to most strong men, and high ideals are of slow growth. In the mean time society has enacted laws for its protection. Robbery, larceny, misappropriation of funds, and various offenses recognized as against the public interest subject to punishment. They are wrongdoing so plainly conflicting with the welfare of society that all its strength is put

forth to resist them. The eternal distinction between right and wrong needs to be more clearly drawn in business, and right must be enforced where it is conspicuously lacking. The time may come when wrong-doing in business will be recognized as an offense against the common welfare, just as other stealing now is, and as such will subject the perpetrator to equally rigorous punishment.

We may feel encouraged that the obvious first steps are being taken. Both the legislative and the executive branches of the government are alive to dangers and duties. Such legislation as child-labor laws, pure-food laws, and rate regulation are in the exercise of unquestioned power that may go far.

But we must not assume that business success or failure rests wholly on moral consideration. It must be kept in mind, however, in any judgment of the right and wrong of inequality that there are immense differences in endowment and ability, and that any strict leveling would be unfair and unwise. Capacity must be respected, activity must be encouraged, and the right of inequality of return must be freely acknowledged. If, when the tide of moral responsibility rises sufficiently high, the strong shall voluntarily surrender to others "according to their needs," it will be good for the giver, and may be good for the recipients. But any compulsion beyond that involved in insuring to every individual equal opportunity before the law would be dangerous and harmful in many ways.

There must be left room for the reward of enterprise in business, and the fittest will not merely survive but flourish in a way beyond the comprehension of the less gifted, and that will probably excite envy and arouse suspicion often unjust.

Business ability is an unaccountable faculty, often approaching, sometimes reaching, genius. Success comes as naturally to one man as failure does to another, and that irrespective of moral consideration. Energy, foresight, enterprise, imagination—these tell, and they ought to tell. But they tell rather more surely when well mixed with integrity. It is a libel on business and on man to say that an honest business man cannot

succeed. It may sometimes seem a great disadvantage, but it rarely is. It is often hard for an honest man to compete with a dishonest one, but a good many good things are hard. They seem to be made that way.

It is true that a man of feeling and conscience is in a measure restrained from doing as well as he would like to by the customs and usages of his less honorable competitor. He can only stand a certain amount of handicap. But no decent man has any right to be envious of success gained by questionable means. He is not entered in that class, and never even questions if it is worth while to pay the price for that sort of prosperity.

There is a clear line of cleavage between business and robbery. Business can be successfully conducted by a man who is truly religious. Robbery cannot. There are men in business who ought to be in the state prison, but that is no reflection on legitimate business. There are bankers who are only pawnbrokers in decent disguise, but that does not discredit banking.

There are certain lines of business that a religious man would not engage in. I cannot conceive of a man of really high character being comfortable in the liquor trade. Betting, either on horses or in the form of speculation, is not business; it is gambling pure and simple, and an insidious vice. No occupation that a man of character and high principle cannot carry on with an easy conscience ought to be considered business. Business in its broad sense includes all the helpful activities of life—anything at which we are busy, for which the world can afford to give us the things we need. As a matter of abstract justice, what the world gives to us should bear an equitable relation to the value of what we give the world. As matter of practice the relation is not close. But we must bear in mind that in or out of business there is the possibility of a man's taking that to which he has no right, legal or moral. If an able man is unrestrained by moral sense, unhampered by conscience, indifferent to the opinion of his fellow-men, has neither fear nor love of God, he can succeed—if getting crooked or tainted money is to be considered success. But

there are people who seem disappointed that they cannot keep their souls and also reap the reward that the devil bestows on those who sell them. This is the height of inconsistency. The unprincipled man sacrifices everything for money. He gets it. Verily he has his reward—such as it is. But the man who holds to his manhood must, in reason, be content with the moderate returns to which he is justly entitled. A man has a right to that which he earns. He has a right to a fair profit on the business he conducts wisely and well. If he has foresight and enterprise, and acquires property that enhances in value, he has within bounds a right to that. He has a right to anything the title to which can be sustained by those principles of justice, truth, and honor that inhere in religion. But he has no right to conclude that because religion will not permit him to steal that it has no place in business. Let him remember, rather, that stealing is not business. Let him realize clearly that there is a limit to the amount of money that any man can decently and honorably make in business, and that an enormous fortune subjects to suspicion, and very likely may be just cause for shame. Let him also reflect that, irrespective of how a very great fortune is obtained, it is of doubtful advantage, and that to be content with a competence, or less, is the most truly enviable position in life.

But the evils and the wrongs that owe their existence to the lack of religion in business, how can they be overcome? Not by any summary process, not by any new order that leaves men unchanged. Stevenson tells us of Gordian knots not to be cut, but to be smilingly unraveled. This is surely one of them. The slow processes of growth must finally be relied upon, but Nature may be greatly assisted. It is simply by doing the obvious common-sense duty of each day; it is taking the first step to-day, and the next step to-morrow, and following it up, patiently and persistently. It is by getting the kingdom of God into the hearts of men in any way we can. We cannot make men religious or even virtuous by law, but we can compel decency and a good degree of fair play. We can extend the definition of highway robbery; we

can protect children from those who, to gain a few miserable dollars, would rob their lives of all promise, and we can give them training that will better fit them for effective labor when their youth is past. We can fight fraud and dishonesty wherever we find it, and we can each one do something to promote a better and more influential public sentiment. Above all, we can cultivate and act upon higher and more practical religious ideals.

We are still in the shadow of great misconceptions as to the nature and scope of religion. We underestimate its power and suffer at every point from failure to apply it to life. We do not use it as though it were real. Religion is not a vague abstraction; it is the most important consideration of life, and of all of life. We treat it as though it pertained to a department. In the common mind it is inextricably mixed up with ecclesiasticism and theology. It is something kept on storage in some church. People are sometimes supposed to get it, much as they might get the measles, the assumption being that if a man did n't think it worth while he need n't get it and it would have no claim on him. It seems to be assumed that church members, by virtue of their membership, are subject to certain obligations to live an upright life that ordinary, worldly people need not be concerned about. This is fallacious and harmful. Such views of religion are belittling. Religion ought to be a vital force in every human heart. Every man who knows the difference between right and wrong, and who honestly wishes and tries to do the right thing, is not far from the kingdom of God. He is on the way to the highest life. Religion is based on a belief or a feeling that the universe is sound at the core, and that what God requires of man is to do justly, love mercy, and walk humbly.

Religion's concern is with the life of the individual man—every man, good, bad, and mixed. It is the office of the church to quicken the spirit, to purify the heart, and to uplift the will, that man may carry to his home and to his business higher ideals and a stronger purpose to be honest, to be kind, and to do the right at whatever cost.

Religion is not to be hung up in a

closet with our Sunday clothes for a week's rest; it is for daily use, and especially in business.

It is far from being the vital force it ought to be. As matter of course, religion should control everywhere; it has no limited jurisdiction; it includes work as well as worship, and is not foreign to any human interest. We do not need to possess religion; we need to be possessed by it.

As to business, the only success we have a right to hope for is that which stands the test of rational religious principles. Three fourths of the friction and misery of the world would disappear in a day if our relations to one another were measured by the golden rule.

When religion is ingrained, a vital part of life—not something that can be put on or taken off—we can but take it with us wherever we go, and all human activity, including business, will necessarily be redeemed.

Religion deserves to be supreme, and it is nothing if it is not supreme.

There is just one thing that a man can afford to do, and that is the right thing, as it is given him to see it. What success can pay a man for a dishonest act? What pleasure worth having can flow from unworthy indulgence? What real satisfaction can there be in gaining anything at the loss of self-respect?

Disabuse religion of its formalism and unreality and let it control our lives, and there will be no question of its place, for all will be of God. There is really nothing secular. We live in a divine universe. If religion but possess us we shall in its name possess the world and lift it from its low estate.

Religion is not something to profess. It has nothing to do with smug formulas for saving little souls. On the heights it is a lofty passion, swaying the hearts of saints; on the broad plain it is loyalty to the right that orders the life in probity and honor—a strong conviction that goodness is at the heart of the universe, and an earnest purpose to realize that goodness in doing and in being. What we get in this world is of far less importance than what we give. The supreme concerns in life are not possession of property or place, but realized ideals.

When we really believe that "God's

in his heaven," we shall live as those must who do believe, and then the poet's vision will become fact and we can say, "All 's well with the world," for all our business will be done "as unto God."



Plans of Proposed New Buildings.

The Pacific Unitarian School for the Ministry takes pleasure in laying before those interested in its work plans for a series of buildings which it is proposed to erect as rapidly as the generosity of its friends shall permit, and it invites earnest consideration of them.

The school was established in 1904, and it was proposed at first to conduct it as an experiment for five years, in order to determine whether such a school could be successfully maintained. At the end of the first two years, however, the founders of the school, Mr. and Mrs. Francis Cutting, of Oakland, and Mr. and Mrs. Horace Davis, of San Francisco, were satisfied that the success of the school was already sufficiently demonstrated, and it was therefore incorporated and fully organized.

The school has thus far had nine regularly matriculated students, of whom six are now in attendance and candidates for graduation, besides twelve special students for the past year; and it has good reason to expect a regular supply of students from this time on. It has set up and means to maintain the same high conditions of graduation as the Harvard Divinity School.

The founders of the school have provided for an endowment sufficient to maintain it amply with the necessary corps of teachers. Its immediate need is that of suitable buildings. Mrs. Cutting has given it ground and buildings on Bancroft Way, Berkeley, which are adapted for the school's use for the time being, though at the constant risk of destruction by fire of its valuable library of seven thousand volumes. She has also given a lot at the corner of Allston Way and Dana Street, on which it is understood that permanent buildings shall be erected within the next two years. This lot, valued at forty thousand dollars, has a frontage of about 235 feet on each street, is near two other divinity schools, is opposite the building of the University

Young Men's Christian Association, and directly faces the grounds of the University of California at their principal south entrance. It is easily the finest location in Berkeley for such an institution.

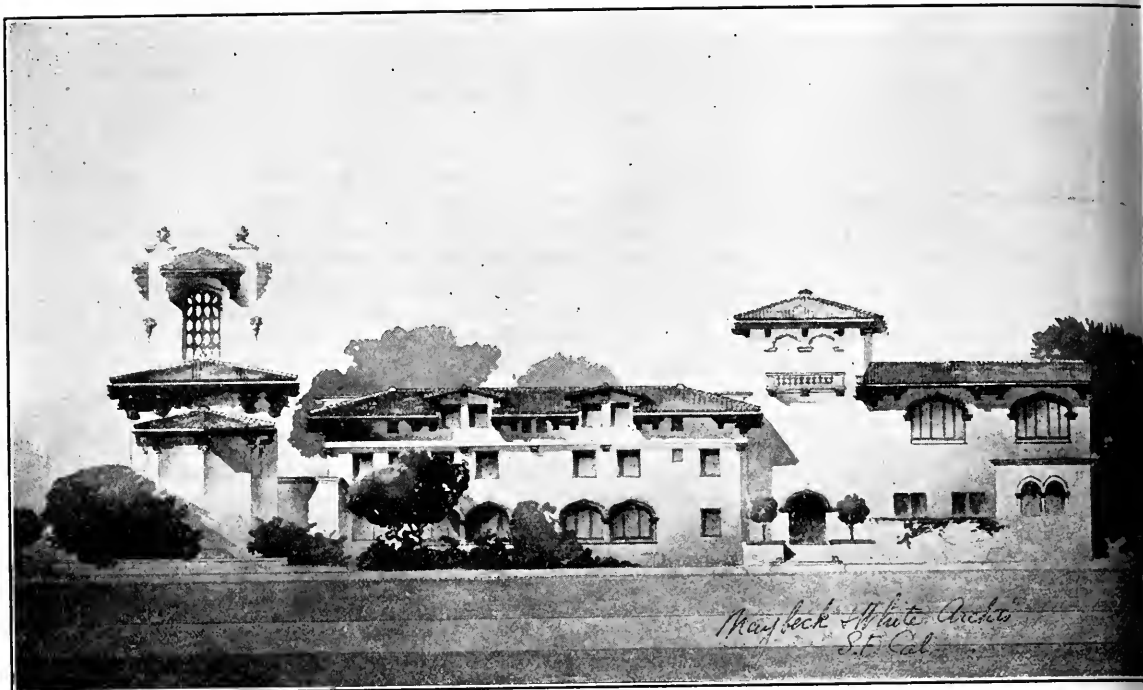
On this lot, which is of ample size for the purpose, it is proposed to erect a series of buildings for the school, of the most substantial materials and construction, and in a style that shall be worthy of the cause, and shall not suffer by comparison with the neighboring buildings of the university. The plans proposed provide for class-rooms and offices, a library, a hall for public lectures, a chapel, dormitories, a refectory, and a gymnasium, which may be erected either all at once or successively, as the generosity of friends shall make possible.

Suitably housed, the school will be able not only to do its particular work at the best advantage, but also to bear an important part in the life of a great university, by offering its students religious opportunities now lacking, and by making its buildings, as far as possible, a center for the life of Unitarian undergraduate students. Dignified and beautiful buildings, moreover, will in themselves be sure to win the attention and interest of young men for the school and for the cause that it represents.

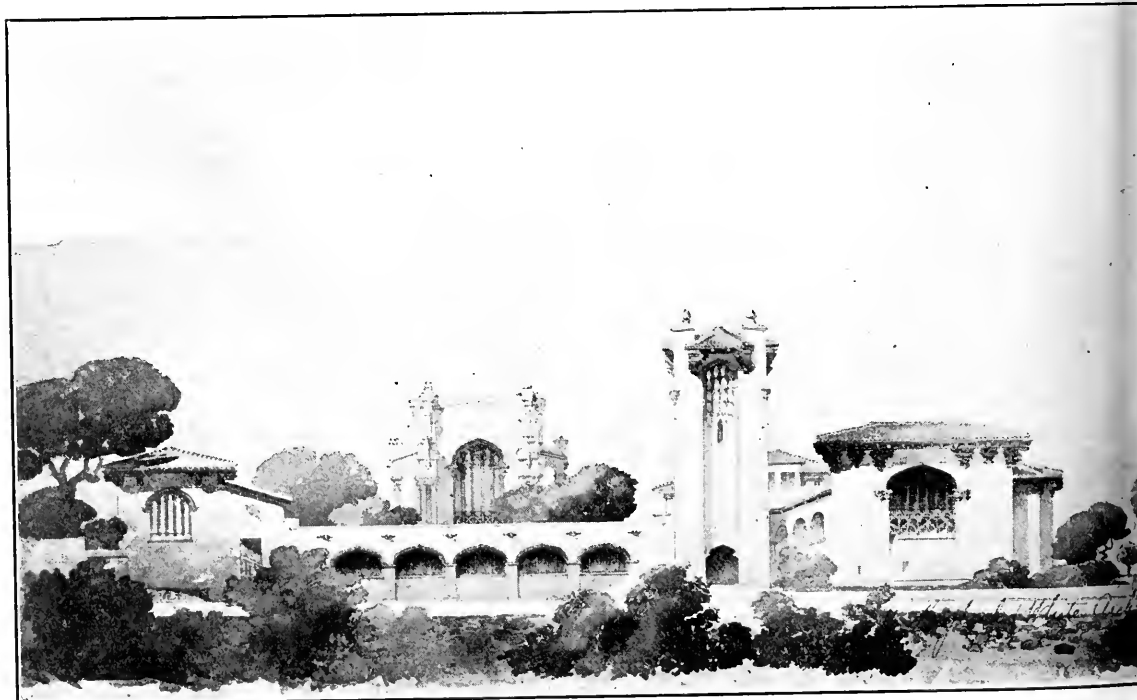
The plans proposed offer a rare opportunity for beneficence whose results shall broaden and deepen for many generations to come. The friends of the school are asked to make it possible to begin to carry out the plans at the earliest possible moment.

Any desired information as to the school or its opportunities and prospects will be furnished by the president, Rev. Earl Morse Wilbur, 2417 Bancroft Way, Berkeley, Cal.

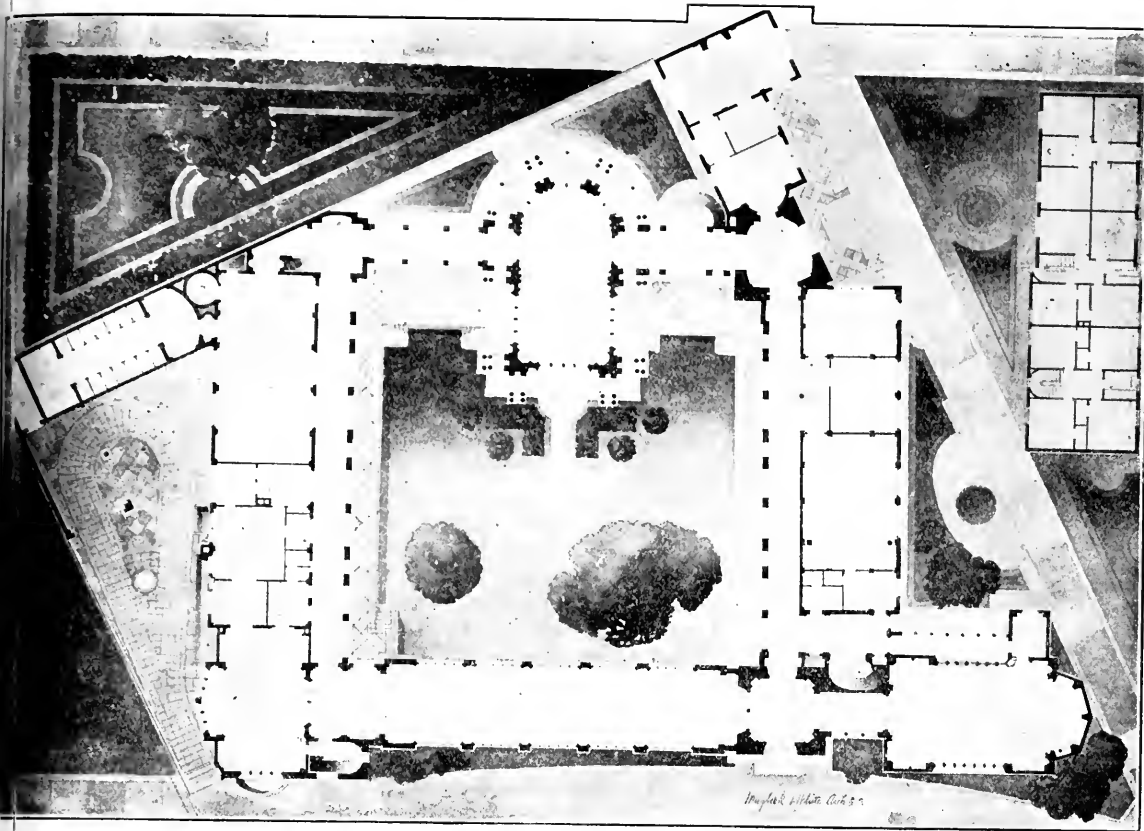
Gifts or bequests of money, securities, or property are invited either for buildings or for unrestricted use as the needs of the school may suggest, and will enable it to increase its facilities for carrying on its work. Such gifts may be made either directly to the school or to the American Unitarian Association in trust for the school. In either case it is to be remembered that the legal name of the school (incorporated 1906) is "Pacific Unitarian School for the Ministry."



DANA STREET ELEVATION.



ALLSTON WAY ELEVATION.



FLOOR PLANS.



PACIFIC UNITARIAN SCHOOL FOR THE MINISTRY.
(Present location.)

Pacific Unitarian School for the Ministry.

By Rev. Earl Morse Wilbur.

[Address at Boston Anniversary Meeting.]

I have traveled between three and four thousand miles across the continent in order to tell you, within ten minutes if possible, something of the past achievements, presents plans, and future hopes of our new divinity school on the Pacific Coast. In doing so I shall try to restrain the Californian's proverbial propensity for boasting and exaggeration, and to confine myself to precise facts and to the conclusions to be fairly drawn from them.

Judicious and far-seeing friends of our cause on the Pacific Coast have felt for many years that our cause there could never prosper as it deserved while our churches were so far removed from the base of ministerial supply. For when a pulpit fell vacant the church could not candidate in the usual way, and choose out of several the one best fitted to the place; it must send two or three thousand miles, and take whatever might be selected by some one else and be willing to come, for better, for worse—sometimes for better, but too often for worse. For many a man, first or last, who might have done excellent work in the East, has come out to us only to discover that he did not understand the traditions and spirit of the West, and did not sympathize with its ways and ideals; and after a short trial he has gone back discouraged at the difficulties he found, and has left behind him a disappointed and weakened church. Hence our churches have multiplied but slowly. The case with us has been precisely as it would be with our Eastern churches if they had to send to England whenever they wanted a minister: and our friends in California in founding the Pacific Unitarian School for the Ministry have had the same end in view that their forefathers had in founding Harvard College—that we may raise up and train our own ministers from among our own sons.

Because they felt this need so deeply, two noble and generous laymen three and a half years ago went, the one to our Field Secretary Stone and the other

to the president of the association—by an interesting coincidence without each other's knowledge and on the same day—and said that they and their wives would undertake to support a school for five years in order to test whether one could be successfully established; and that if the experiment succeeded they would provide for its permanent endowment. Thus the school was opened three years ago. As a matter of fact, the founders did not wait for the five years to elapse, but at the end of the second year were convinced that the school would succeed, and proceeded to incorporate it, so that it may now be counted among our permanently established institutions. [Applause.]

What results have been achieved in these three years? As for students, there were six regular students and one special the first year, seven regulars and three specials the second year, and six regulars and twelve specials the third year, making totals of seven, ten, and eighteen respectively. By regular students I mean *bona fide* candidates for graduation. Two of these are already doing occasional preaching, and next year we shall send out our first class of graduates. For the next year we have two students already promised, and several others in prospect. Of the quality of these students it would perhaps not become me to speak; but Professor Peabody, who visited us a few weeks ago, expressed himself as both surprised and pleased.

As for property, the school already owns land and buildings worth from fifty thousand dollars to sixty thousand dollars, including a building sufficing in a way for temporary occupation by the school, and a splendid lot, facing the University of California precisely as Dr. Crothers's church faces Harvard College, on which it is proposed to erect permanent buildings, which earthquake cannot shake down nor fire burn up.

As for endowment, when present purposes are carried out the school will have a larger one than one of our Eastern divinity schools had until it was nearly fifty years old, and one amply sufficient to maintain the school.

As for library, we have what is admitted to be the best divinity library out

of four at Berkeley, and shall begin the next year with over seven thousand volumes. You will better appreciate this figure if I say that one of our Eastern schools was over twenty years old and the other soon forty before it had so many books.

Now, my friends, if this new school, beginning with nothing—no prestige or reputation, not a book in its library, no buildings, not a rood of ground, not a dollar of endowment, and no faculty except one average parish minister taken out of his pulpit for this new task—has accomplished so much in three years, you certainly will agree that it has been demonstrated as well as could reasonably be asked that when the school is fully established and thoroughly equipped it will amply fulfill the hopes of its founders and friends.

We propose to build up a superior institution, which shall in time place upon our church on the Pacific Coast the stamp of a ministry thoroughly educated under the best traditions—sober, strong, earnest, reverent, and wholly devoted to the service of the public good; such a ministry as has already been exemplified among us by Starr King and Stebbins, Fay and Eliot, and others still among the living. We mean to maintain nothing less than the best standards and to aim at nothing lower than the highest ideals, and to do for the Pacific Coast what the Harvard Divinity School for eighty-five years and the Meadville school for more than sixty years have been doing for the country farther east.

We have a magnificent opportunity in a great and rapidly growing field, whose unparalleled natural resources have as yet only begun to be developed, whose population is but a small fraction of what it is destined to be, and whose civilization is still plastic and waiting to be shaped by competent leaders of thought. We have a unique opportunity of co-operating with other divinity schools (there are four now at Berkeley, and two more are in a way to come), on terms that secure economy of administration, and preserve perfect liberty. These schools enjoy free interchange of instruction: their students have a joint organization, a union library, and even a union chapel has been proposed; and

it may be that when these co-operating schools have put their stamp upon their churches the problem of Christian unity will be solved in the West even earlier than in the East. Finally, we have a splendid opportunity of influence at the University of California, one of the great universities of the country, with over three thousand students, to whom we can offer religious advantages which the university itself by its constitution is unable to supply.

And now what do we ask of our friends in other parts of the country? We want, first, their sympathetic interest in our enterprise, and their confidence based on a clear knowledge of what we have already achieved in our plans and purposes for the future. When this is gained, we next want substantial aid in the execution of our building plans. With a sufficient supply of students coming to us, with endowment provided, and with an admirable site for the school given, we now need only suitable buildings.

We know of no good reason why the newest school, occupying the most beautiful location overlooking the Golden Gate, should not have the most worthy and beautiful buildings. We know still less why it should wait twenty-five or forty years before completing the equipment needed for doing its work to the best advantage, when delay means only sacrifice of opportunity.

The founders of the school deserve such recognition of their efforts as co-operation from others would show. No four persons, I think, have ever given so generously nor at such sacrifice for the cause of our ministry as have these. In those terrible days of a year ago, when the founders had suffered staggering losses, I went to them and said, "You have lost heavily by the fire, and you must feel absolved from your pledges to the school. Its plans can be suspended, or given up altogether, and I can find occupation elsewhere." But they answered without a moment's hesitation, "No; although we have lost a great deal, and have yet no idea how much, the school must go on [applause] and its plans must not be interfered with. We will economize elsewhere, but not here." And while the ashes of San Francisco

were still hot, one of the founders actually doubled his previous subscription in order that the school might do better work the third year than the second. [Applause.] A spirit like this should appeal to your confidence, and even your co-operation.

It is a proverb widely accepted among men that the gods help those that help themselves. We have on the Pacific Coast only twenty-six churches in all; and of these only six, by the most generous reckoning, could be called either old, strongly established, or wealthy. I have told you to what extent this small and feeble band of churches have helped themselves in this important undertaking; and I challenge any one to produce a record of equal devotion from an equal number of churches in any section of the country.

We now look to the gods, wherever east of the Rœkies they may live, to come forward and fulfill their part.



Selected.

American Board of the Hibbert Journal.

Intellectual Alliance of Britain and America
in Matters of the Highest Thought.

An American editorial board of the *Hibbert Journal* has just been constituted and enters upon its duties at once. It is hoped that by the co-operation of this board with the British board the *Journal* may serve to establish a kind of intellectual alliance between Britain and America in matters of the highest thought.

The *Hibbert Journal*, a quarterly review of religion and philosophy, was founded five years ago by the Hibbert Trustees. The editor, Professor L. P. Jacks, Dean of Manchester College, Oxford, has had the advice of a distinguished editorial board of British scholars, including Sir Oliver Lodge, Sir Edward Russell, and Canon T. K. Cheyne. The *Journal* was established and is conducted as a spiritual agency and not as a money-making enterprise. Its remarkable success, far surpassing the expectations of its founders, is due to its having supplied a distinct want—namely, a bridge of communication between the educated thinking layman on

the one hand, and the expert scholar, the philosophic and scientific specialist, on the other. Its creed is a belief in the triumph of truth in a free conflict of opinion, and among extant varieties of doctrine none is selected by the editors as the type to which the rest should conform.

The American Board is composed of the following scholars:—

- B. W. Bacon, Professor of New Testament Criticism and Exegesis, Yale.
- William Adams Brown, Roosevelt Professor of Systematic Theology, Union Theological Seminary.
- Dr. E. B. Craighead, President of the Tulane University of Louisiana, and leader in higher education in the South.
- Dr. Samuel A. Eliot, President of the American Unitarian Association.
- G. H. Howison, Mills Professor of Philosophy, University of California, and author of works in mathematics and philosophy.
- C. J. Keyser, Adrian Professor of Mathematics, Columbia University, and writer in mathematics and philosophy.
- A. O. Lovejoy, Professor of Philosophy, Washington University, and authority in evolution of religion.
- A. C. McGiffert, Professor of Church History, Union Theological Seminary, author of "History of Christianity in the Apostolic Age."
- R. Heber Newton, D. D., eminent liberal clergyman and author.
- Josiah Royce, Professor of History and Philosophy, Harvard College, and author of numerous works on religion, philosophy, psychology, and history.
- George E. Vincent, Professor of Sociology, University of Chicago, and author of "Social Mind and Education."
- Dr. R. S. Woodward, President of the Carnegie Institution, Washington, and writer in various fields of mathematical and physical science.

It appears that the membership of the American Board, like that of the British Board, represents a wide range of scholarship and thought, including education, theology, philosophy, criticism, mathematics, and physical science.



The only way to learn to do great things is to do small things well, patiently, loyally.

It is the loyalty to duty, the love of God through the love of men, which may transform the workshop to a cathedral.

No one can afford to look downward for his enjoyments.

Happiness is based on reality. It must be earned before we can come into its possession.

To do strengthens a man for more doing.

To love makes room for more loving.

To-day is your day and mine, the only day we have, the day in which we play our part.—

David Starr Jordan.

Resignation of Rev. Fred Alban Weil.

At a special meeting of the congregation of the Third Unitarian Church of Chicago, duly called by over twenty members of said church for the purpose of considering the subject of the resignation of its pastor, which call was also concurred in by the trustees of said church, held on Monday evening, June 24, 1907, at the church building, there was an attendance of unusually large proportion, and at said meeting the following resolutions were unanimously adopted:—

Resolved, That this society regards with great regret the causes that have impelled the resignation of our pastor, the Rev. Fred Alban Weil. Since he insists upon said resignation, we yield thereto and accept the same, but in so doing we desire and take occasion to testify to our sense of his worth.

As our pastor, his geniality of disposition, his zeal and devotion to the work of his office, and his unwearied activity have been conspicuous. His ministrations in times of trial have been distinguished by a superior excellence. Our young people have esteemed him with special favor, while his sermons have fully requited all the promise made by over four months of preliminary trial.

Resolved, That the secretary send to Mr. Weil and to the various Unitarian papers copies of these resolutions.



The Real Hell.

[Extract from sermon by Rev. E. G. Spencer, Woodland, Cal.]

There are more hells than one, I know, for I have been in some, and can testify with the authority of experience; but they are all kindled from the household fire that burns upon the hearthstone of the Father, and their severity is the love-inspired severity of the home. The essence of them all is the inward unrest, the self-consuming feverish humors of a soul not in unity with itself. Is it not hell to have relaxed the tension of moral effort, to have folded the wings of aspiration, to have thrust the long resident ideal out of doors, to have become the gloomy lurking-place of doubts and fears and spirit-fretting suspicions, and all that is at enmity with peace? We carry our hells, as we carry our heavens—within ourselves. We ourselves are Paradise and Inferno, the Over- and the Under-worlds. We are our own judgment, and condemnation,

and doom, and own reward, and our own penalty. Nothing that concerns our present status, or our approaching destiny is determined from without; and these things are so because of God, and of ourselves, whom we cannot tear apart.

They tell us—they who make the theologies that perish—that hell is to be where God is not, but they do but juggle with words, for no such being is possible. God is always present, not in the space which we occupy, nor in the moral heights to which we climb, nor in the depths to which we sink, but in ourselves. In all our heavens and in all our hells he is present, and his presence is what makes our heaven a heaven, and our hell a hell.

Hell is no state of irremediable despair, but the very brooding mother of eternal hope—the torturous self-consciousness of a divine being keeping unlawful and self-debasing covenants with the dust.

Is it not a stimulating and inspiring thought that you are so fashioned of the very substance of truth and goodness that you cannot decline from them without becoming an unendurable burden of misery to yourself? Is it not cause for praise and gratitude unceasing that all the heavens and all the hells are of your own substance—the reactions of your own inextinguishable divine nature resisting every tendency to be untrue to yourself?

Rejoice that it is light and joy to you to think pure thoughts, and do good deeds, and that it is darkness and misery unspeakable to yield the mind to conceiving and the will to executing what is base; for this is the evidence of your quality, the mark of your high enduring fellowship, and the foregleam of that noble destiny in which all your aims and desires and efforts will chime with the unchanging power and purpose of God.



Field Notes.

OAKLAND.—At a meeting of the Oakland congregation held on Sunday, June 23d, a call was unanimously given to Rev. William Day Simonds, of Seattle, to become the minister of the First Unitarian Church of Oakland. The call was a hearty one, and it is earnestly hoped

by the active members of the church that Mr. Simonds will accept it. The pulpit has been filled during the past month by Rev. F. L. Hosmer, Rev. J. A. Cruzan, and Mr. Charles A. Murdock, and on the last Sunday Dr. Felix Adler occupied the pulpit.

PORTLAND.—The Alliance closed its meetings for the summer vacation on Wednesday, June 25th, with a very pleasant social afternoon, the entertainment being given by one of the Bazaar clubs. This being the last meeting, the attendance was larger than usual. The Alliance has held these social afternoons on the last Wednesday of the month during the winter and spring and has found them both pleasant and conducive to the social welfare of the church, as we take especial pains to bring in all the new members of the Alliance and the congregation by sending them personal invitations for the afternoon. A short programme of music or recitations is given, light refreshments served, and a general social time enjoyed.

A short time ago the Alliance was made the recipient of a generous gift from Mrs. Ralph R. Dunaway in the form of the proceeds of a course of twenty lessons in German. A large class was formed among the ladies, who enjoyed the lessons very much, finding in Mrs. Dunaway a most efficient teacher of German. The proceeds were over a hundred dollars, and the gift was highly appreciated.

The interest in the meetings of the Alliance has continued good through the year, and our number is increasing.

Mr. Eliot has been giving us excellent sermons of late, and the attendance at the church services has been good. The sermon on June 23d was on the text "Let the Dead Bury Their Dead." He gave a very lucid explanation of the difficult passage, quoting from the Jewish Rabbi who spoke in defense of the text at the recent conference in Chicago; and he also drew from it a most excellent practical lesson for us all.

Instead of having the church closed for a month it is Mr. Eliot's intention to have the church open for services all summer. Taking his vacation in August, he will make provision for services each Sunday during the month.

REDLANDS, CAL.—The past year has been a good one. Congregations larger, Sunday-school more compact. All expenses paid up, including five hundred dollars extra this year for iron gates at entrance. New hymn-books and electric motor for the organ. In June the minister, Rev. Maxwell Savage, delivered the address to the high school graduating class.

SAN DIEGO.—On June 23d the Sunday-school observed Children's Day by an interesting service. At the meeting of the Research Club in the evening, Mr. N. M. Filmore delivered an address on the Juvenile Court. The club has been at work for some time, and were active workers in bringing this subject before the people of San Diego.

Mr. Ernest E. White has kindly consented to form a Bible-class in the Sunday-school for the older people.

Three new members were received into the church on June 16th, the minister extending to them the right hand of fellowship, and speaking a few words of welcome.

SAN FRANCISCO—*First Church*.—The pulpit during June was supplied by Rev. George W. Stone, whose vigorous sermons have been greatly enjoyed. He has treated subjects of present interest in a sane, forcible manner, and cleared the troubled atmosphere. The church will be closed during July.

At conclusion of his sermon on June 30th Mr. Stone said: "To-day we separate for a short vacation. The year has been strenuous for most of us—perhaps more so than ever before. Probably its experiences will never be duplicated; let us hope that some of them will *not* be. But we have had our joys as well as our sorrows, our victories as well as our defeats. Nothing has happened that ought to destroy our faith in the eternal goodness. Habitations and reputations have been shaken, and some of them destroyed; but those that were founded on the rock of truth, inward and outward, are still intact. The Lord and his law are now, as always, both mindful of their own. We all need change, if not rest—physically and psychologically. The odors of the sea or the forest will be welcome to our bodies and soothing to our minds. The clear air and restful

silence of the hills will bring to us, as they did to the Psalmist of old, help and comfort. The charm of rural landscape—the over-brooding majesty of the mountains—all, or some of these, will bring peace and rest. I hope you will subject yourselves to the treatment of the Omnipotent Physician of souls and bodies, take the medicine of Nature, and thereby find restoration to all kinds of health. This is the fourth June it has fallen to me to bid you godspeed in your summer vacation. Last June you took a vacation without rest; this year I hope you will forget your cares, anxieties, and sorrows, and remember only those things that will bring you happiness and peace.



Books.

[All books reviewed in the PACIFIC UNITARIAN are on sale at, or may be ordered through, the Pacific Unitarian Headquarters, southwest corner of Geary and Franklin streets, San Francisco, Cal.]

It is with great pleasure that we are able to announce that Mr. William Maxwell will take charge of a department of book reviews. The desultory manner in which the volunteer editor has heretofore furnished book notices has made it of little, if any, value. When one's time is limited there are some things that must be left undone, and it seems immoral to review a book that one has not really read. Mr. Maxwell has the training and judgment that will make his comments valuable, and we bespeak confident consideration for his work.

THE MINISTRY OF BEAUTY. By Stanton Davis Kirkham. New York and San Francisco: Paul Elder & Company. \$1.50.

WHERE DWELLS THE SOUL SERENE. By Stanton Davis Kirkham. New York and San Francisco: Paul Elder & Company, \$1.50.

The *Outlook*, some years ago, made the assertion substantially that the number of prominent men and women who are actually of the Unitarian faith is more apparent than real. Whenever a liberal shows his head, and especially if he be of more than common clay, the recognized body of the Unitarian Church immediately tags him as its own, with or without the consent of the tagged, as the case may be. The same charge may be made of Christian Science, only in this instance truths as old as man's first written thoughts are adorned with the label of that faith. Mr. Kirkham is an example of this. He admits having been influenced by "the basic doctrines of Christian

Science," and has been prompted by that influence to write two very readable books, which, judging from internal evidence, bear far more strongly the influence of our own Emerson. In the first volume, "Work," "Health," "Happiness," and "The Tendency to Good" are interestingly discussed, while in the second, "The Elements of Freedom," "The Idea of Religion," and "The Significance of Thought" are illuminated by Mr. Kirkham's exceptionally analytical mind. Mr. Kirkham has the Emersonian characteristic of being able to express great truths in a few short words. Mechanically, the books reflect much credit on Messrs. Elder & Company.

THE WAY TO HAPPINESS. By Thomas R. Slicer. New York: The Macmillan Company. \$1.25.

This, too, is a book that sounds a note of hope. While an optimist, Mr. Slicer is at no time mawkish or hysterical. The reader feels that the writer is expressing his honest convictions, and for that reason—to say nothing of the excellent literary style in which the book is written—it is a most convincing little volume. According to the author, happiness, so often treated as though it were an accident of circumstance or an element of temperament, should be far above all accidents, and should take its place among the absolute necessities of life.

This is a book that is well worth the reading. Unlike many volumes of its kind, it is not marred by poor illustrations, all more or less remotely associated with the message of the book. There are no pictorial embellishments of any kind, thus giving the imagination absolute freedom. Indeed, it would require an artist of more than ordinary ability to create anything worthy of accompanying "The Way to Happiness."

HAPPINESS: ESSAYS ON THE MEANING OF LIFE. By Carl Hilty, Professor of Constitutional Law, University of Bern. Translated by Francis Greenwood Peabody, Plummer Professor of Christian Morals, Harvard University. New York: The Macmillan Company. \$1.50.

To write a book of one hundred and fifty pages on such subjects as "Happiness," "Good Habits," and "The Meaning of Life," and not to drift into the commonplace, is no small thing, yet this is what Professor Hilty has done. The book is written for a well-defined purpose, that of helping thoughtful, perplexed people to know what to make of the facts of life. To so interpret the puzzling world about them that their doubts and fears may be put at rest, if not about all things, about many. Life, to Professor Hilty, is the greatest of all arts, and he would help everyone to realize existence in its highest and truest sense. Although written for German readers primarily, the book applies to American life as well. The translation is an excellent one. It is unaffected, simple, yet possessing unusual grace and beauty of style. "Happiness" is a book that will not be easily forgotten when laid aside.

PSYCHOLOGICAL YEAR BOOK. By Janet Young. San Francisco and New York: Paul Elder & Company. 50c.

That the second series of this book has just been issued from the press is the best evidence of its popularity. It contains a helpful quotation for each day of the year. The author has shown good taste and a broad and appreciative reading in making her selections.

THE PHILOSOPHY OF HOPE. By David Starr Jordan. San Francisco and New York: Paul Elder & Company. 75c.

This little book was originally published under the title of "The Philosophy of Despair," but, the plates having been destroyed in the fire, the title has been changed to one more cheerfully descriptive of the author's purpose. "The Philosophy of Hope" is one of the strongest of Dr. Jordan's many helpful books, and ably supports his theory that despair is stagnation and that true progress begins in hoping, which is productive of continuous effort and therefore of success.



Sparks.

A little boy was told by his school teacher to write an essay on "Woman." He executed the following: "Woman is what men likes to marry. Man is logical; woman is zoölogical. Both man and woman sprang from monkeys, but women sprang the farthest."

A washerwoman applied to a gentleman for work, and he gave her a note to the manager of a certain club. It read as follows: "Dear Mr. X.—This woman wants washing." Very shortly afterwards the answer came back: "Dear Sir.—I dare say she does; but I don't fancy the job."

There was a young person named Tate,
Who invited a friend at S.S.
They dined tête à tête,
So I cannot relate

What Tate ate tête à tête at S.S.

—*London Chronicle.*

The following specimen of student answers illustrates the different methods of displaying ignorance: An English school-boy, who had to write something upon the abdication of James II. handed up this to the examiner: "The Abdication of James II.—The english people had born a grate deel from James 2nd but when at last he gave birth to a son they said this thing must end."—*New York Tribune.*

"Oh, Willie, what 's this queer lookin' thing with about a million legs?" "That 's a millenium. It 's somethin' like a centennial, only it has more legs."—*Natural History, in Life.*

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The Preaching of the Cross.

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A PRAYER

ALMIGHTY God, we thank thee for the pleasant things of our earthly lot, for its kindly charities, its pities, its loves, its victories of pain and gladness; we thank thee for the companionship and dependence of those who are dear to us, for those to whom we owe unspeakable debts of gratitude—eyes that are to us the gate of heaven, and hearts that we never for a moment distrusted—these things, we would think with divine imagination and pure feeling, are earthly symbols of what we may find in thee. And so as years increase, may feeling grow deeper, may thought ascend higher, may imagination rise on stronger winds and with greater power, and may we have no reason to ask “Why?” or “Wherefore?” inasmuch as the Kingdom of God shall be within us—God is, and we are,—and we are at peace.

HORATIO STEBBINS.

SAN FRANCISCO
AUGUST, 1907

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MARY B. PRESSON, Manager.

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God our Father; man our brother

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Editorials.

One of the anomalies of the climate of San Francisco, hard to realize by those without experience, is the coolness of July and August days. When all the world is seeking shore or mountain to escape the heat, San Franciscans who can are away getting warm. To pick up a paper and learn of hundreds falling in the streets of Philadelphia, Chicago, or New York, overcome by the heat, requires a distinct exercise of imagination, for it is likely to be read when the morning fogs penetrate with a chilly dampness or an afternoon trade-wind is making an overcoat a comfortable adjunct. But all our days are not so marked. Fogs fail to come or are borne off early, and sometimes a group of days are almost flawless. And for those whose lot it is to work no climate can equal that which Nature provides for those who dwell upon the shores of the glorious bay of San Francisco. No prostration from heat, no suffering from cold; no sun-stroke on record, never a frozen ear; and lightning as rare as snow; no tornadoes, no blizzards, no floods.

Recognizing the universality of the law of average, and the compensatory balance of loss with gain, we cannot reasonably complain at an occasional temblor, and must admit that a good-sized shake is equitably required now and then to adjust our debit account for what we fail to get in the way of drawbacks to which other communities are constantly subjected.

But it is quite undeserved good fortune to be able to so easily reach a com-

plete change. In an hour or two a climate to suit may be found with small expenditure of substance or strength. Across the bay to Marin and our great little mountain becomes a beneficent protection. Tamalpais is beautiful of outline from every direction, and the suburbs in its lee are delightfully mild in temperature. San Rafael and Ross Valley are almost too kind in their proportion of caloric, but if one prefers a few degrees less he can skirt around to the lovely wooded hills and valleys bordering the San Gregorio and the Lagunitas. One can walk or ride and find much to enjoy.

Equally beautiful, in varying fashion, is the region down the peninsula and the lovely foothills of the fertile Santa Clara Valley. If one can spend a few days on some point of vantage overlooking miles of orchards bounded by bold ranges of hills, or stretching to the majestic bay, he is strongly impressed with both the beauty and the richness of central California. If preference is felt for woods and stream, such resorts as La Honda bring an entire change of view. Majestic trees rise from the banks of rushing streams to the summits of what would be called mountains in the flattened East. A few miles along the banks of these streams and the ocean is reached, with a fine beach and fascinating pebbles.

Dwellers in a city need the change not alone for climatic reasons or for escape from eustomary toil, but to find a varied mental outlook and to arouse imagination that soon runs to seed in the humdrum life of business, unless in some way nurtured and watered.

Vacation days bring varied pleasures, and sometimes awaken new powers. A girl barely in her teens, somewhat inclined to reticence, was lately inspired to express a new experience in these words:

“Last night we moved our beds out onto the porch to sleep. The porch opens

off two rooms, and as it has no steps it is secluded and quiet. I could not bear to go to sleep, but lay looking off down the quiet valley with its vineyards, orchards, and houses. After the lamp was put out we could see thousands of stars twinkling and shining in the sky. I could not see the moon, but the scene was perfect without it—the lights made by man twinkling in the town and those of God illuminating the heavens. Man’s light—that will fade away and shine no more. God’s lights—that have shone for centuries and will shine for centuries more. At last I fell asleep and woke but once, to see the stars still twinkling. When I awoke it was light, but the sun had not yet arisen. Soon the hills grew lighter and at last the sun with all its splendor rose.”

There is something distinctly uplifting in coming in contact with Nature, if we get the real thing—and it is not distance traveled, or immensity of objects that stirs. If one can go far enough to meet a good tree, and can find a place where he can stretch himself flat on his back and look up through its branches at the clear blue sky, he can feel a good degree of delight and elation, and probably enjoy as much as most pampered tourists who view the majestic proportions of the Yosemite Valley from a comfortable rocking-chair on a hotel piazza.

The Fourth of July was quietly observed in this latitude and longitude. San Francisco is not feeling in a jubilant mood just at present, and wisely decreed that fire-crackers and sky-rockets were more honored in their breach than their observance. As a result, no mangled boys and no fire losses marked the day. But there is going on patriotic work of great value. We live too near to appreciate it, but if its end equals its beginning the political redemption following the moral awakening will be looked back upon as a really great achievement. Mr. Lincoln Steffens, in a public address, citing in proof what had

been accomplished in Chicago by a small body of determined men, declared that in any community, no matter how bad its condition, a few men, even one man, sufficiently in earnest could bring deliverance. It begins to look as though we were to have it. The great body of the people are aroused. In the clubs, where those who have fattened on a diet of dishonor are conspicuous, there is said to be some disposition to condemn the relentless prosecution of bribe-givers, but beyond the circle of those interested or infected there is a strong desire, and a purpose to see it through, and to spare no one who has contributed to our shame. If San Francisco is not aroused to the point of demanding and getting clean and upright government, she deserves even more punishment than she has received.

One of the pleasantest experiences of the lately wandering editor was a luncheon at St. Botolph's Club, on Commonwealth Avenue, Boston. A quietly dignified club, occupying a former private residence still holding a touch of aristocratic bearing and with interesting traditions of various sorts, it includes, with other vocations and avocations, literary men, ministers, and musicians. To meet such a man as Arthur Foote is a pleasure, with a background of agreeable memories of much good music; and to see Lyman Abbott at his modest luncheon with no other companion than a copy of his own *Outlook*, was an interesting experience. When a mutual friend brought the two great editors in conjunction the interest increased. He of the *Outlook* was alert to learn of San Francisco—her condition, her hopes, her latest sensation in the way of prosecuting her official and unofficial grafters. This disposed of, he expressed his satisfaction at the harmonious manner in which the three theological schools of

Berkeley were co-operating, and at the spirit of good-will that prevailed. He was especially emphatic in the hope that there might be a united library. He felt there would be manifest advantage in having all the books together, accessible to all. He said if heretics were to be met it would be better to meet them at first hands. He had no fears of ill results, and trusted that the proposal that had been made would be carried out.

The matter is apparently still in abeyance, and just what has been done and on whom the decision rests we are not informed; but we earnestly hope that the forward step may be taken. What has been developed in the way of kindly feeling and confidence and a desire for mutual helpfulness needs to be conserved and kept active. It is needed. The walls of Jericho do not fall with one faint blast of a trumpet. It is to be remembered that, notwithstanding the co-operation that has been so encouraging, the Unitarian school was not included in the Summer Session of the theological schools. If, as is understood, it was out of concession to others, notably the out-dwellers in country places, where the prejudice against Unitarianism still is so flourishing as to be justly called rank, it is evident that we must be patient and satisfied with slow growth. We cannot afford to be over-sensitive and censorious in judgment. We may not force ourselves and we can never be importunate, but we can accept what is conceded, and modestly and confidently wait for more. If it rests with us to open our library, which is probably the largest and best, to all students of whatever school, we surely will do it, and if it is feasible to gather all the books into one library, by all means let it be done, even if it involves some loss of prestige or some lessening of practical convenience. The future of our Pacific School for the Ministry was never so bright as to-day.

The meetings held in San Francisco during the month of July with a view of promoting industrial peace have been of great interest, and promise to be of permanent advantage. They were held in the Christian Science Church, one of the largest available auditoriums, which was generously tendered for the purpose, and were in the main well attended. It was hoped to have full delegations from all bodies in interest, both of employers and employed, as well as the mercantile and labor organizations. The Labor Council declined to send delegates, on grounds that seemed quite inadequate, but various individual organizations accepted, and some of the best addresses given were from these representatives. At no little inconvenience, involving the disturbance of their plans, Secretaries Strauss and Garfield attended the conference and made admirable addresses that were well received and contributed much to the good feeling that characterized the meetings. Mayor Taylor, Bishop Nichols, Professor Simon Newcomb, Harris Weinstock, Mr. Walter MacArthur, Mr. Thomas Magee, and Mr. W. J. French were among the other speakers. Professor A. C. Miller, of the University of California, presided in a manner that contributed much to the success of the meetings.

The results were educational, through the increase of understanding and confidence, and positive, in that resolutions were adopted for the appointment of a committee of forty-five to form a branch of the National Board of Conciliation. Not an unkind word seems to have been uttered. The right of labor to organize was not questioned, and the necessity of the enforcement of law and the preservation of order was unanimously conceded.

The general conclusion was that the time for arbitration was before a strike was declared or after conference and conciliation had brought partial agreement.

Mr. Magee, in a very forcible but temperate address, set forth the common sense of the situation and showed how much better it would be if employers and employees "could lock hands, instead of locking horns."

Secretary Strauss was given a reception by the Merchants Exchange at the conclusion of his address, and upon arriving at the Chamber did not resist the impulse to express his surprise at seeing so many present, telling them plainly that their place was at the conference, where they could be doing something for the real welfare of the city. M.

San Francisco was astonished a few weeks ago to find its government suddenly and unexpectedly released from the control of those who have so long, and so greatly, abused the power conferred upon them by the people. One can almost imagine the city repeating the well-worn remark attributed to the maiden, surprised by an unexpected proposal of marriage—"This is so sudden!" It was not only sudden, but it was also far-reaching in its effect. History has been made in San Francisco with a rapidity unparalleled, and precedents numerous and important have been established for coming generations to praise or denounce, as experience may demonstrate their wisdom or lack of it. It was a succession of extraordinary events that put the almost absolute control of the city's destinies in the hands of one who was, in a larger sense than ever before known, the Attorney for the People, not only before the courts, but before the state and the nation. Mr. Langdon is entitled to the "well done, good and faithful servant," for his was a trying position. Enmeshed in a network of legal difficulties; restrained by the suspicions of those who should have been friendly; opposed by the grafters, the grafted, and their sympathizers;

badgered and barked at by cynics,—his life must have been almost, if not quite, a burden to himself. It is fortunate, we think, that the commercial and trade organizations, to whom the district attorney appealed, could not agree upon a solution of his problems. The real problem to be solved was not one of business; it was not commercial in its characteristics—commerce and trade had raised the problems, but they could not solve them. It was time for something less material than cash or barter, or prices and wages. San Francisco has suffered from an excess of one kind of business. What it really needed was a counsellor and physician; good advice and skilful treatment. It was natural, therefore, that Mr. Langdon should promptly send for a doctor of medicine and laws, to treat the case scientifically. Let us hope that the patient may recover.

The election of Dr. Taylor affords an opportunity to observe what will happen when an idealist is placed in a position of actual power. Surely we have had a surfeit of *practical* politics. Many think they have discovered that what is called the practical is many times not only commonplace, but actually vulgar and vicious. Generally speaking, the idealist has been obliged to content himself with saying what ought to be done. In this case he can say what *shall be done*. A month ago it would have required an imagination unusually vivid to have regarded it possible that an idealist should occupy the mayor's chair in San Francisco. It is suggestive as well as remarkable that this result should have followed possibly the very worst and most degraded city government ever known. The result actually attained is natural, because not interfered with by the machinations of selfish politicians.

The real struggle for a better municipal government will take place this fall, when the people determine at the polls

what we are to have in the way of government for the future. This will be the time for every friend of good government to be awake and active.

It is fortunate that Dr. Taylor can have an important influence over that election—fortunate that he can at least secure an honest election. Let us hope that the new mayor may demonstrate, to the satisfaction of a majority of San Francisco's voters, that a man may have high ideals and be not only a good but a successful politician, in the true meaning of that term.

Some volunteer critics have intimated that as Dr. Taylor was without experience in political life there was danger that he might prove an easy prey to the politicians. We venture to suggest that character is a very satisfactory substitute for experience in this case. The singleness of purpose manifested by the new mayor, backed by a life of integrity and conspicuous ability in the domain of law, makes him almost ideally qualified for the work entrusted to his keeping. We believe in the new mayor.

G. W. S.



Poetry.

I am the reality of things that seem;
The great transmuter, melting loss to gain,
Languor to love, and finding joy from pain.
I am the waking, who am called the dream;
I am the sun, all light reflects my gleam;
I am the altar-fire within the fane;
I am the force of the refreshing rain;
I am the sea to which flows every stream;
I am the utmost height there is to climb;
I am the truth, mirrored in fancy's glass;
I am stability, all else will pass;
I am eternity, encircling time;
Kill me, none may; conquer me, nothing can
I am God's soul, fused in the soul of man.

—Ella Heath, from the *London Saturday Review*.

“Every order of public worship,” suggests an English writer, “ought to provide a time to be quiet, when all is at rest, and every heart may be still, and find itself at peace with God.”

Field Secretary's Notes.

The midsummer months are the most active and important for work at Santa Cruz. The church there is without a settled minister, therefore the Field Secretary transferred his station there for the month of July. The city of Santa Cruz is fast becoming, in fact has already become, the favorite summer resort for those who live in the great valleys of the state. The Santa Cruzans like to call it the Atlantic City of the Pacific Coast, and, considering the relative proportion of the population on the two edges of the continent, the claim is well founded. The facilities for enjoying the pleasures of surf-bathing, and those entertainments peculiar to a seaside resort, are certainly ample and well-nigh perfect. That they are appreciated is evident from the fact that the accommodations for visitors are, at present, hardly sufficient for the numbers that come to the place. This is true this year, although the railroads are not yet in order, and several new lines are being built to accommodate the increasing travel. Unless the facilities for housing a much larger number of persons than can now be accommodated are soon furnished, confusion and dissatisfaction awaits the future of Santa Cruz.

The higher ground inland along the foothills and in the little cañons offers unusual opportunities for another form of summer enjoyment. Already the larger denominations have established summer camps, or cottage cities, in that region, as well as at the seaside; and here during the vacation months they hold meetings for instruction, inspiration, and the cultivation of the higher life. The region is ideal for such uses. The Unitarians have not yet organized for this purpose, but the local church has established what is now well-known as Grove Sunday, and it holds a meeting annually in Isbel Grove, a beautiful spot about fifteen minutes' drive from the center of the city of Santa Cruz. This year it holds its sixth annual meeting there. These meetings have steadily increased in interest. Last year about one thousand persons were present, and this year the prospect is good for a still larger number. The meeting continues all day, the two midday hours being

devoted to a luncheon and social interchanges. In the morning a regular service and sermon, and in the afternoon addresses by visitors, music, and readings. The occasion is one greatly enjoyed.

Here is an opportunity to establish a Pacific Unitarian Chautauqua, that might hold its sessions throughout the entire summer months. Nature has furnished the most attractive facilities for such an enterprise in Isbel Grove and its beautiful surroundings. On this grove property we have strips of virgin forest, two brooks running along the two sides of a high sloping hill, from which extensive views of the sea and the mountains can be enjoyed. The grove is situated at the foot of the hill, and is shut in completely by a high hill between it and the ocean. The city and the beach are near enough, but not too near. The place is isolated completely, but easily accessible. Mail, telephone, and the necessary supplies are at hand, and San Francisco will be not more than two and a half hours away when the railroads now building are completed. Forest, grove, and hill are mingled in just the right proportions for such an enterprise. A cottage city with co-operative facilities for board may be established with moderate cost to those who desire to spend their summers in a sensible and quiet fashion. Indeed, an *all-the-year* home may be made here for those who wish to live peaceably and in comfort. The climate is all that can be desired all the year round in this ideal place. Possibly the generations to come will take advantage of this locality, and thereby get the most out of life. When this feverish age of accumulation shall have run its course, and ended in exhaustion and disappointment, our successors will find that it is better to "conform the order of our lives" to the "beautiful order of thy works," of which the poet sings.

The churches around the bay resume their services this month with all the pulpits supplied, and with every prospect for a successful year. San Francisco seems to have passed through the bottom of the valley and shadow of death, and now to be rising therefrom. There is no phase of trial—from earth-

quake and fire to the meanest evils which men can devise—that the chief city by the sea has not endured, and now it is evident that the day of deliverance has really dawned. Surely the friends of justice have reason to be gratified that enough righteous men have been found to save the city from destruction. But the hardest work may be waiting the army of deliverance, for evil dies hard when it is mingled with so much self-interest, or what *seems* to be such. It is a source of gratification to us that our editor-in-chief has been drafted into this army that is to fight the battles of decency and order for our chief city. He will represent what we all stand for in the coming conflict.

If we wait on the Lord we shall doubtless find that our present salvation will, yes, must, be wrought out through character. Opinions about religion seem to be inadequate just now. What is needed is devotion to the fundamental laws of society—namely, justice, righteousness, and goodness. The prosperity of our Zion waits upon the triumph of these great principles, as does that of all truly Christian churches. In the year to come, therefore, let us press to its conclusion every ethical teaching that is needed for the salvation of society. The time is ripe for one church that will devote itself to just such a work as this. Fanaticism only feeds the fires of hate. Calm and courageous effort for wise and equitable measures is what the hour calls for.

GEORGE W. STONE,
Field Secretary.



My Bible.

I trace the words of wisdom in the Book
Thou sayest is thy only guide in all;
Yet, friend, my soul would be in slavery's
thrall

If bound for thought, however fair the nook—
The whole wide world my questioning glance
must brook.

E'en stoic hearts and pagan lips recall
Some simple truths. Let light around me fall
On ev'ry side. 'Tis light. Who dares not
look?

Go thou to Nature's temple, where no shade
Of biased thought disfigures heaven's arch;
There let thy soul essay to mount all bars
And keep in time with night's celestial march;
Before the vast procession of the stars
The Bibles of the world grow dim and fade.

—Sadie C. McCann.

SANTA ROSA, CAL.

Notes.

Rev. Clarence Reed, of Alameda, accompanied by his wife, took quite an unusual vacation trip, visiting out-of-the-way places in Alaska and penetrating to the heart of the Klondike.

Rev. Bradford Leavitt and his family greatly enjoyed their stay at Catalina, but found it hard to get much rest in the midst of so many delightful happenings, and were drawn to their own happy home for relief from the surfeit of entertainment.

Mrs. Horatio Stebbins and Miss Lucy Ward Stebbins are to leave Cambridge in a few days for Europe, where they expect to spend six months. Miss Stebbins has been highly successful in her work in connection with the Lancaster Reform School, but feeling the necessity for rest has resigned her position, and upon her return from abroad expects to take another position that will be held open for her.

In connection with the International Council of Religious Liberals, to be held in Boston next September, Secretary C. W. Wendte, according to instructions given at the third session held in Geneva in 1905, is making a collection on "creeds, confessions, declarations of belief, principle or purpose, and other articles of association," which are now in use in the various congregations, churches, societies, denominations, and other forms of fellowship connected with the Congress. This movement was set afoot by the eminent Professor Albert Reville, of the College of France. Printed or written matter in this direction is solicited from all churches and organizations interested. Such a collection, if it can be made representative, wisely edited and effectively published, would be both interesting and instructive.

The Japanese have sustained their reputation for astuteness by a recent enactment which imposes a fine on any parent or guardian who permits a child or a ward under twenty years of age to use tobacco.

The University of California, according to a statement issued by President Wheeler, has resources to the amount of \$25,000,000. The annual income

amounts to about \$973,000. The library contains over two hundred thousand volumes over and above the Bancroft Library.

Rev. William Day Simonds lately delivered the graduating sermon to the high school at his church. Principal Geiger's idea in choosing the ministers who are to deliver these addresses from year to year is to have the different denominations represented, and also to give the man who has held a pastorate within the city the longest time the preference. This plan has been followed out heretofore. Three years ago Dr. Rust, of the First Baptist Church, officiated; two years ago Dr. Matthews, of the First Presbyterian Church; and last year Dr. Wharton, of the First Methodist Church.

The late annual meeting of the National Alliance of Unitarian and Other Liberal Christian Women was very large and enthusiastic. A public meeting was held at the South Congregational Church, at which addresses were made by Miss Low, Rev. Thos. Van Ness, Rev. Lewis G. Wilson, and Mrs. J. W. Andrews. At the business meeting 360 votes were cast, representing thirty-four states. The secretary remarked parenthetically in her report that the branches on the Pacific Coast without exception sent accurately marked ballots *with the credential* properly signed.

After the reports and routine business addresses were made by Mrs. Kate Gannett Wells, Mrs. Roderick Stebbins, Mrs. Sheldon and others. Among the three new appeals recommended for the coming year, that for the rehabilitation of Unitarian Headquarters at San Francisco was given first place.

At the annual meeting of the American Unitarian Association recently held in Boston, President Eliot had the satisfaction of reporting the complete success of the effort to raise \$150,000 for the work of the Association for the coming year. In his annual address the president made special acknowledgment in connection with this work, first, of the courage of the minister who, upon his own initiative, made upon the floor of the last annual meeting the motion that started the enterprise; then to the services of the members of the special com-

mittee, and the support of the denominational papers, and finally to the patience, fertility in resource, and invigorating optimism of the agent of the committee, Rev. William Channing Brown, and finally to the helpfulness of many loyal ministers and generous friends by whose efforts and liberal contributions the enterprise was brought to happy completion. The total sum raised was \$150,045.42. Among the special receipts of the American Association for the past year was \$25,000 for the California Relief Fund. California Unitarians are in no danger of forgetting this generosity and its delightful promptness. The difference between our condition to-day and what it would have been but for this splendid proof of brotherly love is immeasurable.

During the past year twelve new church organizations are reported and two have been revived and reopened. One has been lost. Movements have been begun that bear promise of resulting in new churches at seven points.

The annual report of the Boston Young Men's Christian Union is just at hand, covering the fifty-sixth year of this splendid institution. The report shows an income of about sixty-nine thousand dollars last year, and a work of wide social and religious interest. This institution is an unanswerable argument in defense of the feasibility and practical value of religious co-operation; Unitarians and Universalists uniting with members of all other religious denominations.

Mr. William H. Baldwin, who has done so much for this fine organization, has resigned the active management, his advanced years making it impossible to satisfy his own ideals of what the position calls for; but his counsel and interest will remain, and the good work he has so long fostered will go steadily on.

No man is more miserable than he who hath no adversity; that man is not tried whether he be good or not; and God never crowns those virtues which are only faculties and dispositions; but every act of virtue is an ingredient into reward. God so dresses us for heaven.
—*Jeremy Taylor.*

The Pulpit.

The World's Peace.

By Rev. Richard W. Boynton.

[From a sermon preached in Unity Church, St. Paul, Minn., Sunday, April 14, 1907.]

“And they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.”—Micah iv: 3.

These words of ancient prophecy have helped to buoy up the hope of the world's peace by pointing to the ideal future in which that hope is to be realized, through twenty-six centuries and more of almost constant warfare, of which the end is not yet. They go to the bottom of the subject by making it clear that an industrial civilization and a state of war are in irreconcilable opposition to each other. The figure of Micah, apparently looking out upon the approaching pacification of the world, is reversed by the later prophet Joel, the prophet of a narrow and aggressive Jewish nationalism. “Proclaim ye this among the nations,” he cries. “Prepare war; stir up the mighty men; let all the men of war draw near, let them come up. Beat your plowshares into swords and your pruning-hooks into spears; let the weak say, ‘I am strong.’”

The contrast brings out what has always been true in the long experience of the world. The arts of peace languish and die when recourse is had to the violent arts of war. There are never enough of the materials of life to spare for both. In periods of warfare the strength of men is turned to destructive ends, and it is only when peace has been restored that the normal and constructive activities of life can be resumed.

In the days when early man was emerging from the animal state, the incessant fighting between families and clans may have done something to develop in him that strength and skill which in the course of time made him the most formidable as well as the most ferocious of animal species. But as soon as an industrial state became possible, and the race began to create products to satisfy its needs beyond the spoils of hunting and fishing, then in peaceful ways opportunity arose for self-development without destructiveness. Now in a state of advanced civilization, we can

only look on war, which to early man was one of his normal pursuits, as a state of dangerous disease. It means the temporary breaking-down of all those ties of intercourse which make possible the common life of a people or of the nations of the world. In our own mighty nation the circulation of these healthful influences of commerce and civilized life, on which we depend for our very existence, is as regular and unbroken as the continuous, unnoticed flow of blood in a healthy body. We can scarcely imagine the acute distress of having these currents of life between our various communities rudely interrupted, as between the cities of feudal Germany or of mediæval Italy, by constantly recurring warfare. For a whole generation our country has been freed internally from any serious dread of war. But with the gradual passing of the generation that knew and had cause to feel that dread, we tend to lose the sharpness of the lesson that it taught, and to grow indifferent. The long absence of the disease makes even its possibility seem unreal. So it is well that there should be occasional reminders of the true nature of war, and of the need that we jealously guard the nobler ways that make for peace. For here, as elsewhere, “eternal vigilance is the price of liberty.”

One great reason for this is that there is still enough of primitive man in us all so that, at least from a safe distance, “the pomp and circumstance of glorious war” has for most men an endless fascination. It is the supreme instance of self-assertiveness on the part of the people, and as such it puts our ordinary activities and even our sharpest commercial rivalries in the shade. War, more than any other spectacle, feeds the innate love for dramatic events. Still, it appears not enough for us that we should know ourselves to be the most powerful and most prosperous nation on the globe. The passion now and again seems to seize us to test that power by crushing some supposedly rival nation.

Hence the danger—because of the peril of feeding this appetite—lurking in the gradual change of program of the coming Exposition at Jamestown, held to commemorate the founding of the Colony of Virginia, so as to include a large

and threatening emphasis upon warlike preparation and parade. "A great living picture of war with all its enticing splendors," is the way in which the official organ of the Exposition has announced the new military and naval features, against the earnest protest of Carroll D. Wright, Edward Everett Hale, Cardinal Gibbons, John Mitchell, Miss Jane Adams, and many others on the Exposition's advisory board, as well as leading churchmen and public-spirited citizens everywhere. Such an exhibition as is proposed, and it is to be feared in spite of objections will be held, is surely a backward step for this nation. It has been our glory that we did not need, by reason of our splendid isolation on the American continent, to compete in preparedness for war with the heavily burdened nations of Europe. That we have not carried these impedimenta through the hundred years of our youthful development has been the open secret of our swift advance in all the arts of civilization to a leading place among the peoples of the world. But now the greatest danger that confronts us is that the false ambition may seize upon our people to become the greatest in readiness for war. Trusted and powerful leaders are urging upon the nation the narrow advice of Joel. They are bidding us spend millions of dollars annually for building battleships and forts and equipping military forces by land and sea, millions that are urgently needed for the cause of education and better government and all the higher arts of peace.

It appears to be, indeed, a national conviction that in the time of peace we must prepare for war. But can we fail to see, what Gladstone so clearly pointed out, that to prepare for war is to expect it, and to expect it is to go a long distance toward bringing it on. "With emphasis," says his biographer, Mr. Morley, "he insists that we have no adequate idea of the predisposing power which an immense series of measures of preparation for war on our own part have in actually begetting war. They familiarize ideas which, when familiar, lose their horror, and they light an inward flame of excitement of which, when it is habitually fed, we lose the consciousness." (*Life*, ii: 44.) I have recently seen a letter from Germany, that great empire

prepared for war by being constantly armed to the teeth, in which the dread of the whole people is expressed that war may be very near. So rampant is this fear throughout the empire that even the women are being taught to prepare bandages and minister to the wounded. Plainly this is a mania that feeds on its own illusions.

Gladstone's statement, drawn from long experience and study of European affairs, brings out the danger of what it is proposed to do at Jamestown. There are no "enticing splendors" to real war, either on land or sea. General Sherman expressed the simple, unvarnished truth out of a terrific experience when he said that "War is hell." It is wholesale and organized murder. It is the deliberate letting loose on a grand scale of all the savage, debasing, destructive passions of our natures. No man can question that it offers a place for heroism and nobility of devotion and sacrifice. But these are not the "splendors" which the program at Jamestown is to bring out. Those, rather, are the splendors of war, not for the participants, for whom it is always squalid, devastating, and terrible, but for those who look on from a safe distance as at a spectacle. The array of uniforms, the pomp of gold cord and insignia of rank, the symmetry of drill, the sheen of perfectly polished guns, the sense of sleeping power in mighty warships—these are the baits with which it is proposed to lure the populace on to the deceptive conclusion that war, if it comes, is after all a foreordained and glorious and splendid thing.

I lay such stress on all this because, in common with other observers of the times, I feel that we as a nation are in a peculiar way open to the insidious temptation to copy the older peoples of the earth in seeking for unhallowed glory in war. This seems evident to any one who will look below the surface, notwithstanding the apparent general preference for peace. It is noticeable that we have more than one layer of population; and when one speaks another may be silent. One may be uttering the hope of Micah for universal peace, while the other is secretly cherishing the opposite hope of Joel, that the country may be speedily plunged into war. The early colonists, with their recent escape from war-bur-

dened Europe, were in no danger of being dazzled by the false glamor of battle. They did what fighting had to be done against the Indians and other threateners of their peace; but they sought with greater eagerness to build up intercourse and commerce and other helps to the nation's life. Never was a war fought with greater reluctance than the American Revolution, and never were arms so gladly laid down at the end.

But to-day we have a huge mixed population, a large part of which has never yet become assimilated to American ideals. Our records of crime, and especially the appalling list of murders which makes human life more unsafe in the United States than in any other country of the world except southern Italy or Sicily, go far to show what heaps of inflammable material are lying around loose in our body politic. No lesson of history is more certain than that it is the swaying to a passionate extreme of this irresponsible mob in every large community that draws an otherwise sober and rational people into conflict. It was a dangerous portent that this element was the one ten years ago in our great cities that caught fire from the demand for summary vengeance made in the frenzied appeals of the yellow press and forced Congress and the President to a war that right reason might have avoided, as well as far sooner disposed of the ills which war was invoked to cure.

I do not mean to give the impression that it is the foreign or labor or socialistic masses among us that are chiefly eager for war. On the contrary, many of these recent comers are sobered by the sad experience of the older nations from which they have come, into an earnest desire for peace. And the record of the laboring and Socialist classes in standing for peace and against the creation of war sentiment is notably high. It was the Central Labor Assembly of Boston, for example, that publicly protested against the desecration of Labor Day by a great naval review in New York harbor last year. In the purely American population—using that word as standing for the older stratum of our people—the spirit of internationalism is often weakest, and patriotism is apt to be narrowly national and easily affronted. But perhaps the most dangerous influence

current in the national mind is a sense of superiority to the other nations and races of the world. This is the premonitory blindness that, when unchecked, leads on to terrible blunders, if not to self-destruction.

President Eliot, of Harvard, has lately, in a notable speech in Ottawa, called the attention both of the Canadians and ourselves to the happy results following upon a self-denying ordinance entered upon by England and the United States at the close of the War of 1812 regarding war-vessels on the Great Lakes. By mutual agreement the fleet of each country was reduced to the smallest proportions, purely for police purposes—three or four vessels of one gun each upon either side—and these have proved ample for almost a hundred years to discharge the duty required of them.

The oceans of the world are only greater bodies of water dividing from each other nations that have common interests. Mankind is one, as every extension of commerce and communication clearly proves—with similar needs around the world. The surest way to take off all false glamor from army and navy life is to regard the soldiers and sailors as simply an international police force. Their business is not to shoot and kill each other for the supposed glory of their respective peoples—for we now see that such shooting and killing prove nothing, except that one nation is stronger or more skilful at wholesale murder than another. All the glory supposed to be won for France by the wars of Napoleon proved to be no gain, but a weakness and a shame. The army and navy are to be regarded as an international police. The duty they have to do is hard, urgent, and necessary, and high qualities of intelligence, skill, and soldierly devotion require to be put into it. But of showy uniforms, gilt trappings, and "enticing splendors" there should be nothing—nothing—

"Lest we forget, lest we forget!"

Great heroism and noble sacrifice will still be there, as in the walks of peace; but it will be essentially the heroism and sacrifice of firemen and police, displayed without dramatic setting in the plain, daily discharge of prosaic duty. The coming Hague Tribunal, like that of

eight years ago, will stand for this international ideal of the world's peace. May our land give to it the support of an overwhelming higher public sentiment!



Contributed.

"The New Theology."*

By William Maxwell.

Mr. Campbell has written a book that will interest every one, but with which few will altogether agree. His subjects are those in which every person who thinks about religious matters at all is more or less interested, but the author's opinions, while honestly his own, are such that neither the liberal nor the orthodox can wholly subscribe to them.

In a few words, Mr. Campbell is neither the one thing nor the other; he is not an out-and-out religious liberal, and he is as far from being a conservative. It is for this reason that he has been ground between the upper and the lower mill-stones of criticism. Mr. Campbell's treatment of the nature of Jesus is an example of this. He denies the immaculate conception on the one hand, and, on the other, will not admit that Jesus was "only a man," but rather "the only man." Three chapters are devoted to quibbling about these questions, denying on the one hand that Jesus is, according to the creed, "very God of very God; begotten, not made, being of one substance with the Father," etc.—whatever that may mean; and refusing to admit, on the other hand, that Jesus was other than human.

Judging from the title of his book, Mr. Campbell was at one time more conventional in his opinions than at present. Now and then he looks over his shoulder at what he has left, and in a measure defends it. There is no question but that there is a great truth hidden in the doctrine of the Fall of Man, but in a book such as "The New Theology" such championing is hardly in place. No one denies that a poor government is better than no government; poor clothes are better than no clothes; poor food is better than no food; and a narrow theology better than no theology. But it is not

Mr. Campbell's office to put new wine into old bottles. The very class of readers to whom this attitude of Mr. Campbell will appeal most strongly would have no sympathy with a missionary who asserted that the heathen in his blindness is doing quite the best thing in bowing down to wood and stone, for want of anything better to worship.

On the other hand, no contemporaneous writer has set forth, in a popular way, the modern theory of sin so clearly and so simply. Sin, according to Mr. Campbell, is selfishness. All possible activities of the soul are between selfishness on the one hand and love on the other. The life of love is the life lived for impersonal ends; the sinful life is the life lived for self alone. The life of love is the life which does the best with the self for the sake of the whole; the sinful life is the life which is lived for the self at the expense of the whole. The desire for gratification at some one's else cost, or at the cost of the common life, is the root principle of sin. Sin against God is simply an offense against the common life; it is attempting to draw away from, instead of ministering to, the common good. Every man is seeking life and seeking it in one or other of these opposite ways; he is fulfilling the self by serving the whole, or he is trying to feed the self by robbing the whole. But life, declares the author, is God, and there is no life which is not God. It is evident from the foregoing that even the simplest life is a quest for God. The sinner must learn that to seek life selfishly is to lose it; to seek it unselfishly is both to gain and to lose it. The good man and the bad man are seeking the same thing in opposite ways.

It would be hard to name a better modern exposition than his of Matthew x:39: "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it."

Mr. Campbell takes an advanced position on the authority of scripture. That the Bible contradicts itself in many places does not affect its value to him. It is not a text-book on astronomy nor geology; it is not always an authentic history; but in the Bible Mr. Campbell does see the development of the spiritual life of a nation, and its flowering in one perfect life.

* "The New Theology." By R. J. Campbell, M. A., Minister of the City Temple, London. New York: The Macmillan Company. \$1.50.

The hell "where the worm dieth not" has no terrors for this author. Salvation is from within, not from without. Man is regenerated by being good, not by some mysterious external procedure.

Politically, he is a Collectivist. That the church has partly lost its hold on men is not because men are outgrowing the church, but because the masses are growing in one direction and the church in another, or, what is worse, standing still. "The Labor Party is itself a church," says Mr. Campbell, because it is trying to bring about what the priests and preachers of two thousand years have been talking of—a better condition of affairs, or, in other words, heaven in this world, and that now.

That a thinker who has gone so far as has Mr. Campbell should feel it necessary to cling to a material resurrection of the body of Christ that the immortality of the soul might be demonstrated, is surprising. He presents a theory, too long to give here, which may satisfy himself, but doubtless few others.

The great value of this book to the Unitarian reader is, that it proves that slowly but surely the orthodox pulpit is accepting a scientific aspect of faith. That this book, which twenty-five years ago would have been branded as heretical, should find so large an audience, is also evidence to this point.

Whatever differences the reader may have with the writer of "The New Theology," which after all stands for many things the old-world liberals have stood for since the days just succeeding the Reformation, and the new-world Unitarians since the time of Channing, Emerson, and Parker,—one thing must be said in Mr. Campbell's favor: If not always consistent, and if at times a bit un-understandable, he always tries to be sincere with himself. He is always honest according to his own thinking, and hews to the line, let the chips fall where they may. It is easy to understand why such a fearless man has obtained a strong grasp on the people of the world's metropolis, after finishing his remarkable book, helpful in its suggestive variances and agreements with the reader's opinions.

Character is not to be judged by single acts, but by habits.

The Order of Service.

By Rev. Earl Morse Wilbur.

[Address at Santa Barbara Conference, May 22, 1907.]

When a minister goes away from home to preach, one of the first things he seeks to inform himself about is what is known as the "order of service," by which is meant the order in which the several parts of the church service occur, from voluntary to benediction and postlude, which order, for better or for worse, is subject to great variations among our churches, and is sometimes varied not a little on different Sundays even in the same church. Yet if our visiting minister asks his host or hostess what the order of service is he usually discovers that, although they assist in it some forty or fifty times in the course of the year, yet, they are not quite positive whether hymn comes before prayer, or prayer before hymn, or scripture lesson before either. If, seeking further, he does not find the order carefully laid out on the pulpit by the regular incumbent, he finally turns to the organist, who is often enough the only person in the congregation who knows what it is.

Yet this order of service, though so little considered by laymen that practically none of them knows or cares much about it, and also, as much observation leads me to conclude, as often as not given no serious or intelligent consideration even by the minister, is actually, I am persuaded, a matter upon which the attractiveness and effectiveness of the Sunday service depends very much more than is commonly realized; more, indeed, it is quite possible, than even upon the sermon itself. It is of this order of service, then, and of the principles that should control it, and of the results that may be achieved by it, that I wish to speak; and my theme happens to be in some sense a sequel to that on which I spoke at the last meeting of this Conference at Portland.

It is, I suspect, a not uncommon notion that the several parts of the order of service rest rather upon tradition than upon any intrinsic value they may have; for I have often observed that hymns or responsive readings, scripture lesson or prayer, are upon occasion omitted or cut

down to the thinnest proportions, without any apparent sense of loss or injury, while the notices and the collection are invariably retained, as presumably of indispensable importance. I also suspect that in many instances the main end sought in the *arrangement* of the service is simply to secure a comfortable alternation between sitting and standing, between participating and listening, and between choir and congregation or minister. The real aim of the service, however, is much more serious than this; and the service justifies itself only in proportion as this real aim is successfully attained. It is, namely, *to employ such elements, and to employ them in such order, as to help the people engaged in the service to feel to the fullest degree possible the power of religion as a determining influence in their lives, both individually and socially.* And the matter is the more important, inasmuch as we are dealing with the only occasion in the course of the week on which most people are by external means brought deliberately and strongly under that power.

Here, then, is the problem that the order of service undertakes to solve. We have a few score or a few hundred people met together on Sunday morning, in order that they may each get some fresh view of important truth, feel anew the nearness of God and the divineness of life, and be inspired to a more perfect devotion to duty and a more hearty service of humanity. Yet they are but an aggregation of separate units, and their minds, not yet detached from the occupations and interests of the week, are full of the most diverse thoughts, many of them far from the purpose of the hour. How shall these all be brought into harmony with each other and with their common purpose, so that when the service reaches its most definite focus in the sermon of the minister he shall be able to carry them with him to the desired point of conviction or inspiration or persuasion? The answer is found, if found at all, in the order of service in which they are to participate; and that answer is given in a multitude of different ways, from the bare simplicity of the Puritan tradition, closely restricted to hymn, scripture, and prayer, to the elaborate service of liturgical

worship, in which the greatest variety of elements is used in what seems to the stranger to be bewildering confusion. Let us consider in turn the several elements of the service, and the principles that underlie their use.

The service begins with an organ voluntary, which is not merely a prelude to the service, intended to occupy the minutes while the congregation are gathering, but which should be considered an integral part of the service itself, and by no means the least important. Not every organist, to be sure, realizes what the purpose of the voluntary he plays is, and in that case it is likely to be chosen only for its musical interest, and may have no religious value whatever. If so, it is not only without meaning; it is an impertinence in the service. But if well chosen and properly played its quiet tones will tend to abstract the mind from previous thoughts, and to throw over the spirit that hush which induces in one the mood of worship and makes devotion seem natural; and he who does not enter the church until the voluntary is done, or who makes it only an accompaniment to whispered conversations with his neighbor misses something of which he stands in obvious need.

But if the voluntary has been what it should be, before it has ended the cords in the hearts of those present have begun to vibrate gently in a common key. They are no longer separate units as at first, and the psychology of the crowd has begun to influence them. Shall I say that the music has rendered them in some measure "suggestible"? If so, it is well, and the minister can now take up his opportunity by making some fitting exhortation, or offering an invocation, or reading a few familiar sentences which shall express the common purpose or aspiration, and thus bring the people a second step nearer the realization of their common aim.

The congregation are now prepared to take a more active personal part in the service, and are ready to join with fervor in the singing of a hymn. But why should a hymn be sung as a part of a religious service at all? some independent mind might ask. Is it not merely a bit of senseless tradition, which we are not yet emancipated enough to cast off? Would its thought not be expressed

better in plain, intelligible prose than in verse, and would it not be better understood if read than if sung? The answer is plain. The hymn is sung for its religious value. Singing is on the one hand one of the most natural and spontaneous ways of expressing the emotions, and it is on the other hand one of the most natural and easy ways of rousing and re-enforcing them. Thus, when very happy men cannot keep from singing; when they would rouse each other to high enthusiasm for struggle and victory, they join in singing; and thus, likewise, when they would either call forth or express their religious emotions they sing. Of course the hymn must not be mere theology or moralizing in rhyme; it must be a true lyric expression of the religious language of the heart, else it will serve no purpose, and will indeed be bare obedience to a senseless tradition. And the hymn must not only be singable and musically excellent, but it must also soar in some part, or the singing soul will strive in vain to "rise and stretch its wings." "The tune the old cow died of" is found in various arrangements in all the hymn-books; but it never raises any soul to heaven. But what religious power true hymn and noble music fitly joined together have to sway the souls of men as the trees of the forest are swayed by a sweeping wind none of us needs to be told.

By the common singing of the hymn, then, the congregation are yet more ready to be impressed by the word of the spirit, and to enter deeply into the meaning and purpose of the service. The lesson from scripture will now be listened to with more reverent attention than at first. What principle shall govern the selection of this reading? One, and one only; its religious effectiveness, not its truth, although of course it must express truth; not its relation to the sermon to come, though it may well have relation to the same subject; but its power to fasten upon the heart of the hearer. And here, as I believe, a grave psychological error is often made. We acknowledge no narrow or traditional canon of scripture; for us the word of "revelation is not sealed." The Bible sometimes seems to us to be haekneyed by too frequent or too conventional use; and we would fain read from

some fresher scripture,—some "Sacred Anthology" or "Message of Man" or Essay of Emerson or Journal of Amiel. But as often as I listen to such reading or observe its effect it seems to me that excellent as it may be in itself, it falls flat and ineffective as a part of religious worship. And that for this reason; that its appeal is to the head, not to the heart; its unaccustomedness impresses one more than its teaching, and it breaks the current that has been induced by the previous service. The more familiar and favorite passages of the Bible are thus to be preferred to the less known; and the more familiar version to the unfamiliar. This is undoubtedly why people even yet somehow do not like the revised version so well as the authorized; and why such a version as the "Twentieth Century New Testament," while most interesting and stimulating to read at home, strikes many people as quite inappropriate for public use in church. I will make one qualification of what I have said, and that in favor of the best religious poetry. This, when wisely chosen, may well be used alongside the accustomed scripture reading, to the advantage rather than to the detriment of the service; and that for this obvious reason, that, in proportion to its beauty and familiarity, it is able to appeal to the heart, and thus is religiously effective.

By this time, if not before, a new element comes into the service; that contributed by the choir; upon this subject one must strive to cultivate self-restraint. Expert opinion is divided as to whether it is the average quartet or the average chorus choir that detracts more from a religious service. The essential consideration, however, is not the size of the choir so much as its character and the principle governing the selection of it. If the choir be a chorus, conducted by a teacher of vocal music, who fills it up with his pupils, in order that they may use it as a practice-ground, the result is likely to be unsatisfactory. There is no guarantee that the choir will have a vital interest in the religious service in which they share, and none that their behavior will be reverent, even in prayer-time; and while the music may be excellent when judged from the standard of a mere musical performance,

it may be a complete failure as an aid to religious worship. The test is, whether at the end of an anthem the people feel more deeply reverent, more disposed to bow their heads in prayer, more in the full religious frame of mind than at the beginning. Here is a test that each of you can easily apply for himself, and judge his choir accordingly.

Or, on the other hand, a quartet, if it be composed of soloists who are chiefly concerned in their musical reputations, may be no better, and perhaps even worse. The same test applies here as before. Many churches have found, therefore, that a single soloist or precentor, if well chosen, is most satisfactory of all, being more likely to cooperate with the purpose of the service and most likely to stimulate the best congregational singing. Whatever kind of choir is to be had, however, its *personnel* should be most carefully chosen, and while musical ability and taste are no doubt important, sincere interest in religion, and a reverent spirit are certainly indispensable. Hence the minister, whose interest in the order of service is presumably the most deep and the most intelligent, ought to be taken into counsel as to those that are to assist him in so important a part of the worship.

I need not say, too, that the choir, including the organist, must regard their part not as a musical performance which is an end in itself, but as simply an aid toward the end of religious worship. And yet, I have heard an organist, playing for a half-hour at a Good Friday service, pass heedlessly by the world's rich store of passion music, and even some inspiring passages from "Parsifal," which ought to have seemed inevitable on the most solemn day of the Christian year, and occupy a half-hour in performing pretty but trivial music, of which the most conspicuous number was a two-step. I knew another organist whose selections were often appropriate,—I suppose by accident,—who would now and then play as a response to the prayer a catchy little composition fittingly entitled "The Witches' Dance." Instead of a response to the prayer it might better have been called an antidote to the prayer, for every suggestion it might naturally arouse would tend to

counteract the mood of devotion. I have listened in amazement, and that not once nor twice, while the choir opened the morning service with an anthem whose words were "Softly now the light of day fades upon my sight away." I have heard anthems (so-called) which had not the remotest relation to religious worship, in either words or music. And if you have been observant, you have all marked this sort of thing as often as I have. The inference is not that the average church musician is irreverent, still less that he is stupid, although both might easily be inferred; but simply that he makes his selections with sole regard to the pleasing qualities of the music, and with little reference to either sense, taste, or religious value. And yet we have all of us had our souls set vibrating by better church music often enough to realize that when it is at its best no other agency equals it in its power to lift the spirit into communion with God.

If, then, the music has conformed to some proper ideal, nothing can seem so natural,—nay, so inevitable,—to follow it, as the invitation of the minister, "Let us pray." The music has prepared the soul for sincere and fervent prayer. Shall that prayer be by the minister alone, or shall it be common prayer; shall it be a responsive litany, or prescribed and printed form, or the free utterance of the minister's heart? It matters little in itself. An ostensibly free prayer may have fallen into such stereotyped phrase, and be so lifeless, that it has all the disadvantages and none of the merits of a liturgical form. Or the familiar and classical collects of a prayer-book may seem as hard to replace by a better as the Lord's Prayer itself. Circumstances and needs vary, and the preferences or prejudices of a congregation must be reckoned with; though perhaps the ideal way is when common prayer, voicing the general and always recurring wants and aspirations of a congregation, comes near the beginning of a service, and the freer and more specific prayer of the minister marks the culmination later on.

The prayer, then, is the highest part of the service; and it should leave every heart all alive with high emotion, and susceptible to any inspiration that the good spirit may grant in the sermon. "Lo, I come to do thy will, to learn thy

truth, to offer my body a living sacrifice, O God," ought to be the expression of heart with which it leaves the worshiper. And now the prophet has his chance to speak his word to ears that have been un-stopped, or to reveal his vision to eyes that have been opened. To the sermon all has converged; and alas for preacher and for people if it give a stone for bread. But if it be a true sermon, men will be led by it to transform the fervent desires of awakened hearts into strong deeds of willing hands; and the prayers and hymns of the church will become converted into righteousness and love in the relations of daily life. And then, the sermon ended, nothing remains but to bring the order of service to a conclusion with as little sense of abruptness as may be. Prayer, hymn, and benediction are the order which long custom suggests, and which sound wisdom approves as good, if not the best.

There is one common element in the order of service that I have not yet mentioned, and that I would gladly leave out altogether. It is the notices and collection. Wherever they come, they are an interference, an impertinence. They break the order of thought; they interrupt the flow of feeling; they have no religious value. I always feel this more or less strongly; but I never felt it more keenly than on an occasion some months ago. The music had been uplifting, the congregational singing inspiring, the scripture lesson impressive, the prayer full of tenderness and beauty; and, to crown all, a class of members had been received into the church by a service that must have moved every living heart present by its power. After one more hymn we were ready to respond with our whole souls to any noble message the preacher might proclaim to us, and to consecrate ourselves by fresh resolves to any duty or sacrifice he might demand of us. I have seldom been present at a religious service where the whole congregation were more evidently ready for some Pentecostal flame to descend upon them. But no; before that might come, we were invited to give our attention to the notices of the week. On Wednesday evening the young people would give a farce, said to be uncommonly funny; we were urged to come for the benefit of the cause; tickets twenty-five cents, to be had

from any of the members. On Friday afternoon the women would meet to sew for the bazaar; dolls were to be dressed, and fancy articles made. All women invited to be present. Thursday evening would be the teachers' meeting. Strangers were invited to come to the church sociable next Friday, etc., etc., for some three or four minutes; and, finally, the usual collection would be taken. Long before the last coin had clinked in the basket, the spell wrought by three quarters of an hour of a service which might have been cited as an admirable example of the application of psychology to the uses of religion—the spell was effectually broken. We had been taken to the top of the mount of vision, and now we found ourselves rudely dropped at the bottom of it with a dull thud. It was as though a potter had with rare skill wrought a beautiful vase, and then, just as it stood completed before him, had ruthlessly dashed it in pieces. The sermon followed. It was doubtless a good one. But it fell upon at least one pair of dull ears, that a few minutes before had been ready to receive it with the power of inspiration.

What, then, shall we do with the notices and the collection? For unfortunately the churches are rare that can raise their money by private subscription; and not every church can relegate its notices to a printed calendar, though when that is done they certainly ought to be allowed to stay there in peace, and not be rehearsed again from the pulpit. I think there is clearly but one place for them, and that as near the end of the whole service as possible. After sermon and short prayer, the order of service has achieved whatever result it can. It cannot now be broken in two in the way I have described. Let the notices and collection come here, if at all. It is true that it may be feared that the impression of the sermon will be destroyed by this means; but the current is bound to be broken in two minutes more any way, when the greetings, or perchance the chatter, of the church porch succeed to the minister's benediction; and little more harm can result if the end comes now, when it is so near in any case. I believe that in this respect the instinct of our Episcopalian neighbors, who have more than one lesson to teach us about

the conduct of public worship, is more correct than that of most other churches. With them the offering comes near the end of the service. It will seem to intrude wherever it may be; but least rudely here.

The order of service ought to flow naturally, smoothly, and spontaneously. Its details and, if you please, its mechanism ought not to attract attention, or even to be thought about. It will be most effective when men feel its power over them most strongly, and are least conscious of the means through which that power has reached them. Hence I feel that I have almost committed an indelicacy in thus dissecting it before you. Yet I believe that there is perhaps no single way in which our churches may so easily make their church services more attractive and helpful as by attention to this very matter. It is a grave error to lay all the responsibility upon the sermon of the minister, when so much can easily be borne by the rest of the service. Men go to church that they may be brought nearer to God, nearer to their ideal selves, and nearer to their neighbors. The sermon is only one means, and often an ineffective means, by which this purpose may be realized. The other means I have attempted to discuss. We often profess to be amazed that men and women of sense go so faithfully to certain churches where the standard of preaching is low, and pass by others where the standard is much higher. One reason is to be found in the influence of the order of service. Perhaps the sermon was poor; but they got what they went for by another means, and hence were satisfied. In another church they might have heard eloquent or brilliant preaching; yet perhaps they would have felt somehow disappointed with the whole result. But it is the privilege of our churches to have both an uplifting order of service, and an inspiring sermon, and to have them, as they should, complement each other.

I have no ideal order of service to propose which all our churches might follow. Their tastes and doubtless their wants vary not a little. But certain principles are applicable in every instance. The order of service must rise and deepen steadily as it proceeds. The arrangement of its parts must be governed by

their relation to each other and to the general purpose. Every part must be judged by the sole standard of its *religious value*. And every incongruous or jarring element must be firmly excluded, or else placed in the least harmful place. If our ministers will realize the value of these principles and will make the most careful application of them, and if our laymen will second their efforts with intelligent interest and hearty co-operation, our church service will mean more to us and to those that worship with us because they will more perfectly realize their proper aim.



Reciprocation.

Men in all ages have sowed seed for me,
And I have plucked the ripened fruit and grain.

Through toil of hand and weariness of brain
They brought a wealth of luxury to be,
And I inherit it. The good I see,
And thoughtless thrive in, comes by their long pain.

Vassals of Nature, they threw off the chain
And handed me their hard-won liberty.

What then! shall I but take? Nay, also give,
As eager to enhance the age-long charm,
And Man still higher reach, still wider hope,

With simpler, purer pleasures learn to live,
'Gainst wrongs still rampant lift redemptive arm,

To Love's blest energies give loftier scope.
—James H. West, in the *Christian Register*.

This is a practical age, we say, and we hold in low esteem all sorts of dreams and visions. We ask what is the value of truth and beauty, of zeal and devotion, of religion and piety, as though all these things, for sale in the city markets and shopworn through the ages, were going at a sacrifice. But the practical rests on the ideal.—*From College and the Man, by David Starr Jordan.*

No action, whether foul or fair,
Is ever done, but it leaves somewhere
A record, written by fingers ghostly
As a blessing or a curse, and mostly
In the greater weakness or greater strength
Of the acts which follow it.

—Selected.

God's "must" is better than our "will," and therefore, not with submission alone, but with something of peace and joy, we may take God's will as ours both now and evermore.—*Raleigh.*

Events.**Resignation of Rev. W. D. Simonds.**

Resolutions expressing the deep regret of the First Unitarian Society at the departure, and sincere appreciation of Rev. and Mrs. W. D. Simonds, were adopted at a late meeting of the Seattle church. They included a warm tribute to the minister and his wife for the good they have accomplished and the friends they have made during the eight years of their stay in Seattle, and wished them godspeed and success in their new field.

The resignation was then accepted as embodied in the following letter:

“Seattle, Wash., July 1, 1907.

“To the Board of Trustees and Members of the First Unitarian Society, Seattle, Washington.

“My Dear Friends: I feel that it is wrong to longer delay decision relative to the call which has been extended me from the church in Oakland.

“Since the meeting of yesterday I have gone over the whole matter, taking under consideration all interests involved—both for the present and the future—so far as I was able. I am led to the conviction that it is my duty to undertake the new work to which I am so earnestly called.

“I desire, therefore, to tender my resignation as minister of the First Unitarian Society of Seattle—said resignation to take effect the last Sunday in August. This is in accord with our contract, which requires two months’ notice by either church or minister of desire to terminate the relation which has existed since I was elected to the office of permanent minister of the society.

“Regretting most deeply the disappointment my decision will bring to many faithful friends both in the church and community, I still feel that you all desire me to fulfill my mission as a minister of the liberal faith, as it is given me to see it.

“With grateful remembrance of all your kindness to me and mine, and trusting that I shall be permitted to co-operate with you in finding the right man as my successor, with the prayer

that the future may bring to you all a large measure of prosperity and happiness, I remain,

“Faithfully your friend,

“W. D. SIMONDS.”

The question of selecting a new minister to fill the pulpit which will become vacant after the last Sunday in August, when Mr. Simonds will deliver his farewell discourse, was referred to the board of trustees, of which Z. B. Rawson is chairman. In the mean time the minister was granted the usual annual vacation and the church will remain closed until August 18th.

It is quite likely that the congregation of the Church of Universal Religion will be invited to worship with the Unitarians until such time as the members may call another minister to replace the Rev. Alfred W. Martin, who resigned recently to go to New York.

Resolutions by Seattle Church.

WHEREAS, for eight years last passed Rev. W. D. Simonds has, by his able and untiring efforts, brought together the members of the liberal faith of this community into a strong, active, and working society, and has been largely instrumental in the accomplishment of the success of our Society during that period, and,

WHEREAS, by his life and work in our midst he has won for himself the respect, confidence, trust, and esteem not only of the members of this Society, but of the community at large, and,

WHEREAS, Mrs. Simonds, by her faithful, earnest, and unassuming work by his side, has been and is recognized as an important factor in the successful accomplishment of the great work of Dr. Simonds in our midst, and,

WHEREAS, our minister, Rev. W. D. Simonds, has received a call from the Unitarian Church of Oakland, California, and feels it to be his duty to and has accepted said call, notwithstanding our earnest endeavors to induce him to remain with us; now, therefore, be it

Resolved, That we, the members of the First Unitarian Society of Seattle, Washington, hereby express to Dr. Simonds and Mrs. Simonds our deep and

sincere regret over their decision to go from our midst, and the deep sense of loss that comes to us, through their answer to what seems to them to be the call to duty; and be it further

Resolved, That while we mourn their loss to us, yet we shall ever treasure in our memory the years which they passed with us as years of golden experience, heavy with fruits of work well done; and they will carry with them to their new field of labor our respect, esteem, and love, and our undimmed faith in their faithful work for Truth in whatever field they may be; and, while we regret that they must go, we wish them the fullest measure of success, godspeed, and that his loving care may be over them for ever and ever.



Henry Pierce Library.

In common with most of the libraries in San Francisco, the loan library of works on theology and religion, established under the will of the late Henry Pierce, was destroyed in the fire of April, 1906. It has now been re-established at Unitarian Headquarters, at Franklin and Geary streets, San Francisco. Mrs. Mary B. Presson, the librarian, may be addressed by those wishing to avail themselves of its privileges.

Following is a catalogue of the books recently purchased:—

[The books embraced in Catalogue No. 1 fed the flames of April 19th. The following books constitute the first instalment for the reconstructed library.]

PHILOSOPHY

- Abbot, F. E. Syllogistic Philosophy. 2 vols.
 Hall, G. S. Psychology of Adolescence. 2 vols.
 Höfding, H. Problems of Philosophy.
 Howison, G. H. Limits of Evolution.
 King, H. C. Rational Living.
 Morgan, C. L. Interpretation of Nature.
 Paulsen, F. Introduction to Philosophy.
 Paulsen, F. System of Ethics.
 Perry, R. B. Approach to Philosophy.
 Royce, J. Outlines of Psychology.
 Upton, C. B. Dr. Martineau's Philosophy.

SOCIOLOGY

- Brooks, J. G. Social Unrest.
 Devine, E. T. Principles of Relief.
 Metcalf, M. M. Outline of Theory of Organic Evolution.

BIOGRAPHY

- Carpenter, J. Estlin. James Martineau.
 Chadwick, J. W. William Ellery Channing.
 Chadwick, J. W. Theodore Parker.
 Channing, W. H. Channing's Life. Century Memorial Edition.

- Conway, M. D. Autobiography. 2 vols.
 Eliot, C. C. William Greenleaf Eliot.
 Hoar, G. F. Autobiography of Seventy Years. 2 vols.
 Speneer, H. Autobiography. 2 vols.

CHURCH HISTORY

- Allen, G. A. Sequel to Our Liberal Movement.
 Cooke, G. W. Unitarianism in America.
 Dobschütz, E. v. Christian Life in Primitive Church.
 Eliot, S. A. Pioneers of Religious Liberty in America.
 Harnack, A. Expansion of Christianity. 2 vols.
 Réville, A. History of Doctrine of Deity of Christ.
 Robertson, J. M. History of Free Thought. 2 vols.

NEW TESTAMENT

- Bousset, W. Jesus.
 Cone, O. Rich and Poor in New Testament.
 Drummond, James. The Fourth Gospel.
 Forbush, W. B. Boy's Life of Christ.
 Harnack, A. What is Christianity.
 Holtzmann, O. Life of Jesus.
 Jülicher, A. Introduction to New Testament.
 Lobstein, P. Virgin Birth of Christ.
 Mathews, S. Messianic Hope in New Testament.
 Mathews, S. Social Teachings of Jesus.
 McGiffert, A. C. History of Christianity, Apostolic Age.
 Moore, E. C. New Testament in Christian Church.
 Pfeiderer, O. Christian Origins.
 Pfeiderer, O. Early Christian Conception of Christ.
 Sanday, William. Outline Life of Christ.
 Schmidt, N. Prophet of Nazareth.
 Soden, H. v. Early Christian Literature.
 Warschauer, J. Problem of Fourth Gospel.
 Weinl, H. St. Paul.
 Weizsäcker, C. v. Apostolic Age. 2 vols.
 Wendt, H. H. Teaching of Jesus. 2 vols.
 Wendt, H. H. St. John's Gospel.
 Wernle, P. Beginnings of Christianity. 2 vols.

PRACTICAL THEOLOGY

- Abbot, L. Christian Ministry.
 Adler, F. Religion of Duty.
 Brooks, P. Sermons (10th series).
 Brown, C. R. Social Message of Modern Pulpit.
 Channing, W. E. Discussions and Essays.
 Clarke, W. N. Use of Scriptures in Theology.
 Coit, S. Message of Man.
 Curry, S. S. Vocal and Literary Interpretation of Bible.
 Dickinson, G. Lowes. Religion. A Criticism and a Forecast.
 Forbush, W. B. Boy Problem.
 Frazer, J. G. Golden Bough.
 Frensen, G. Holyland.
 Gladden, W. Christian Pastor and Working Church.
 Griggs, E. H. Moral Education.
 Haslett, S. B. Pedagogical Bible School.
 Herford, B. Anchors of Soul.
 Houghton, L. S. Telling Bible Stories.
 Hoyt, A. S. Work of Preaching.
 Hugenholtz, P. H., Jr. Religion and Liberty.

- Lawrance, M. How to Conduct a Sunday-School.
- Martineau, James. Endeavors after Christian Life.
- Montet, Edmond. Actes du III^{me} Congrès International du Christianisme Libéral et Progressif, Genève, 1905.
- Peabody, F. G. Jesus Christ and Christian Character.
- Peabody, F. G. Jesus Christ and the Social Question.
- Pease, G. W. Bible-School Curriculum.
- Prothero, R. E. Psalms in Human Life.
- R. E. A. Religious Education Association, Proceedings. 3 vols.
- Simmons, H. M. New Tables of Stone.

THEOLOGY

- Anon. Creed of Christ.
- Anon. Religion of Christ in Twentieth Century.
- Armstrong, R. A. Agnosticism and Theism in 19th Century.
- Carpenter, J. Estlin. Bible in Nineteenth Century.
- Clarke, J. F. Christian Doctrine of Forgiveness of Sin.
- Clarke, J. F. Orthodoxy; Its Truth and Errors.
- Coe, G. A. Education in Religion and Morals.
- Coe, G. A. Spiritual Life.
- Crothers, S. M. Endless Life.
- Davenport, F. M. Primitive Traits in Religious Revivals.
- Delanne, G. Evidence for a Future Life.
- Dole, C. F. Hope of Immortality.
- Everett, C. C. Immortality.
- Farnell, L. R. Evolution of Religion.
- Fiske, J. Life Everlasting.
- Foster, G. B. Finality of Christian Religion.
- Funk, I. K. Widow's Mite.
- Gordon, G. A. Immortality and New Theodicy.
- Höfding, H. Philosophy of Religion.
- Hopkins, A. Apostles' Creed.
- Hyslop, J. H. Science and Future Life.
- Hyslop, J. H. Borderland of Psychical Research.
- International Handbooks to New Testament. 4 vols.
- Vol. I, Synoptic Gospels, George L. Cary.
- Vol. II, The Epistles of Paul to Thessalonians, James Drummond.
- Vol. III, Hebrews, Colossians, Ephesians, Orello Cone.
- Vol. IV, The Johannine Literature and the Acts of the Apostles, Henry P. Forbes.
- James, W. Varieties of Religious Experience.
- James, W. Human Immortality.
- Ladd, G. T. Philosophy of Religion. 2 vols.
- Lodge, O. Life and Matter.
- Martineau, James. Seat of Authority in Religion.
- Münsterberg, H. Eternal Life.
- Osler, W. Science and Immortality.
- Ostwald, W. Individuality and Immortality.
- Parker, Theodore. Views of Religion.
- Réville, J. Liberal Christianity.
- Royce, J. Conception of Immortality.
- Royce, J. World and Individual. 2 vols.
- Sabatier, A. Religions of Authority.
- Sabatier, A. Philosophy of Religion.
- Salmond, S. D. F. Christian Doctrine of Immortality.
- Thompson, R. J. Proofs of Life after Death.

- Turner, F. H. Beside the New Made Grave.
- Walker, James. Reason, Faith, and Beauty.
- Wimmer, R. My Struggle for Light.
- Wheeler, B. I. Dionysos and Immortality.
- Wood, I. F. Spirit of God in Biblical Literature.

OLD TESTAMENT

- Addis, W. E. Hebrew Religion.
- Carpenter, J. Estlin. The Hexateuch. 2 vols.
- Delitzsch, F. Babel and Bible.
- Kent, C. F. Student's Old Testament. 6 vols.
- Smith, G. A. Historical Geography of Holy Land.



Baptist Liberty.

A Baptist paper remarks: "William Jennings Bryan is by formal connection a Presbyterian. His father, we are told, was a Baptist. Somehow young William was sent to a Presbyterian school. As it turned out, that was the hinge on which the door of denominational alliance swung. In other words, Mr. Bryan is a Presbyterian by accident. It is highly probable that if he had gone to a Baptist school he would have been a Baptist."

We are glad that Mr. Bryan attended a Presbyterian school if it was by such attendance that he was turned from the Baptists to the Presbyterians. It is a great blessing to the world—this passing from one denomination to another. It has brought a catholicity that means much for the advancement of God's kingdom upon the earth. If Mr. Bryan had been in his family relations identified with the Presbyterian Church and had passed to the Baptist we should express ourselves similarly. The Baptists have done great good in the world. Our only objection to the Baptists is that church membership is restricted to those persons who have been immersed. The door to such a church is too narrow. But it suits several million good people; and it is for them, not for us, to decide what they shall have. Nevertheless we cannot help believing that there is a good time coming when all such restrictions will be removed. The world does not need Presbyterians, nor Baptists, nor Congregationalists, nor Methodists; it does need Christians—Christ's men. And when the writer of this editorial finds one of these he cares not what other name he bears, nor into what religious body the changes of life may some time bring him.

Dr. W. D. Simonds Addresses Graduates.

One of the first of those incidents that loom so large in the life of the expectant graduate took place on June 16th in the First Unitarian Church, Seattle, when the two hundred members of the senior class of the Seattle High School listened to the baccalaureate sermon preached by Rev. W. D. Simonds. In addition to the students there were present hundreds of friends of the graduates. The church was beautifully decorated with ivy and roses, the green of the ivy with the white of the roses displaying the class colors. The class which listened to the sermon of Rev. W. D. Simonds, "The Grandest Thing in the World—Noble Character," is the largest which has ever gone forth from the doors of the Seattle High School. The sermon was one well calculated to arouse in the students the desire to have the grandest thing in the world as a part of their being. Rev. Simonds said in part:—

"Adelaide Proctor—whose best poems are treasures of English—once wrote:

"I have known a word hang star-like
O'er a weary waste of years,
And it only seemed the brighter
Looked at through a mist of tears."

"There are, friends, star-like words shining above the weary waste of years—above the low levels of human life, words the dictionaries cannot define, except, perhaps, crudely, or by way of suggestion. Home is such a word. Rather it is not a word. It is a picture in memory, an experience. Home—it is the mysterious citadel of life. Mother is such a word. What compassion, tenderness, love—what happiness beyond compare, and sorrow too deep for tears—finds expression in the sacred word 'mother.'

"Character is another star-like word—quite impossible of easy definition. We have thought of character as a distinctive mark, or sign of personality, and so we speak of a strong or weak character, and even say 'that man is of bad character.'

"Character is coming to mean something true, brave, noble, and divine, and we sum up its grave import when we declare that 'character is destiny.'

"Upon character, and character alone, depend the issues of individual life and the destiny of the state.

"Robert Ingersoll once said, with eloquent phrasing, 'There will never touch this bank and shoal of time a greater blessing, a grander glory, than liberty for man, woman, and child.'

"The great orator was mistaken, for liberty is secondary, not primary; it is itself dependent upon the large virtues of noble character.

"Later, Henry Drummond, a sweet and saintly soul, taught us to believe that love is the greatest thing in the world. He, too, was mistaken, unless love be so defined as to include ideal character.

"So, if there be one word which expresses the end and aim of human existence, it is character. As it is not easy of definition, let us then seek to comprehend some part of its far-reaching significance.

"First—The basis of noble character is sincerity—a great, genuine sincerity. Matthew Arnold said that conduct was three fourths of religion. I say that sincerity is three fourths of character. Let us but feel that a man is sincere, and, though his talents are not of the first order, he is a force. If we so much as question his sincerity, though he have the brain of a Plato and the pen of a Shakespeare, he cannot long command us. If we are to acquire noble character, we must lay the foundation in sincerity.

"And along with sincerity I note another element in ideal manhood and womanhood, and that is earnestness. Earnestness is born of a vital conviction that some things in life are true and good, and other things are false and evil. There can be no real virtue without an enthusiastic love of the good, and a most real opposition to evil.

"To a third element of worthy character I can give no better name than to call it 'unconquerable optimism.' Perhaps we cannot easily explain it, but sincere enthusiastic and veracious men are almost always thorough-going optimists. They see the apparent triumph of evil. Nevertheless, the sun rises fair above the horizon of their hopes, and they know that as this is God's universe, good must come to ultimate victory.

"Look for one moment upon the sublimest character of history—Jesus, the man of sorrows—man of sorrows, indeed. Disowned by his nation, deserted by his disciples, betrayed, scourged, crucified—so poor that he had not where to lay his head—condemned to die. Yet what unconquerable optimism. 'Heaven and earth shall pass away, but my word shall not pass away.'

"And now may I tell you, young friends, that for the whole of a life nothing counts but character. Wealth is no defense.

"The education of the schools is nothing without character. In the long run character wins as nothing else does. We can lose everything, but retain our integrity and we are rich. With all things except manliness we are poor.

"Thus by analysis it appears that ideal character is sincere, earnest, optimistic. Its distinctive note is power, its base is probity, its aim purity. Sincerity, earnestness, optimism, power, probity, purity—these express noble character—and noble character is worth all it costs in struggle and suffering, in toil and tears.

"It is the perfect fruit of all the years—the God-like end of living."



Annual Meeting of Women's Alliance.

[From the *Boston Transcript* of May 21st.]

Three hundred and sixty delegates were represented at the seventeenth annual meeting of the National Alliance of Unitarian and Other Liberal Christian Women, held on May 21st in the Church of the Disciples. In past years this large gathering has assembled in the South Congregational Church, but Dr. Ames's people extended so cordial an invitation for the visiting friends on anniversary week to their new and beautiful building in the Fenway that it was accepted with pleasure.

Every seat in the auditorium and the gallery was taken when Miss Emma C. Low, of Brooklyn, the national president, called the meeting to order at 10 o'clock. Many extra chairs had to be taken in to accommodate those who were late in arriving. There was a cordial letter of greeting from Rev. Charles G. Ames, D. D., the minister of the church, fol-

lowed by a spoken word of welcome from Mrs. Ames.

Mrs. Emily A. Fifield, the national recording secretary, read her annual report, which is always an interesting paper. "In the growth of the Alliance the National Board has necessarily shared," said Mrs. Fifield. "Four additional directors were needed this year to fill the requirements of the by-laws, one in New Hampshire, two in Massachusetts, and one in Connecticut. There are still about fifteen states where branches have been formed but where the membership has not yet reached the one hundred needed to elect a director. Many interests are involved in an organization really national, and the Executive Board has done the best to give full consideration to the needs of all; to inspire and guide, advise and suggest, and to fill every individual member with the spirit of earnestness and devotion which is sure to come with a full knowledge of the high purpose of the Alliance.

"In its general missionary work the Alliance continues its original policy. All appeals from churches are referred to a special committee which, after careful examination, reports to the Board. The Board in turn considers the appeal, and if approved it is recommended to the branches. Only three new appeals have been accepted this year. The most important of these is that for a fund for the rehabilitation of the Unitarian Headquarters in San Francisco.

"The customary appeal of students at Meadville has been promptly met and most gratefully received. No Alliance money is better invested than the small sum sent each year to this school, established for the training of men and women to become Christian ministers. The society at Green Harbor, with its chapel and parsonage, is still a missionary post. After five years of devoted service, Rev. Mary T. Whitney resigned from the pastorate on account of ill-health, and the society has been fortunate in receiving for its minister Rev. H. R. Hubbard.

"No missionary work is of more importance to the denomination than the circuit preaching in North Carolina, Florida, and Georgia. As the direct work of the Alliance, six chapels stand completed and several preaching stations are included in the circuits of the

ministers who serve these chapels. A prolonged and carefully planned visit was made to these circuits by Miss Low and the chairman of the Southern Committee. During that trip the church at Bear Creek, N. C., was dedicated. Three men are now in the employ of the Alliance—Mr. Gibson, Mr. Cowan, and Mr. Gillilan. The preaching stations could readily be doubled if men and money were in hand for this legitimate missionary work. Nothing better for the branches has ever been done by the board than the publication of the leaflet on 'Liberal Religious Movements in Foreign Countries.'

"Without boastfulness, it may be asserted that the Alliance has had an exceptional growth and has become a recognized power. With intelligent guidance its influence may be vastly increased, and it may become a real addition to the working power of the denomination. What is now needed is that each individual member should have a better knowledge of the purpose of the organization to which she belongs, for its real strength rests in the loyal co-operation of all members."

Mrs. Mary B. Davis, the corresponding secretary, followed with her annual report. In it she said fourteen new branches have been formed, making a total of 357. There were interesting accounts of encouraging work in every direction.

Mrs. Charles T. Catlin, the retiring treasurer, took occasion to speak of the pleasant relations between the members of the National Board, and said the five years she has given to this work will always be remembered among the pleasantest happenings of her life. The report showed that the Life Membership Fund is \$600.94; Memorial Fund, \$692.53; Cheerful Letter Fund, \$584.39; and Willimantic Fund (in trust), \$574.35. The total cash on hand is \$5,885.87.

Other reports were submitted as follows: The Post-office Mission, by Mrs. Frederick T. Lord; the Study Classes, Mrs. Charles W. Wendte; the Cheerful Letter Committee, Mrs. W. B. Nichols; Finance, Miss Williams; Appeals, Mrs. Prescott Keyes. Mrs. Roderick Stebbins, who has recently returned from a missionary tour with her husband, told of the need of a deeper sense of respon-

sibility on the part of Christian women.

Mrs. Kate Gannett Wells was asked to say something regarding the independence of the branches. "The Alliance," said Mrs. Wells, "is woman's work for men and women, but its structure all through, from the smallest branch to the great audience gathered here, is that of woman's strength. Above all we should cherish the independence of the branches, that each one may work for Unitarianism, not alone as an organization, but as a spiritual force in the making of a free humanity—a force that finds its universalism in its adaptation to local needs. Independence of each other and adherence to each other is our support. Let us follow the by-laws, that growth may be all along the line, and that by co-operation the individual work of each woman in each branch may be the expression of her chastened thought, her earnest will, and her reverent action."

While the tellers were doing their work, there was considerable time for discussion. One matter considered in a very earnest way was that of raising funds for church expenses. Finally Mrs. M. M. W. Seaver, of Scituate, made a motion, which was unanimously adopted, that the National Alliance does not approve of playing whist nor any game of chance, for prizes, "as they are a violation of the civil law, and not in the interest of good morals."

The following-named vice-presidents were elected: New England, Caroline S. Atherton, Boston; Middle States and Canada, M. Almy Forbes, Brooklyn; Southern States, Hepzibah W. Churchill, New Orleans; Western States, Emma Noble Delano, Chicago; Rocky Mountain States, Perlina S. Davis, Denver; Pacific Coast, Catherine Graupner Stone, San Francisco.

There was also a long list of directors elected, who will choose the officers at a meeting to be held next month.



Heroes.

One dared to die. In a swift moment's space,
Fell in War's forefront, laughter on his face.
Bronze tells his fame in many a market-place.

Another dared to live. The long years through,
Felt his slow heart's blood ooze, like crimson
dew,
For Duty's sake, and smiled. And no one knew.
—Hilton R. Greer, in *Cosmopolitan*.

Selected.

From the Isles of Shoals.

[In evidence of the fact that our Eastern friends improve good opportunities for rational enjoyment, and have learned how to combine the beauty of Nature with beautiful thoughts and happy communion, we copy from *The Christian Register* the following account of this year's meetings on the Isles of Shoals.]

The eleventh season of Unitarian meetings on the Isles of Shoals, besides sharing the general characteristics that have been common to each year's experiences, seems to have begun the second decade as with a fresh start. There have been times when the Oceanic House was stretched to its utmost limits of accommodation, but never before have there been so many who came with the first day and stayed until the last. Never before has the membership limit of five hundred been met and passed, nor has it been previously necessary to establish a waiting-list of those who could have rooms for the second weekend. The main program has shown a new unity and therefore a new strength, setting an example for future program committees which they may find it difficult to equal. Moreover, there is now a certain coherence in the annual membership, which gives a securer sense of permanent interest, not only in the meetings of years to come, but in each other—an interest to which both the anniversary celebration of last year and the reunion held in Boston last winter contributed.

The subject of the morning addresses of the week was "What We May Know about Jesus." Six speakers contributed of their scholarship and their devoted interest in the subject to build up a single structure of thought. Their words were followed by eager listeners, who found them stimulating to thought and provoking to discussion. Rev. Jabez T. Sunderland began the story with a paper on "The Sources of Our Knowledge," making the way open for those who were to follow and giving his hearers a clear idea of the difficulties that have laid for centuries in the path of a proper understanding of Jesus. Professor Nathaniel Schmidt set us back into "The Place and Time," drawing rapidly a vivid sketch of a time when men were religious as never before, when the old gods still lived and new mystery

cults answered more or less effectively the longings of men, and picturing the place which still appeals with marvelous power to the man who to-day may walk by the Sea of Galilee or look down from the mountain-tops or enter the sacred temple of Jerusalem. Professor Schmidt closed with the thought that just as Unitarians, who have come to keep the Jesus idea, reject the Theos thought, so they are coming to treat the term "Christ." It is true that the term may be expanded and turned out of its primary and secondary and tertiary meanings, but Jesus himself declared that the new wine should not be poured into the old bottles. "Let us love and revere and follow Jesus," the speaker said impressively. "but let us make it clearly understood that there is no one saviour of men."

It was this thought, that there is no one saviour of men, which proved to be the central idea of Rev. Charles F. Dole's address on Wednesday morning. He sought in the Synoptic Gospels for such records of the life and teachings of Jesus as yield evidence of his actual life and in some slight measure reveal to us a man among men. He reported him as having shared in every way the aspirations, impulses, and limitations common to mankind, one among a noble company of heroes and martyrs who have lived for others and died bravely for the faith of their hearts.

To Professor Francis A. Christie fell the congenial task of setting forth "The Essence of the Teaching of Jesus." He noted the distinctions between the public utterances, which contained what Jesus himself considered central and universal, and the private, unpublished faith in his exalted Messianic mission, which he shared only with his disciples. He revealed no truth hitherto unknown, but by his personality the religion of Israel was moulded and shaped. He preached human duty in view of the impending advent of the kingdom of God; and he urged the spirit and disposition capable of living in a perfect world as the exclusive standard of life.

"The Aftermath of Tradition" was gathered by Professor Clayton Bowen, of the Meadville Theological School. Wonder-story and miracle ranged themselves in intelligible order and clarity

under his gentle direction, and it became at once clear how the gospel story gains marvelously in interest and charm when once the reader can distinguish with discrimination the various elements which have placed it before us in its present form. The stories themselves assume a new value when the reader is no longer puzzled by their contradictions and implications. The necessity of squaring history with the Old Testament prophecies, the exigencies of early Christian faith in the immediate coming of Jesus, the natural love of marvel and mystery, all contributed their part to the crystallization of stories told in absolute good faith.

It was left for Rev. Alfred Rodman Hussey, of Baltimore, to show that nothing had been taken away from the thought of Jesus which it could not well afford to lose, and that his modern significance remains as vital and as necessary as ever. He finds in him the Christ, to follow whom will mean the redemption of the world from low ideals of duty and personal service to fulfillment in action of the spirit of good will and brotherly love.

The evening meetings of the week were more varied in character. Rev. Pitt Dillingham gave an illustrated lecture on "Neighborhood Work in a Black Belt Country," and awakened a general interest in Calhoun which materialized in substantial form before the end of the week. One afternoon a day or two later he deepened that interest by singing some of the Calhoun songs, almost piercing in their pathos. Mrs. Margaret Deland spoke with animation and apparent conviction on "The Change in the Feminine Ideal," finding the change full of promise, but, since a hope always implies a menace, warning against grave dangers that inhere in the new tendencies toward individualism and social responsibility, one of which may be selfish and the other shallow.

Rev. Thomas Van Ness took his hearers on a trip to "Spain, New and Old," departing from the traditional dullness of a descriptive and historical paper and keeping interest alert and appreciative.

The Celia Thaxter evening on Appledore meant a graceful poetic study of

the "Lady of the Isles" by Rev. Elizabeth Padgham, who also read some of the poems intimately connected with the place. The best tribute to the insight of the essayist came from Mrs. Thaxter's brother, Oscar Loughton, who refused to enter the hall or sit on the platform. He listened intently, through a window opening on the piazza, and, when the paper was finished, asked earnestly: "Did you say that that woman never knew my sister? Is it possible that she never knew her?"

The concert of Friday evening brought to the front the admirable director of music, Mrs. Nelson Freeman, who has been fidelity itself, and ability no less, in several years of attendance at these meetings. The quartet consisted this year of Miss Laura F. Eaton, Miss Bessie K. Bemis, Mr. H. B. White, and Mr. Harry Parmalee; and their concert was thoroughly enjoyable.

Last, but not least, among the evening lectures was that given by Rev. S. M. Crothers on "The Anglo-American Misunderstanding," one of the papers which give him rank as a leading English essayist, and which soon everybody will be reading and laughing over in the pages of the *Atlantic Monthly*.

The Isles of Shoals meetings have always made much of the devotional services. The spirit of reverence and aspiration, receives unexpected reinforcement amid these surroundings and in the atmosphere of the ancient meeting-house on the rocks. A previous letter has spoken of the first Sunday's services. The last day of the meetings was marked by a religious service on Appledore, with sermon by Rev. Alfred R. Hussey on "Heretics and Heresies." He made it clear that, although the church has given to the term translated "heretic" an intellectual meaning, its primal significance was entirely moral. The heretic was the man of unloving spirit who became a troublesome disturber of the peace of the church. The Christian standard for heresy to-day is again becoming spiritual, not mental, and Mr. Hussey believes the time is fast approaching when doctrinal discussions shall cease and an undivided church shall give itself unreservedly to the task of redeeming the world from evil.

The early morning services in the stone meeting-house were well attended. Rev. Robert F. Leavens, Rev. Samuel C. Beane, Jr., Rev. D. Roy Freeman, Rev. F. R. Sturdevant, Rev. G. Leonard Phelps, of Evesham, England, and Rev. A. H. Robinson conducted these services on successive mornings; and the good-night prayers—the candlelight service, which always seems like a memorial of the islanders of two and three generations ago, who wound their way up the rocky ascent with their swinging lanterns in their hands—closed the meetings of each day and gave the benediction of peace.

These were not quite all the meetings of the week, for the Alliance brought together plenty of people to listen to the good addresses of Miss Low, president, Mrs. J. W. Sargent, Miss Alice J. Breck, Mrs. J. T. Sunderland, Rev. A. J. Colman, and Mrs. Robert Davis. The regular business meeting of the Association was held on Friday morning, resulting in the election of the same board of officers, with two or three additions to the board of directors.

The closing words of the eight-day conference were spoken by Rev. S. M. Crothers in the sunset service of Sunday evening. It was a service of rare beauty, when the veritable sea of glass mingled with fire, of which he read, seemed to rest before our eyes. Miss Bemis sang again our favorite song, Celia Thaxter's "Good-bye, Sweet Day." Later in the evening Mr. Hussey read the evening prayers in the little meeting-house, and the week on the Isles of Shoals came to an end.

E. E. M.

GOOD-BYE, SWEET DAY.

Good-bye, sweet day, good-bye!

I have so loved thee, but I cannot hold thee
Departing like a dream the shadows fold thee,
Slowly thy perfect beauty dies away,
Good-bye, sweet day.

Good-bye, sweet day, good-bye!

Dear were thy golden hours of tranquil splendor,
Sadly thou yieldest to the twilight tender,
Who wert so fair from thy first morning ray,
Good-bye, sweet day.

Good-bye, sweet day, good-bye!

Thy glow and charm, thy smiles and tones and glances,
Vanish at last and solemn night advances.
Ah, couldst thou yet a little longer stay!
Good-bye, sweet day.

Good-bye, sweet day, good-bye!

All thy rich gifts my grateful heart remembers,

The while I watch thy sunset's dying embers
Die in the west along the twilight gray,

Good-bye, sweet day.

—Celia Thaxter.



College Heroes.

Your real college hero is one whose heroism is not always perceived. To illustrate: In one Western university one hundred and twenty men paid the greater portion of all their college expenses last year without assistance. One of them, a country boy, left home for college with only twelve dollars, accepted work as chore-boy in a boarding-house; in vacations assisted a corps of civil engineers, acted as janitor in a bank, ran a laundry agency, and in his senior year became president of his class, the winner in a debate with two universities, and the pride of his university, and left the institution with a substantial amount of cash in his pocket. He is now a lawyer, and may emerge into a chief justice. Another story is told of a student who went to a preparatory school with \$4.35—all his resources. He worked his way through a six-year school and college course, and is now on the high road to success. These are typical of a large number of instances which the college records would reveal. Such intrepid students owe much to the discipline of the university. It is a splendid thing to have such heroes in our colleges. The country should be proud of them.—*Christian Evangelist*.



From "Our Lady of the Snows."

Oh to be up and doing, oh
Unfearing and unshamed to go
In all the uproar and the press
About my human business!
My undissuaded heart I hear
Whisper courage in my ear.
With voiceless call, the ancient earth
Summons me to a daily birth.
Thou, O my love, ye, O my friends—
The gist of life, the ends of ends—
To laugh, to love, to live, to die,
Ye call me by the ear and eye.

—Robert Louis Stevenson.

Nerve us with incessant affirmations.
Don't bark against the bad, but chant the
praises of the good.—*Emerson*.

Books.

This department conducted by William Maxwell.

Because of its length, the review of the Rev. Mr. Campbell's "The New Theology" appears elsewhere in this issue.

THE CHRISTIAN DOCTRINE OF IMMORTALITY. By S. D. F. Salmond, M. A., D. D., F. E. I. S., Principal and Professor of Theology, United Free Church College, Aberdeen, Scotland. New York: Charles Scribner's Sons. Price \$3.00.

The age-old interrogation, "If a man die, shall he live again?" has had few answers in this generation so strongly affirmative as that of Dr. Salmond. It is the primary object of the book to satisfy the question that so often comes to every human being, "After the grave, what?"

The author makes no attempt to declare what the future state is, but that there is another existence he argues most convincingly. The book, to quote from the preface, "does not undertake to examine the belief in immortality in its relations either to science or to speculation. The rational proofs which have been elaborated in the support of a future existence have their own interest, although it does not lie in the logic of the case. The heart has reasons of its own better than those of understanding for its assurance of immortality. It has its own presages of what that immortality will be."

Dr. Salmond does not accept the oft-repeated assertion from certain quarters, that there are races without a thought of a life beyond this. This statement is usually made by investigators and travelers who have little or no sympathy with their own kind as to problems of this character. Is it therefore not to be wondered at if they are unable to come in touch with more primitive peoples, whose conceptions are not only radically different but much more simple than those of the Aryan races of Europe. The writer cites specific cases in which, only by accident—and that after years of close association with savage tribes—was the discovery made that in their folk-lore was a well-defined though of necessity a rudimentary theory that death does not end man's existence. In one instance, the savages had gone so far as to deceive the European ethnological students. Belief in the immortality of the soul is universal.

The home of the departed among savages is always in some remote part of the world—their simple, gross, and unconscious way of asserting that it is a state separate and distinct from that of this world. Another fact is, that just as the spiritual life of individuals and nations develops, in just that proportion grows the distinctness and positiveness of the life to be.

The author traces the growth of the idea of immortality through the national development of the Hindoos, Egyptians, Persians, and Israelites. Last of all, he takes up the views of Jesus and of Paul.

The apologies of Dr. Salmond for what he would have the reader believe are imperfections in the work, due to the limitations of the writer in dealing with such a subject, are unnecessary, for it needs no champion. However much or little the Unitarian reader may agree

with or differ with Dr. Salmond's theological views, he cannot but be helped and strengthened in other ways by this very able work.

CHRISTIAN ORIGINS. By Otto Pfeiderer, D. D., Professor of Theology in the University of Berlin. Translated into English by Daniel A. Huebsch, Ph. D. New York: B. W. Huebsch. Price \$1.50. (Postage 12 cents.)

The viewpoint of Professor Pfeiderer's book is purely historical. From its very nature it differs vastly from the traditional presentation of the beginnings of Christianity. To those who feel satisfied that the Christian Church sprang fully developed into the life and the affairs of men on the day of Pentecost, when tongues of fire sat upon each of the twelve, and "they were all filled with the Holy Ghost, and began to speak with other tongues, as the spirit gave them utterance," it were well indeed that this book should remain forever unknown. But to those who desire to know what the investigations of modern science and erudite scholarship have to reveal, and to enable such questioners to distinguish between the ephemeral and the permanent truth in early Christianity, this volume will be most welcome. To quote the author:—

"If the origin of Christianity consisted of the descent of the second person of the Deity from heaven to earth, in his becoming man in the body of a Jewish virgin, in his bodily resurrection, after dying on the cross and his ascent to heaven, then the origin of Christianity is a complete miracle, incapable of any historical explanation. For the historical understanding of a phenomenon means comprehending it in its casual connections with the circumstances of a particular time and a particular place in human life. . . . Such a Christian origin could only be the object of faith, not of knowledge."

Christian origins, according to Professor Pfeiderer, had their beginning with Socrates, concluding with the declaration by the Roman state, that the new faith should supplant paganism. The book is divided into two sections. The first is devoted to those causes that made the work of Christ possible; the second treats of the development of the messianic congregation, composed of those who were the immediate followers of the Nazarene into what is now called the Church.

Professor Pfeiderer is one of the most earnest thinkers of the present day, and his volume deserves the careful consideration of all thoughtful persons. In Mr. Huebsch he has a most excellent translator.

BUD. By Neil Munro. New York and London: Harper Brothers. Price \$1.50.

"Bud" is the pet name of a bright little Chicago girl who goes from Chicago to a quaint little village in Scotland to live with two kind-hearted but prim maiden aunts. Bud's viewpoint of the world is so different from that of her two guardians that her ingenuous comments bring out the individual as well as the racial characteristics of all three of them. In the end, the American ward, by sheer force of her own abilities, wins a place for herself on the London stage.

Neil Munro is a master of the art of indi-

rect characterization. Internal qualities are suggested by the use of external indications, and by a treatment that is always judicious, refined, and restrained. This story of a growing girl is one that can be unreservedly recommended.

THE IRON WAY. By Sarah Pratt Carr. Four illustrations by J. W. Norton. Chicago: A. C. McClurg & Company. Price \$1.50.

Henry James says, in the "Art of Fiction," that "the average reader has the comfortable, good-humored feeling that a novel is a novel, as a pudding is a pudding." To such unthinking readers Mrs. Carr's novel, now in its fifth edition, will prove a more than usual bit of palatable literary dessert. To those to whom fiction is a means of broadening the human sympathies, and getting into a closer relation with humanity and things human, "The Iron Way" will have a far stronger and deeper appeal. This romance of the West in the latter sixties is in all respects characteristic of the time, the place, and the people with which it has to do. Mock heroics and melodramatic elaptrap, typical of the Western story so-called, as found in the ten-cent magazines of the newsstands, is not resorted to, but a wholesome tale of love and human effort is told in a simple though powerful manner, and the unflagging interest of the reader is held from beginning to end.

The father of the writer was employed as an engineer in the construction of the Central Pacific Railroad—otherwise, "The Iron Way"—and the author's material, when not from her own childhood recollections, is supplemented by his observations and experiences. These, with an element of romance added, have been synthesized into a narrative that is not only a good novel, but a *very* good novel.

It may interest PACIFIC UNITARIAN readers to know that Sarah Pratt Carr is an ordained Unitarian minister, and for years has been one of the foremost exponents of liberal Christianity in the West.

A WOMAN'S WAR. By Warwick Deeping. New York and London: Harper & Brothers. Price \$1.50.

Those who have read Warwick Deeping's "Uther and Igraine" and "The Slanderers," cannot but be impressed by the pronounced development and growth in literary power that is shown in the last novel of this promising author. "A Woman's War" tells of the rivalry of two women whose husbands are rival doctors in the little English town of Roxton. In the end conditions are satisfactorily settled, though the dexterously woven plot leads the reader to feel, more than once, that a solution is impossible. The tale is rich in atmosphere and in its delineation of interesting characters.

BIRD NOTES AFIELD. By Charles Keeler. New York and San Francisco: Paul Elder & Company. Price \$2.00 net.

To but few is it given to love nature with the devotion of a scientist, and to possess the power of expressing that love with the grace and imagery of a poet, but to our own Charles Keeler belongs that rare gift. His "Bird Notes Afield" is now in its second edition. Mr. Keeler presents in popular language the lives and

habits of the birds of California. To the fifteen chapters of interesting and instructive reading is added an appendix of seventy pages, containing a descriptive list and key to the land-birds of this state.

Messrs. Herman T. Bohlman and William L. Finley have contributed photographs of the birds described by Mr. Keeler. "Bird Notes Afield" is well written, well illustrated, and well printed.

CONCERNING LIFE. Sermons by George Dimmick Latimer (A. B., Harvard), Minister of the North Society, Salem, Mass. Boston: American Unitarian Association. Cloth. Price \$1.00.

"Concerning Life" is a most happy title for this delightful book of sermons that Mr. Latimer has just published. While essentially optimistic, the author is at no time led into taking a false view of conditions for the sake of seeming to look on the bright side of things, when in reality he is looking at nothing. He holds that if this world were as good as we might make it, it would be the best of worlds. Just how close a study of contemporaneous conditions has been made may be judged by this extract from "The Builder with the Sword." To what community in this country does it aptly apply?

"A man cannot read of the municipal corruption in our great cities, or the fraudulent practices of great corporations, or the fierce conflicts of labor and capital, without a feeling of fear for this great nation. No demand of this age is more imperative than that of good citizenship. It is not enough to cast one's vote—a man must see that he has good men to vote for. Official corruption in the charge the civilized world brings against representative government. Every high-minded man, and such I feel are still in the great majority, feels humiliated when he thinks of the anarchy, the criminal neglect, that has permitted 'Certain lewd fellows of the baser sort' to secure and maintain public office."

The title to some of these helpful sermons are: "The Church and Our Young Men," "Freude, Freude, Freiheit," "The Lean Soul," "Life as a Fine Art," and "Is Life Worth Living?" It is to be hoped that this book will be followed soon by another of like character.

BESIDE THE NEW-MADE GRAVE. A Correspondence on Immortality. By F. H. Turner. Boston: James H. West & Company. Price \$1.00. (Postage 7 cents.)

This book is more optimistic in its character than its title might suggest. An attempt is made, and a worthy one, to prove the immortality of the human soul by reasoning from the demonstrations of physical and psychical phenomena, viewed in relation to evolution. Mr. Turner's little volume cannot but strengthen the belief of all who read it, that the dissolution of the body is but an incident and not a climax in the development of man's spiritual self, and the grossest materialist, as well as the most transcendental idealist, will alike be interested in the author's conclusions. No adequate idea of the book can be gained from a review of a few lines.

Sparks.

The change from the man with the fiddle
To the man with the law-book and pill,
Is like changing the airs of a cellar
For the breezes of Telegraph Hill.

WILL HE RECOVER?—*Jennie*—Did you hear of the awful fright Jack got on his wedding day? *Olive*—Yes, indeed—I was there and saw her.—*Tit-Bits*.

Hewitt—I have been pinched for money lately. *Jewett*—Well, women have different ways of getting it. My wife kisses me when she wants any cash.—*New York Press*.

Hubby—The new cook seems very religious. *Wifey*—What makes you think so? *Hubby*—Everything she sends in seems to be a burnt offering.—*Boston Transcript*.

THE CHOICE.—*Suburban Host* (to unexpected supper guest)—Now, then, Miss Hobson, will you have a little of this rabbit pie or—er—er (looking round and discovering there is no other dish)—or not?—*The Tatler*.

“Miserly gave the fireman who saved his life when his house was on fire fifty cents for carrying him down the ladder.” “Did the fireman take it?” “Partly. He gave Miserly twenty cents change.”—*Baltimore American*.

Lady—I want some collars for my husband, but I am afraid I’ve forgotten the size. *Shopman*—Thirteen and a half, mum? *Lady*—That’s it. How did you guess? *Shopman*—Gentlemen who let their wives buy their collars for them are always about that size, mum.—*Ally Sloper*.

GEOGRAPHY.—*Toddling Tommy*—Where is Slumberland, mamma? *Wise Willie*—I know. It’s at the other end of Lapland.—*Baltimore American*.

A pupil in a school near Chatham Square, New York City, thus defined the word “spine”: “A spine is a long, limber bone. Your head sets on one end, and you set on the other.”—*Lippincott’s Magazine*.

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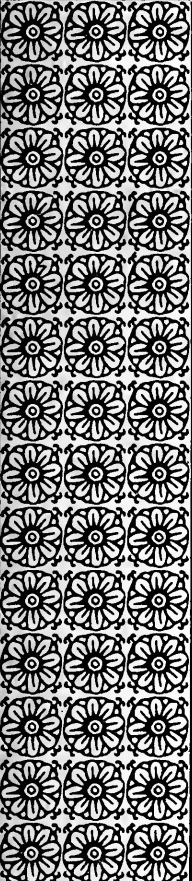
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CHARLES CARROLL EVERETT.



SAN FRANCISCO
SEPTEMBER, 1907



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God our Father; man our brother

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Editorials.

One of the most difficult tasks of life is to mix in proper proportions content and discontent. An experienced cook, blessed with judgment and courage, does not need to measure all the ingredients of a cake. She can add "just enough" of everything, and judicious baking produces a result that insures justifiable pride and unstinted praise. But daily life presents a more difficult task. No two cakes are, or can be, alike. Conditions are as varied as are the individuals they surround, and what is wise for one is foolish for another. To be contented may be a virtue and may be a vice. To be discontented when one ought to be contented is an ungrateful attitude that brings its own punishment, but to be contented when one ought to be discontented is the mark of a weak and sluggish spirit and general hopelessness. There are few conditions where there is not some ground for both, and to be discriminating and judicious requires skill in the highest degree.

To a considerable extent the matter is settled by the limits of ability. There are some circumstances under which only the most perverse can fail to be measurably contented, and others where any content worth enjoying is simply impossible. With the extremes we need not be concerned. If those who have no reason to be otherwise than contented with their lot persist in working up a discontented spirit, they deserve to suffer its pangs; and those whose lot clearly demands discontent will be pretty sure to do what they can to better their conditions. But for the average person to arrive at a defi-

nite conclusion as to how far he is justified in either content or discontent is by no means easy.

It requires more good sense than most of us seem to have to know what we ought to want, or have a reason to expect. The preliminary to satisfactory life seems to be a sensible working hypothesis. If we, consciously or unconsciously, form unreasonable standards, and refuse to reach content till we can live on a scale of expenditure quite impossible to our earning capacity under normal conditions, we are booked for a discontented, unhappy life and general disaster. The surest ground for disappointment in life is unreasonable expectation. Happy is the man who does not expect too much—who can be happy without an automobile, and who, without a pang, denies himself many things he would enjoy were they within his reach.

Every man has some normal producing power, and is not reasonable when he becomes discontented with what its exercise affords him. He is justified in doing all he can to reach the limit, and his discontent is best shown by efforts to increase the power that the return may become greater.

The discontent that quickens reasonable ambition is beneficent, but that which ends in sullen endurance or strives to gain unjust advantage is harmful.

There is a discontent that is divine, and a discontent that is devilish. To aspire to better things, to fail to be satisfied with present accomplishment, is the highest virtue of a noble soul. The discontent that is envious, that is surly and ugly because it does not have what it has not earned and has no reason to expect, is a sad expression of an unworthy spirit.

To be satisfied with what we have is dangerous, but to be contented is generally a comfort and a blessing. To be contented with our lot, but not too contented, is wise. To use every just and

reasonable effort to improve conditions is not only our right but our duty. To be discontented with our inefficiency, with what we do and how we do it, is a healthy frame of mind. To chafe at the indispensable, and to be miserable from envy is the height of folly and the sad plight of a spirit astray.

It is reassuring to find amelioration of hard conditions coming about, from a general growth of sympathy backed by sound business considerations. The efforts of mere reformers are seldom very effective. A man cannot lift himself by his bootstraps. But when business men begin to do things as a part of business there is ground for great hope.

Among the amazing developments of this wonderful age are the great department stores of our large cities. A late magazine article describes graphically the prodigious results and some of the features. Think of a store covering forty-two acres of floor space and employing ten thousand people, with \$20,000,000 of sales. The business is so systematized and standardized that a profit of from five to seven per cent on sales yields large returns on the capital, which is kept moving at a tremendous pace. Salaries follow merit and ability. In one store a man who began as a clerk at ten dollars a week receives \$20,000 a year as a buyer. In another instance a girl who began at three dollars a week receives \$6,000 a year as head cashier. The linen buyer of another store receives \$35,000 a year as salary. In nearly all these great establishments mutual benefit associations with a sick fund are maintained, and liberally supported by the firms. The Siegel-Cooper store in New York maintains a large hotel at Long Branch, New Jersey, where every woman and girl employed in the store may have two weeks' vacation with full pay, and at no expense of any kind. In the store

is an emergency hospital, with a physician and trained nurses always in attendance, and medicines are furnished free. A sanitarium is also maintained at Summit, New Jersey, and when an employee falls a victim to tuberculosis the sufferer is given the privilege of going for treatment till cured, or, if the disease is too far advanced, to be cared for till the end. A social secretary, or "welfare woman," as the employers call her, is also employed. She devotes her whole time and energy in preaching the doctrine of clean living and cheerfulness and in general helpfulness.

The atmosphere of San Francisco seems to have materially cleared in the last few weeks. The graft prosecutions drag wearily along, after the manner of legal procedure in a land where individual rights are so guarded by law and precedent that the community seems to have no consideration. But it is a matter of comparatively little importance whether men convicted of an offense suffer in the seclusion afforded them or are occupied in interposing technicalities that prevent the legal confirmation of a conviction registered in the minds of the portion of the community whose judgment is worth considering. There is no doubt of the facts in the case. The denial goes to what constitutes bribery. The payment of a fee of ten thousand dollars or a salary of one thousand dollars a month to an attorney, whose only service is in his influence with supervisors or police commissioners may not be considered bribery by those who pay it, but it is something not to be tolerated. Public-service corporations are entitled to be treated fairly and justly, and ought to be allowed an adequate return on their original investments. They are the prey of demagogues, who seek popularity in fighting them, and of the corrupt who demand pay for justice. The

temptation to secure peace or privileges at a price is great, and they seem generally to have succumbed; but they reap the whirlwind, for a community demoralized by corruption suffers irreparably and they necessarily share the suffering.

But a new era seems to have dawned. How long the city will enjoy disinterested and upright government will depend upon whether a majority desire it beyond the unexpired term being filled by Mayor Taylor. The energy and straightforward way in which the herculean task has been attacked are very encouraging, and with a new chief of police, and a reorganized Board of Public Works the suffering city will soon present an aspect that will be an object-lesson in municipal administration. If partisanship be laid aside, and both political parties nominate Dr. Taylor, he ought to be elected. It is probable that the Union Labor party holds a majority of the votes, and the result is likely to turn upon whether a good minority of its voters are more interested in what they consider the cause of labor than in established good government and the credit of the city, which means so much to the laboring classes. The future of San Francisco—the immediate future—rests upon the good sense and loyalty displayed in the next few weeks. As to its final future, no one who appreciates the facts has any doubt. It will be a great and powerful city eventually—one of the world's great cities—even if every soul now living in it were proven to be a fool or a knave.

But we have suffered enough, it would seem, and want to be made whole *now*.

Mayor Taylor is proving himself the man of the hour. He has refrained very wisely from saying what he is going to do. He does things which speak for themselves, and his occasional speeches have shown a rare faculty of illumination and an appreciation of the deeper

truths underlying the questions he has discussed. What he has said of the labor question is especially sound. He says that there can be no solution till something more than material conditions are recognized. The spiritual significance is ignored, and it is the essential feature of the controversy.

When labor unions use their great power justly, and are as anxious to give faithful service as they are to get larger pay and shorter hours, and when employers are truly considerate and are willing to pay all they can afford, peace will be assured.

It would seem that the time is ripe for a better understanding than now prevails. The trade unions are facts, in spite of occasional failures. They make mistakes, and are often hard to live with, but they cannot be ignored or crushed, and on the whole it is well that they cannot, Los Angeles to the contrary notwithstanding. It seems to be a part of the bad economy of it all that once in a while, at whatever expense, they have to be beaten, or they would grow intolerable in their demands. But it would seem that some better way of settling differences of opinion ought to be arrived at. If only both sides would be willing to be just and fair, and would be open to conviction as to what is just and fair, conference would settle most differences. Our street-railroad strike still drags its weary days along. The men were wrong in striking, and they are beaten, and would give up if they could do so without being forced to give up their union, but the officials of the United Railroads are obdurate, and insist on unconditional surrender. In the mean time the cars run on the principal streets without let or hindrance, but severely boycotted by the unions, whose members patronize buses and wagons at double the price. It has become a strug-

gle of purses. The railroads are losing money and their employees are being supported by contributions from other unions who fear that a clear defeat of union principles will endanger their own unions. The violence of the early days of the strike has passed away, but neither side shows sign of yielding. The result of this is disastrous to the community at large and entails widespread suffering. The refusal of Mr. Calhoun to meet the leaders of the Labor Council seems a mistake. He is a strong man, and there is justice in his contention that no body of men has the right to deny to others the right to labor, but nothing can be lost by meeting face to face those with whom we differ and making the effort to arrive at some basis by which peace can be maintained.

With the approach of the general convention of the Protestant Episcopal Church, soon to gather in triennial assembly in an Eastern city, comes the general revival in that church of the question of divorce, and its relation to this much-discussed matter. Those who heard the subject debated in this city six years ago will remember the thoroughness with which the problem was argued in the House of Deputies during the last three days of the gathering of that body of brilliant men. Whether those who have been united in matrimony have the right to annul, of their own will, the ties they have voluntarily assumed, the rights of divorced persons to enjoy the fellowship of the Episcopal Church, and their right to enter once more into the marital relation with others of their choice, were phases of the proposition that were minutely analyzed.

Broadly speaking, the party within the Episcopal Church opposing divorce may be separated into three divisions. The first asserts that God himself has forbidden divorce: the second, that di-

voice is always injurious to the persons immediately interested; the third, that divorce is more injurious to others than to the husband and wife, and it is better that they should suffer anything rather than be the means of injuring society. With all due respect to the members of the Episcopal Church, and with no intention of being disrespectful to its opinions, it is doubtful if few, if any, Unitarians feel that this problem in social pathology can be solved by statutory proceedings, that clerical legislation will settle the matter satisfactorily for once and for all time. For the moment, assuming that the New Testament is an infallible authority on such things, it will be found upon investigation that Jesus took no definite stand upon this question when interrogated by the Pharisees. He did not support, neither did he attack, the Mosaic position. In the Gospel according to Matthew, Jesus said there was but one reason, and only one, that permitted the dissolution of the bonds of matrimony. The unfaithfulness of the wife is given as the single cause. Jesus said nothing about the unfaithfulness of the husband. Paul was likewise indifferent to this question. The reason why the New Testament is so vague is not hard to understand. The people who moved through its pages felt confident that the world was coming to an end within a few years at most, and to trouble themselves about such a question as marriage and its complications was but a waste of time. Then, too, the women of Judea, no matter what the spiritual development of their country may have been, occupied a lot similar to that of the other Oriental states about them. They took no vital part in either the religious or the political life of their kingdom, nor were they well provided for by that religion or those laws. Jesus and Paul, like others of their time, gave woman scarcely a passing thought.

As to whether divorce is an injury to society in our own country conclusions may be drawn by comparing the condition of South Carolina with that of Massachusetts. In the former State divorces are absolutely prohibited; in the latter there are a number of reasons why marriages may be set aside. Whether South Carolina represents a higher state of civilization than Massachusetts the reader may best judge. It is interesting to notice that marriage has not always been regarded in the same light that it is now. Among the Romans a wife could leave her husband's habitation, and he was compelled by law, upon a reasonable showing by the injured woman, to support her. With the fall of the Roman Empire, however, might made right, and with the substitution of force for law the position of woman became lower and lower. The wife degenerated into a chattel, a piece of property, pretty much the same as a horse, a sword, or a tunic. Under the feudal system, for equality, or anything approaching it, mastery was substituted. The weaker bowed to the will of the stronger, from lord paramount to serf. The very order upon which that society was formed, that of military tenure, degraded woman. Under a system of civil and religious government whereby everything, concrete and abstract, was held of a superior in exchange for services, woman naturally had but few rights that were respected. Chivalry, which too often meant nothing more than how far an impressionable man could see a pretty face, gave her rights only by sufferance.

This condition existed in a degree as late as the time of Blackstone. In 1763 he writes in the first book of his Commentaries, under the relation of husband and wife, these words:—

“The husband by the old law might give his wife moderate correction. For as he is to answer for her misbehavior, the law thought it

reasonable to intrust him with his power of restraining her, by domestic chastisement, in the same moderation that a man is allowed to correct his apprentices or children, for whom the parent is also liable in some cases to answer. But this power of correction was confined within reasonable bounds, and the husband was prohibited from using any violence to his wife *aliter quam ad virum, ex causa regiminis et castigationis uxoris, suae, licite ac rationabiliter pertinet*. But in the politer reign of Charles the Second this power of correction began to be doubted, and a wife may have security of the peace against her husband, or, in return, a husband against his wife. Yet the lower rank of people, who were always fond of the old common law, still claim and exert their ancient privilege; and the courts of law will still permit a husband to restrain a wife of her liberty in case of any gross misbehavior. . . . Thus we observe that even the disabilities which the wife lies under are for the most part intended for her protection and benefit, so great a favorite is the female sex with the laws of England."

This touching love of precedent which certain of "the lower rank of people," presumably men, had for the old common law is now known by the ugly name of wife-beating, and whatever protection the disabilities referred to may have given English wives, they have long since foregone most of them, and the courts of that nation have been willing to assist them in their demands, and these favorites of the English law have now gone so far as to demand a share in the making of those laws.

With the change of woman's position from that of dumb docility to one who would take an active part in legislation, society has grown correspondingly involute in every branch of its development. Individual rights are more considered now than they were during the reign of the feudal kings of England, when the husband had the right of chastising his wife, "provided he useth a withe, osier, or wicker, no larger than the size of the little finger,"—whose little finger was never determined. With the advancement of woman's position has come an

increase in the number of divorces. In England this growth in social complexity has caused the matter of divorce to be taken from the hands of the ecclesiastical courts, always prone to deny separations, and the Courts of Matrimonial Causes now adjudicate such matters. While no such change in the administration of justice has been made in this country, the fact that the greater number of suits for divorce are filed by women in America shows who is oftener the aggressor in matrimonial unhappiness, and who the injured in marital differences.

That the prohibition of divorce lessens immorality is a question that is open to dispute. A friend writing from Italy a few months since, where he had gone to pursue certain economic studies, says of this matter:—

"The number of illegitimate births in this country is appalling. The Roman Catholic Church is still powerful enough here to prevent divorces, but it assuredly does not lessen matrimonial troubles. I am told that nearly fifteen per cent of the population is born out of wedlock. The middle and lower classes admit, even boast, of this state of affairs, while the better class shrugs its shoulders and says nothing. Some of the clergy of the established church make little of the question when asked about it, say that such things do not exist, others become angry and refuse to be drawn into a discussion by me. . . . A very small minority of priests confess to the truth, but, as I say, they are a small minority. Such a condition of affairs diminishes and sickens one."

This would not indicate that the public morals are higher in a country where divorces are unknown than here. It is undoubtedly true that many seeking divorce, as determined from the complaints filed in such actions, indicate that the parties to such suits have no right to the relief they crave. Here are a few of the reasons, culled from the divorce papers in the office of a county clerk in a Western city. One woman asks that she be divorced, "because my husband refuses to take me to the theater, thereby caus-

ing me great mental anguish." Another woman says: "My husband called my father a gray-headed old idiot." This she construed as extreme cruelty. A husband asks for a separation, as his wife insists upon appearing at breakfast with her hair in curl-papers, arrayed in bloomers and a pink kimono, "all to the great mental, moral, and physical distress of this plaintiff." While these are extreme cases, and are beyond question an abuse of the privileges offered by the law, no one can watch the grist of the divorce courts from day to day and listen to the almost infinite number of stories of marital infelicity without becoming convinced that the marriage contract, when a nude compact, should be as unhesitatingly dissolved as any other contract that has been violated, and which has fallen short of the purposes for which it was created.

Marriage viewed in relation to its evolution from the time when one savage tribe descended upon another and carried away such women as it wanted for the purposes of being the wives, mothers, and slaves of the members, to a state where men ask permission of the women for their hands—George Bernard Shaw to the contrary, notwithstanding—would suggest that canonical legislation and anathemas of the church are as reasonable as would be painting diseased bodily tissue to resemble the healthy tissue to which it is adjoined. Marriage may or may not be a holy sacrament. It is a legal contract. It is also something more, a relation that calls for the development of certain ethical considerations on the part of husband and wife. When the masses of men and women come to realize that there must be an adjustment of personal relations, that marriage demands that the prospective bride and groom have something more in common than a marriage license and a justice of the peace, a great step will have been taken

towards arriving at a satisfactory solution of the divorce problem. To secure such results will require not the development of one generation, but of many, along lines of ethical consideration of which the majority of people are now ignorant. There can be no such thing as happy homes arising out of unhappy marriages, and there will always be unhappy marriages until the race is educated to the point where it will realize that the only possibility of happy domesticity comes from a sympathetic adjustment of the relations of husband and wife.

W. M.

In the Field Notes that follow is an announcement that cannot go unnoticed by the editor. That our associate resigns the position of Field Secretary which he has filled so successfully is matter of regret, but must be accepted as a natural event, sure to happen some time and apt to happen any time. Mr. Stone is not the style of man who having virtually completed a piece of work can be content with hanging on and going through the motions. When he came to the Pacific Coast he found a good deal to do, and he has done it. He has done about all that seems possible at this time, and evidently feels that he is not needed to longer care for his family of children. They have grown beyond the necessity of nursing and can be trusted to care for themselves. This is probably good reasoning, but it does not reconcile us to losing Mr. Stone as a Pacific Coast co-worker. He has done more than found churches—he has found friends, and he has proved himself a strong preacher. We have grown to rejoice in his sanity and his strength, and to lean upon them. He seems to us to have grown in grace, and to have mellowed in the sunny atmosphere of California. We feel that we have some sort of a vested right that we cannot relinquish unless we are obliged

to. And so we cherish the hope that he may in some manner still be ours. We indulge the conviction that he has fallen under the spell, and that he can never be happy away from California. There are those who having lived in California can find content elsewhere, but there are also those who cannot, and we hope he is enrolled in the latter class.

He goes for a time, but we hope the farther he goes the stronger will draw the bands of affection that will bring him back. We need his sound sense and sturdy faith, his contempt for shame, and his loyalty to truth. His independence of thought and the vigorous expression of his feelings are to our liking, and his ability to fit any occasion, and to say the right thing in the right way, at the right time, has won our respect and regard.

The PACIFIC UNITARIAN will very seriously miss him. His management of its business affairs has enabled it to live, and his assistance editorially has been very great. How the paper can live without him we cannot see. We are, however, comforted in the thought that he hopes to return, and shall consider his going merely a leave of absence.



Field Secretary's Notes.

VALEDICTORY.

After a little more than seven years' service in this department, I have forwarded my resignation as Field Secretary to the American Unitarian Association, to take effect October 1st. This completes twelve years of continuous service as an officer of the Association. Only one officer of the Association now in active service—namely, Mr. George W. Fox, the assistant secretary—was in office when I was elected Treasurer of the Association in 1895. After three years of service as Treasurer I declined a reelection and, at my own request, was assigned to missionary work in the field. After two years' service in the Missouri Valley, during which term I established

the churches at Lincoln and Ord, in Nebraska, and restored the churches at Kansas City, in Missouri, and Beatrice, in Nebraska, I was transferred to this department, of the Pacific States, which at that time consisted of all that portion of the United States lying west of the Rocky Mountains. Subsequently the States of Montana, Utah, and Idaho were detached; the two former being included in the Rocky Mountains Department, and the latter placed in charge of a Field Agent sent out from the East. There is but one church in Idaho,—namely, that at Boise,—which I organized in 1901.

At the time I entered upon my work here—that is, in the summer of 1900—I found sixteen churches holding regular services. To-day there are thirty churches holding regular services in the same territory. I have been ably assisted in the work which resulted in this increase by Rev. W. G. Eliot, Jr., Rev. Leslie W. Sprague, and Rev. W. D. Simonds, both in the mountain States and in the northwestern States of Oregon and Washington. Mr. Sprague organized the church at Butte, Montana, and revived the work at Great Falls, in the same State. Mr. Simonds began preaching at Everett, and Mr. Eliot, who for some time was the Superintendent of the work in Oregon and Washington, organized the church at Hood River, Oregon, also the churches at Everett and Bellingham, Washington. The church building at Hood River was also erected under his leadership, and dedicated free from debt.

In the department as it now stands—namely, the States of California, Oregon, and Washington—I found when I came, in the year 1900, fifteen churches holding services. Eleven of these were in the State of California, two in Oregon, and two in Washington. To-day there are in the same territory twenty-five churches; eighteen in California, three in Oregon, and four in Washington. The new churches added are located as follows: Eureka. Fresno. Palo Alto, Redlands. Santa Cruz. Santa Rosa, and Woodland, in California; Hood River, in Oregon; and Everett and Bellingham, in Washington. Four of these churches have built new buildings—namely, Santa

Cruz, Redlands, Palo Alto, and Hood River; all were dedicated without debt. This represents the work accomplished in the field of church extension, the most important, but possibly not the most difficult, department of denominational activity.

In July, 1900, there were eleven churches in the department as it stands burdened with property indebtedness. This aggregated the sum of \$62,346. To-day, so far as I know, there is not a dollar of property or real estate indebtedness against any church in this department. This record is greatly to the credit of the Unitarians of the Coast, who are entitled to the honor of having paid these debts of long standing. This was not the work of any individual or any particular group of persons. And while this is true, it would be ungracious indeed not to acknowledge in this connection the very generous gifts of Mrs. Frances A. Hackley, of New York, both in the field of church extension and debt-paying. But for her disinterested benevolence it would have been impossible to have attained these important results.

The most perplexing as well as the most constant duty of the Field Secretary has been the care of vacant pulpits, finding new ministers, and providing for temporary as well as for permanent service. This means a large correspondence, much of it necessarily unavailing, nevertheless requiring the most careful attention.

Three local conferences have been organized during the term named—the North Pacific, the Central Pacific, and the South Pacific. The first and last named are prosperous, and the Central will probably soon develop into an active body.

The Pacific Unitarian School for the Ministry has been established through the generosity of Mr. and Mrs. Francis Cutting, and Hon. and Mrs. Horace Davis. The school has already entered upon the fourth year of its existence. I think that its usefulness can be greatly enlarged and increased by combining with it a hall for the students from Unitarian homes attending the State University; also, instruction in the various activities found in every active, working church.

The PACIFIC UNITARIAN has kept the even tenor of its way, but has not fulfilled the expectations entertained by those who have its interests so much at heart. My own part in this work has been of minor importance to the journal itself. The character of the periodical was already established by the editor, Mr. Murdock, when I came to the Coast. Soon after my arrival I was assigned to the business management of the magazine and made an associate editor. In this my final word to the churches I urge all Unitarians to rally to the support of the PACIFIC UNITARIAN, which is published, nominally at least, by the Pacific States Conference. It has possibilities for usefulness that have never been appreciated, much less realized. It may be made a missionary of the greatest efficiency. Those who really make society move on to greater things are *readers*. These can be reached by a magazine. Most of our ministers preach to small congregations. The PACIFIC UNITARIAN may preach to thousands of appreciative persons, and it ought to have the opportunity to do it. The press is already an influential preacher. Its converts bring their minds as well as their hearts to whatever church they may be drawn. I feel that less has been accomplished in this than in the other departments of denominational activity. The response to efforts made to enlarge this sphere of usefulness has been somewhat disappointing, but I trust that the editor, and whoever undertakes the business management of the magazine, will have a more satisfactory experience.

On the whole I feel justified in expressing the opinion that the churches throughout this department were never in a more healthy and prosperous condition than they are to-day, and that their attitude toward the denomination and its work was never more friendly than now.

The results, satisfactory as they seem to be, would have been more notable but for the great disaster in 1906. The effect of this has been far-reaching. Much that might have been done and that had already been planned had to be given up because of conditions brought about by the great calamity. But for this the churches might have been ready to un-

dertake work in the missionary field and the Conference itself ready to take up local work. This will, however, come about naturally in good time, as the churches grow in strength and find themselves equal to the undertaking. This is the ideal towards which the churches should strive. True congregationalism can only find expression in a genuine democracy, which means local self-government. It can never flourish when associated with a centralized power, even when that is administered under the most benevolent forms. The Pacific States Department will never reach the highest possible point of usefulness until the churches develop a sense of self-reliance strong enough to move them to assume charge of their own activities.

Whatever the future may have in store for me, I shall never cease to regard the churches and the Unitarians of the Pacific States with the deepest interest and affection. It is my purpose to return to California after a vacation and rest with my family in the East. My plans for the future will be determined when I return from the East. So I will not say farewell, but only good-by.

GEORGE W. STONE,

Field Secretary A. U. A.



Notes.

The church at Santa Barbara resumed services after vacation on August 18th, the pulpit being filled by Rev. John Lewis Marsh, of Lincoln, Nebraska, who is visiting California, and who also spoke most effectively at the Santa Cruz Grove Meeting.

Rev. Henry Wilder Foote, now of Ann Arbor, Michigan, preached for Rev. John Howard Lathrop at Berkeley on August 11th, and for Rev. Bradford Leavitt at San Francisco on August 25th.

Rev. George Crosswell Cressey, D. D., sailed the middle of August from Montreal for England, where he will supply the pulpit of the Brixton Unitarian Church, London, for two months, returning to America the latter part of October.

Rev. W. D. Simonds took "The Eminent Services of William H. Seward" as the topic for his sermon on July 7th,

and in closing took up the question of a monument to Seward in Seattle, and said: "It is most fitting. Let it not be placed in any obscure locality, but where men, women, and children looking upon it daily can call to mind one who so loved justice that the smallest infraction of the law of right hurried him into conflict, and who so loved humanity that to defend the weakest man he would hazard all that man holds dear."

Advices from San Diego are to the effect that very soon the construction of the new church building will be under way. It will be located on the east side of Ninth Street between Ash and Beech, on property recently purchased by the trustees of the church. The exact cost of the structure has not yet been determined, depending considerably upon the success of members of the church who are now engaged in circulating a subscription paper. It will probably be upwards of \$20,000, however.

Rev. E. R. Watson, of San Diego, took for his subject on August 18th "The Anglo-Saxon Race and the New Gospel of World Betterment." In conclusion he said: "The great problems of the present age, of the rights of men and the children of men, of freedom of thought, of the seat of authority in religion and government, of the control of wealth and the sources of wealth, are being solved by our Anglo-Saxon race as by no other."

At the annual business meeting of the National Alliance, held at the Church of the Disciples, Boston, the following resolution was presented and adopted as the sense of the meeting: "*Resolved*, That the National Alliance of Unitarian Women does not approve the playing of whist for prizes, as it is a violation of civil law, and not in the interest of good morals."



Salutatory Letter.

Rev. William Day Simonds to the First Unitarian Church, Oakland, California.

To all Members and Attendants:

DEAR FRIENDS: It is my purpose to issue at the beginning of each month a personal letter to all members and friends of "our" church. This letter is none the less personal to each because

sent to all. I do this that I may address you individually touching my plans and hopes concerning the important work we now begin together.

Yes, *Together*, for I am well aware that no man works save under conditions. Whatever I am able to accomplish for the church and community will depend first, and chiefly, upon the constant and loyal co-operation of the congregation to which I minister.

Certainly the opportunity presented us may well develop both loyalty and enthusiasm. To stand in a great and growing city for the noble faith of our free churches; to plead and labor for liberty, love, and righteousness—to represent—as God shall give us strength—the best both in religion and citizenship,—this is surely a mission commanding and ennobling. We serve ourselves in serving such a cause.

I cannot in this first letter say much of the things we ought to do together. A study of the field must precede the outlining of any wise course of action. But I have thought carefully of the first services and sermons, and as a result respectfully announce the following subjects for the ensuing month: Sept. 1, "Mutual Obligations of Church and Minister"; Sept. 8, "The Sublime Enthusiasm of Faith"; Sept. 15, "A Square Deal for Every Man in Religion"; Sept. 22, "The Noble History of Unitarianism in America"; Sept. 29, "A Life of Pleasure and a Life of Sacrifice."

During the first month we may hope to become very pleasantly acquainted with one another, and to lay in part the foundations for future usefulness. To the end that our work may be well begun I earnestly invite your attendance upon the regular Sunday Service of worship and instruction, which is—and must be—in our liberal churches the center of all activity.

With all confidence in you, and in faith that in some good measure we shall meet the opportunity that is ours, I am

Faithfully, your Minister,

WILLIAM DAY SIMONDS.



No impulse is too splendid for the simplest task; no task is too simple for the most splendid impulse.—*Phillips Brooks*.

Contributed.

Concerning Socialism.

In his address on "Socialism" at Santa Barbara, Mr. Smoot expressed his unqualified faith in the efficiency of the will of a voting majority to effect moral changes at present apparently beyond the limits of possibility. This moral regeneration is to result from an economic readjustment. In some manner, confessedly vague and undefined, the resources of nature are to be "socialized," and the product of labor is to be apportioned according to some scale worked out by the people "as a whole." As a result, there is to be no occasion for political corruption, no motive for dishonesty in business, and the people (again "as a whole") are to be "the producers of (for?) and the purveyors to the whole people."

Mr. Smoot assumes that under this system poverty will be abolished, and with its disappearance moral progress will be incomparably greater than ever before. He is careful to state that this is not a utopian dream.

But what does it all imply? It surely implies that character and conduct are determined by the possession of a certain amount of material things. In other words, when all men have a fair living no man will want more, and contentment, with all the other virtues, will be the universal rule. The assumption is that when none are very poor all will be satisfied, and no man will scheme and plot to secure more than his share of the common product, or to do less than his share of the common labor. It is further implied that graft and greed are due to the poverty of the poor, and that when poverty disappears there will be no place for them in human nature.

How does this agree with what we know of human nature at the present time? Are vice, avarice, and corruption confined to those who receive less than an average share of material things? If they are not, how will an improvement in material conditions result in a moral reformation? The bribery and corruption with which we are familiar at present are not the work of the very poor. The possession of great wealth does not prevent very rich men from trying to se-

cure more wealth by the debauchery of public servants. They want more wealth in order that they may wield more power, or satisfy inordinate wants and cravings, sensuous and sensual. Will these wants and cravings be abolished by an economic change? If they are to be affected by any material change whatever, is it not quite as likely that a wholesome poverty would tend to eradicate evil tendencies which seem in many cases to be intensified by material prosperity?

As a matter of fact, the sturdiest virtues have usually flourished in the humble homes of the poor. Patriotism, unselfish devotion, and family love are not less common there than in the mansions of those who have succeeded in acquiring great wealth. Socialism is an economic movement, and the change it advocates is purely a material readjustment, as a result of which it is claimed the moral reformation will take place. This claim is not supported by anything that we know of human nature and character as they exist, and one of the gravest objections to the socialistic propaganda is that it diverts attention from the immediate necessity for moral regeneration and spiritual awakening to speculative schemes of social reorganization by which it is claimed these ends can be attained at some time in the distant future. It is not certain that a socialistic system would produce the material prosperity which Mr. Smoot so confidently assumes as one of its results, and it is still less certain that this material prosperity—even if secured—would lead to the moral regeneration of mankind.

L.



The strength of your life is measured by the strength of your will. But the strength of your will is just the strength of the wish that lies behind it.—*Henry Van Dyke.*

I declare that the joy of a perfect abiding love is the greatest this world contains; and yet, if you find not this love, naught will be lost of all you have done to deserve it; for this will go to deepen the peace of your heart, and render still truer and purer the calm of the rest of your days.—*Macterlinck.*

The Truth of It.

By Geo. Hansen.

Every day in the year a call is sent out from California for all who have ears to hear to come within the gates of the Golden State and partake of the bounteousness of her climate and the hospitality of her inhabitants. This call reached me twenty years ago, and I came. And, verily, I was amazed with the gold that met my eye and heart. As I, in those days, contemplated setting up a home of my own, and as I never have engaged in anything "big," I shall mention only "small" things that concerned and concern in the daily walks of home life.

Had I ever seen such grapes as those that I bought? Was I ever able to eat in one sitting what a paltry five-cent piece did purchase? Was not a nickel sufficient to purchase a slice of salmon so large that it made a meal for the one who never had enough salmon to make a meal of? Could I not buy a whole sack of field-carrots for half a dollar, and treat my horse to the morsel of all morsels that pleased his taste? The folds of leaf-lard as they were piled on the butcher's table; they were not sold by the pound—no, they were rated at "a dollar's worth," and from fourteen to sixteen pounds could be had in the height of season.

I faithfully admit that in those days many a cry was heard that our State suffered from over-production, and that it did not "pay" to market supplies at such rates. Railroad transportation was little developed, and much waste occurred in those times. And I fully understood the sad remark of a pioneer who measured his weight of experience when he said, "I hate to buy a sack of potatoes at one dollar."

But potatoes were sold for less than that. In the height of season they were brought to our door at a price as low as fifty-five cents a "sack," the weight of it making no difference. "Better" times and "worse" days have come and gone, and taken their turns, now this way, now that way. And the immigration and the exportation, and the home-consumption and the shortage of crops have kept a fair balance throughout till about three years ago. Since then an irregularity of prices and supplies, of mar-

keting and production, has taken place that seems unaccountable to the average observer. Have the fish left our shore, or have they decreased in size? A slice of salmon of frying thickness, a middle cut, has cost as much as twelve and a half cents, even fifteen cents. Carrots that were formerly bunched so that a small family could not use all of a five-cent purchase at one meal—they are now associated so sparingly that the whole of a nickel's worth fills no more than a mush-bowl. Why could I in those former years buy a cabbage-head for a nickel—a head so large that part of it went into the garbage can, as we tired of so much? The peddler at our doors offers a head of cabbage of which the uneven shape fully indicates that the plant is bolting into seed. And of spring cabbage he is willing to part with a head so loose that you can push your finger through it; and either of these purchases for the same coin as the giant head of old.

We have seen good fruit, and we know of choice vegetables; and we understand that California industry and California soil produced them under California sunshine. But do we of small income partake of anything of the sort? Is it not a fact that a family with an income of one thousand dollars a year cannot afford to buy "good" fruit (I do not speak of the "best")? With every call of invitation to come and settle in California our Promotion Committee omits to state that we who are already settled in the Golden State live on the husks of the field.

How often do I not hear it from truthful lips: "This or that fruit is too high to permit buying for putting up." A couple of years ago found us with scant supply of canned fruit, and we had to buy a can now and then to help out so that we would not forget that we lived in California. But isn't it true that a large can of apricots, purchased from the best of grocers at twenty-two and a half cents a can, contained but seven half apricots (not by any means the halves of seven apricots), chasing each other in a liquor resembling glucose? Is it not next to an impossibility to purchase anywhere dried fruit that has not been sulphured, be your money you offer for the unspoiled flavor ever so good?

It is but few years ago that shippers commenced wrapping their fruit when it was sent East. Nobody ever gave it a thought that the fruit that was to reach us in a couple of days could ever become so burdensomely precious as to require wrapping. And if it were actually the best that called for such care, a person would admit the appropriateness of such. But, verily, it looks as if the shipper, the dealer, and the retailer found it expedient to make such requirement so as to hide the shame of the transaction. For, is it longer than three years since that every single fruitgrower would have piled up such refuse for hog-feed, such refuse as now reaches us in the obscurity of paper-wrapping? And, worse than that: In the instance of cherries, where no wrapping is possible, the worst trash that picker ever was permitted to put into his box now fills the bags that we purchase. Let it be remembered that I do not refer in one instance to any fruit that was a "failure." Cherries were no failure this year, but we had mashed and spoiled ones mixed plentifully in the best that was offered at the best of stands, and the price never once went below ten cents a pound. That the ways of the unrighteous fall also in the lines of the ridiculous is shown when even cantaloupes are wrapped in paper.

The conditions of which I have spoken in the foregoing prevail in Berkeley, and I do not doubt that they are the worst in the State: for we are just sufficiently near to and sufficiently far from the main market of the State to make it awkward to get supplies to our door. But we have good stores to select from, and, aside from all kinds of peddlers who handle their goods roughly and display their ware uninvitingly, we are served by a Chinaman who is the acme of neatness in everything of prime quality. Yet with one and all exist the conditions that I have bespoken.

Thus in our home life, where the kitchen is still an important room of the house, and the purse on the pantry-shelf. To one who lives under such surroundings, it has become nasty reality that every morning paper brings its front page bedecked with descriptions of shameful conditions existing in this State of famed bounteousness and hospitality.

But we feel relieved that there are authorities and individuals who bravely attend to that kind of political shortcomings. But in how far do we, the majority, contribute our share to the general upheaval socially and financially, materially and spiritually? How far am I guilty of participation? How deep is your "interest"? If I, as a real estate dealer, can afford an automobile after having been but two short years "in the business," does that mean that I have done a "regular" business? If I, as a stationer who has passed his wares over the counter for but four short years, can calmly state with understanding: "My lease has five more years to run; after that I am ready to retire"—does that not indicate that I am builded on mushroom pillars? If I, as grocery-man, can take a trip to Europe after a few seasons, having started in with very little capital, and competition enough to set the careful on ear—does that not mean that I rode my canoe on the rapids of prosperity?

When our union men resort to riot and murder, when corporation officials are indicted for bribery, and when our foremost city official is to dress in stripes,—then more than they are guilty of wrong. The most commonplace illustration of the wrong state of affairs that has come to this house is the fact that now, at the beginning of the height of its season, there is sold to us, from one and all sources alike, one single fresh cucumber of five inches length at five cents. There is no fruit or vegetable growing that requires so little care as a cucumber. It is produced in the abundance of abundance. It neither rots nor bruises, nor demands quick sales. Its vines are spread with freedom over any of our fertile soils, and not a touch with the hoe is required after the first weeding. Yet this commonest of common produce is charged to us in Berkeley at one cent an inch the very day that it is peddled at ten cents a dozen in the streets of San Francisco. Would our Promotion Committee dare to inform the world of such? Our local Chamber of Commerce finds time to enlist on expeditions to rob its brother town of our capitol, an institution that is its own as much as we own the State University.

Would its energies not be wiser and more fruitfully spent if it would investigate why our citizens are deprived of their very own? For it is our own while living in California, to be fed like the children of Israel in the land that had been promised to them. Let every one of us enter into the secret place of his consciousness and ask in how far he is guilty of these wrongful conditions. And then let himself be the worker who works out his salvation by leaving the salvation of others to the others. The star of our State is very much obscured by darkened clouds. The gold that we handle is tarnished, and our liberality is shown at conventions abroad and at world's fairs, where the voice of the single citizen is drowned in the noise of the mart.

Let us abandon the disfiguring of our faces and leave the street-corners. Let us hie to the hills in this our camping-season. And when we have picked the gold of the poppies, and have basked in the everlasting sunshine, and have listened to the honest call of invite from the ever clear throat of our larks,—then let us return to the daily toil and remember, as we commence work anew, that the standard of California bounteousness and of California liberality is still the very same as twenty years since.

Berkeley, July, 1907.



For the PACIFIC UNITARIAN.]

The Tides.

When the tide is high in the soul of man,
Ambitions are born that mount to the sky,
And Hope with confidence sketches the plan
Where the farther seas of great conquests
lie;
Wide the horizon stretches away
Before the inquiring eye that would know,
While each new triumph revealed to the day
Calls forth the plaudits of those left below.

But there comes a time the heart knows despair:
Adversity's crags rise up from the deep,
And human frailties are all laid bare—
For which in silence we bitterly weep;
Then the World stands Critic and smiles no
more,—
Forgot are the deeds that made life aglow,
And, from the fragments as viewed from the
shore,
It measures the soul when the tide is low.

Santa Rosa, Cal.

—Sadie C. McCann.

Events.

The Unitarian Club.

The meeting of the Unitarian Club of California held on the evening of July 29th was a reception of the professors in attendance at the Summer Session of the University of California. There were thirteen guests of honor, the only embarrassment being that they could not all be heard as well as seen. The meeting was obviously enjoyed by all concerned, and if the speakers were average samples of all who might have spoken, those in attendance at the session have been highly privileged.

President Wheelan in his customary felicitous manner introduced the various speakers, the first of whom was Professor Charles Henry Rieber, Ph. D., Associate Professor of Logic, Dean of the Summer Session. He first told the visiting professors something of the Unitarian Club, and then told the Unitarian Club something of the Summer Session and its work. He said that the people who take advantage of the opportunities offered by the Summer Session fall into three groups. One group, numbering about one third of those enrolled, are teachers. Another third are students from various universities who need a few extra credits for graduation. A third group is composed for the most part of men and women whose early education was arrested, perhaps before the high school period, who after a number of years in the more practical walks of life have come to the university for intellectual inspiration. In this group are to be found stenographers, clerks, housekeepers, general contractors, bookkeepers, library assistants, superintendents of schools, ministers, merchants, machinists, journalists, mechanics, chemists, assayers, train dispatchers, real-estate agents, electricians, draughtsmen, shipping clerks, insurance agents, carmen in mines, attorneys at law, commissioners, salesmen, surveyors, nurses, farmers, physicians, street-car conductors. Professor Rieber expressed himself as most deeply interested in this group. It furnished the university a most excellent opportunity to prove that the State is not maintaining at Berkeley merely an aristocracy of intellect, but that the

learning which it disseminates there may be made popular in the highest sense of the word.

Professor Rieber was followed by Professor Simon Newcomb, D. C. L., of the United States Naval Observatory, Washington, D. C., who expressed himself very well satisfied with the San Francisco weather, in spite of the preponderance of fog. He found cause for comfort in the fact that the columns of mercury on this side of the continent stood at such lower heights than those on the Eastern shore. He was much struck with the close relation existing between the community at large and the university. He had never been anywhere where the two elements seemed to be in such close and harmonious relations. He appreciated highly the desire shown by the Unitarian Club to bring them from within the classic walls and render them honor. He thought this close relation existing between the public and the university would result in great good, and he would not be surprised if in the future California would take the lead in the higher and nobler things of life.

The next speaker was John Adams, M. A., B. Sc., F. C. P., Professor of Education in the University of London, who was cordially welcomed. He announced his subject as "The Tail of the World," but went on to say he meant no discourtesy; that he had in mind not the tail of the dog but the tail of the serpent; that mankind had been carried westward until now they had come to the Pacific and must turn back upon themselves, even as in the symbol of eternity, the serpent is represented as swallowing its own tail. The significant fact, however, was apparent that there was no more "Far West"; that phase of her development had departed from America forever. In expressing the result of his observation, he wanted to say something in defense of the six weeks' point of view; that point of view taken by the Englishman who rushes to America, dashes around for six weeks, and returns in time to hand his manuscript, typewritten, to the reporter at the docks. He believed there was a great deal to be said in favor of the six weeks' point of view; that there was always a freshness about first impressions that were of

value. If there were certain things that obtruded themselves prominently to him who had been here only six weeks, he felt quite sure he would cease to see them so markedly if he were to stay six months; and he would not notice them at all if he stayed here six years; and after he had spent sixty years with us he would be prepared to deny they ever existed. He caused a good deal of merriment by interluding his talk with some Americanisms, such as "It is up to you," "He is up against it," and "The limit." He closed by exhorting us to be true to the great cause of self-government and true to the trust that was in our hands, and emphasized strongly the fact that the fate of other nations was mixed in with our own. He would not say that England would imitate everything we did; his patriotism would not permit him to say that, but as a Scotchman, which was the next best thing to an Englishman, he knew everything we did sooner or later they would follow. That this tendency was very pronounced, that already some of the English papers were following the worst features of American journalism, and in some way, sooner or later, England was to do whatever America might do. He exhorted us to bear this well in mind, and for their sake as well as our own not to falter in the race but to strive for the highest and the best in civilization.

Dr. Adams was followed by John McTaggart Ellis McTaggart, D. Litt., F. B. A., Lecturer in Moral Science at Trinity College, Cambridge. Mr. McTaggart said in view of the proposal lately put forward by the President of Princeton, that the American universities should take steps to organize themselves upon the model of Cambridge and Oxford, he would give what he thought to be the advantages and disadvantages of such organization. He spoke substantially as follows, on "The Function of Colleges in a University":—

"Modern universities are large and will probably become much larger, since increasing specialization of studies, and increasing cost of equipment render a concentration of students highly economical. Universities are thus becoming too large to act as social centers for their students. Even the class is ceasing to

be suitable for this purpose where it contains several hundred men. Colleges can be multiplied indefinitely in a university as the size of the latter grows, and can thus be kept of whatever size is judged best for social purposes. This advantage, however, is also secured by fraternities and other voluntary associations. The latter have doubtless many and great advantages. But in some points the college again seems preferable.

"1. It is possible for every student, if he wishes to do so, to enter a college as soon as he enters the university, and so to have the benefit of community life during the more decisive period of his university career.

"2. The elimination of the element of selection by fellow-members of the society eliminates possible sources of ill-feeling and a possible division of the university into two more or less hostile sections—those who do and those who do not belong to societies.

"3. A college is more likely than a self-perpetuating student society to contain a mixture of rich and poor men. This involves that the *necessary* expenses must be kept at a comparatively low level—a great advantage.

"4. And the mixture of rich and poor men will have a very important direct social influence, much to the benefit of both classes.

"5. Again, a college is less likely than a self-perpetuating society to obtain all its members from one or two preparatory schools or from students pursuing some particular study at the university. The latter point is of great importance, as offering an important check on the disadvantages of extreme specialization in study.

"6. Workers and athletes are more likely to be mingled in the same college than in the same self-perpetuating society.

"7. One of the greatest advantages derived from the college system in England of late years has been the mixture of men of different religious views, and a consequent gain in tolerance.

"Another advantage of colleges is that they serve not only as a means of union, but of division, when that is desirable. The ideal solution of the problem of co-education at the universities appears to

me to be that men and women should belong to the same universities, but that their social life should be separated in different colleges.

"Again, though it is far better that colleges should be unsectarian, yet, if in certain cases parents insist on keeping their children under sectarian influences, it would be better that—as in some cases in Australia—they should go to sectarian colleges in an unsectarian university than that they should go to a sectarian university or to no university at all.

"What functions, then, should be assigned to colleges? At Oxford and Cambridge they have five: (1) They appoint and pay some of the lecturers, although the lectures given under this arrangement are generally open to the whole university; this is a plan which no one would suggest imitating in a new institution,—indeed, it has been recently suggested at Cambridge that this function should be surrendered by the colleges to the university; (2) They provide almost all the individual instruction received by students; no one proposes to alter this at Cambridge, but if colleges were being started *de novo*, it seems better and simpler that *all* teaching should be in the hands of the university; (3) They form centers of social life—providing dormitories, dining-halls, and common-rooms; this seems to be their main function in an ideal system; (4) Much of the discipline is in their hands; this seems an arrangement worthy of imitation, since the authorities of the college, which is a smaller body, can know their students more intimately than is possible for university officials; (5) They have the distribution of considerable funds as rewards for merit and assistance for poor students; this function, too, I think, properly belongs to them. It is not desirable that all the abler students, or all the poor students, should be concentrated in particular colleges, and such honors and assistance enable each college to attract some of them.

"Whether such a system will find a place for itself in this country I do not presume to anticipate. But I entirely disagree with those critics who say that the system could not be successfully started elsewhere than in Oxford and Cambridge. On the contrary, a new uni-

versity would have the advantage of starting free from that undue exaltation of the colleges at the expense of the university which was forced on Oxford and Cambridge against their wishes by the despotism of the Tudors and Stuarts."

The last speaker of the evening was William MacDonald, Ph. D., LL. D., Professor of History at Brown University, who spoke on the subject of "We of the East" also. He gave the results of a very painstaking investigation of conditions here in San Francisco, and found that we had here on the Western shore many of the troublesome elements with which they had to contend in the East. One of the worst of these was the jingo, the man who stood ready to embroil his country in war without necessity, and the newspaper that stood ready to force the strife in order to make news. As for the men Mr. Heney and the prosecution had uncovered, he could assure us that they had plenty of the same character in the East, although they had not as yet got them quite as far along the road to punishment. He found much high idealism in San Francisco, and took a hopeful view of the final result.

Altogether, the evening was a most interesting one. A great many people expressed themselves very enthusiastically at its close. Of course, the general idea of the Unitarian Club doing honor to the visiting professors has great merit and is worthy of commendation.



The Santa Cruz Grove Meeting.

It was my privilege to be in Santa Cruz, Cal., the first Sunday of August, and to attend their annual Grove Meeting.

This is the sixth year that Rev. George W. Stone, Field Secretary for the Pacific Coast, has conducted such a meeting here.

The Unitarian church at Santa Cruz is the first-fruits of Mr. Stone's missionary efforts on the Coast. Six years ago he came into the town, hired a hall, and preached for four or six Sundays, after which an organization was formed, and he continued to preach for them until a minister was found. Every year he has

returned in July and given them four or five sermons, closing with the Grove meeting. "Grove Meeting Sunday" is a prominent feature of their church calendar. In the six years an interested and earnest company of people has been drawn together, and an exceedingly pleasant, neat, and artistic church has been built and paid for, and services have been maintained every Sunday. Though at present without a settled minister, the Sunday service is not allowed to be omitted. Isbel Grove is a most ideal, cathedral-like meeting-place. On the hillside, secluded and yet easily accessible, it is a temple more beautiful than any ever reared by man. The large, massive, branching live oaks, the graceful and fragrant bay-tree, the tortuous and copper-colored madroños mingle their branches in graceful Gothic arches, making a canopy beautiful beyond description. Such an environment must have inspired Bryant's "Forest Hymn"; and, as Mr. Stone, in the opening service, read this poem with his clear voice and fine expression, it seemed that every line, every phrase, had special application to this place and time.

The morning service was of the usual Sunday sort, enforced by the band which had come from the Casino on the beach to increase the interest of the meeting. An excellent choir led the singing and rendered some fine selections. The responsive service and Scripture were read by Rev. E. G. Spencer, of Woodland, (the last fruits of Mr. Stone's work); the prayer, which at best seemed formal in this place, was made with as little interruption as the writer was able to make. Mr. Stone preached an excellent sermon on "Human Nature," giving a practical, clear, and helpful interpretation of the great fundamental doctrine of Unitarianism, the dignity and worth of human nature, and the way of all reform through confidence in man. The audience, about three hundred, probably included a large proportion of men, old and young and middle-aged, and all listened eagerly and intelligently to the clear and foreible declarations of the speaker.

After the sermon came the true communion of the people as they gathered in groups and began to set forth the con-

tents of the many boxes and baskets which had been brought, and the flow of fellowship was consecrated by the hospitable and friendly eating together.

The afternoon program was more informal, consisting of addresses on topics in the line of social and civil reform. Mr. Leask, the presiding officer, one of the leading business men of the city, and also greatly interested in the Unitarian church, was happy in his opening and his introductions. Rev. Mr. Cruzan, of San Jose, was unable to be present to speak upon his topic, "Chivalrous Religion"; but Mr. Spencer, who is to preach here through August, proved a good substitute, and was thus pleasantly introduced to the people, whom he will meet for the next three or four Sundays.

Much interest centered in the second speaker, Mr. Murdock, one of the new Board of Supervisors of San Francisco. Mr. Murdock is well known to the Unitarians of the Pacific Coast, and to have him selected as a supervisor is one of the best evidences of reform in California. Many pleasantries were made of the fact that a San Francisco supervisor was present at a Sunday religious gathering. It was hinted that "they all began that way." Mr. Murdock was called upon to tell why he put the free tickets for the prize fight in his pocket, which he did. He told in most direct, simple, and interesting way the story of what was going on in San Francisco, and narrated incidents of the organization of the new board. Those who heard him were convinced that reform had made great progress even by the appointment of such a board, and that while the city has much to hope for, it has already attained much.

The next speaker was Mr. Ruess, the probation officer of Alameda County, who gave an inspiring and instructive address on "Children's Rights and the Juvenile Court." His remarks were practical and enlightening, for he had facts, principles, and theories to present. Mr. Ruess has recently given up the ministry to take up this more practical and directly reformatory work. The comment by the presiding officer was that, though the Unitarian denomination had lost a minister, Alameda County had gained a probation officer of whom the

State as well as the denomination would be proud.

It was a matter of much regret that Mr. Rowell, one of the leading editors and newspaper men of the State, was prevented from coming to speak about political reform in California. The patience of the audience was not exhausted, but the 'bus drivers who were waiting to carry the people home were anxious, and with a few words upon political reform in Nebraska from the writer the meeting was closed. The influence of such a meeting is far-reaching and illustrates the successful results of Mr. Stone's work on the Coast, where, if I do not mistake, more Unitarian churches have been newly formed in the past few years than in any other section. All the churches here feel the inspiration of his presence and the help of his counsel. The denomination has reason to be proud of its Pacific field agent. It is the desire of Mr. Stone, which ought to be realized, to make this Grove meeting an organized institution located at Santa Cruz, and to gather here a sort of congenial Unitarian company and develop a summer school, or Chautauqua-like association, in this ideal location for vacation life. If others feel the attraction of the place and the inspiration of the occasion as I did, the colony will soon gather.—*J. L. Marsh, in Christian Register.*



At Isbel Grove.

The coming to California in the early dawn of the twentieth century of a man of the caliber and character of Rev. George W. Stone was of more significance in the development of the state than can be easily estimated.

Apart from his theology, or lack of it, apart from the prosperity, or lack of it, of his particular church, apart from the success or failure of what he may consider his "work," the presence and life of such a man has a marked influence upon society and the state.

More and more the world is recognizing the innate influence of men of character, regardless of position or prominence. Thus the presence, and the going up and down on the Pacific Coast of a personality like that of Mr. Stone has had a profound effect upon the evo-

lution of the ultimate typical character of the Californian—which is to be.

In doctrine men differ, but the sociologist, the well-wisher of his race, sees that the admixture of rational with emotional religion is essential.

Most of mankind make incursions into the spiritual realm through the so-called supernatural or emotional gateway.

They rise up in balloons of ecstasy, into a spiritual atmosphere of exaltation, where they see visions and hear melodies which they cherish as evidence of things not seen, eternal in the heavens, etc. In stress of storm, in the darkness of the night, when the floods have wrecked the bridge, a man may cross in safety on a single stringer if his interests or his loved ones are on the other side. He walks by faith, not by sight.

In daylight, and in calm, he is amazed at his triumph, and sings praises to the unseen hand that led him.

But Blondin could cross the Niagara River on a rope and pack a man on his back. All a matter of self-control, and of substituting knowledge for faith. Many there are who can see afar by faith; few there be who, like Enoch of old, can "walk with God"—on the ground.

The religious life, as exemplified by Mr. Stone is a "reasonable service" rendered to the Omniscient Author of our being, the Arbiter of our destiny.

This view, although not the whole truth, is a facet of truth, too little reflected in the ordinary religious teaching, and, oh, so rarely practiced!

These thoughts came to mind as we wended our way groveward on Sunday morning.

Oft and repeatedly have the rare charms of this grove been referred to in the *Surf*, but it was never more altogether lovely than yesterday, and the congregation gathered in the forest temple were undisturbed by the buzzing of a fly or the flutter of a fan, an experience not enjoyed in other camp-grounds on an August Sunday.

A part of the pre-sermon service, as on former occasions, was the reading, or recitation, by Mr. Stone of Bryant's "Forest Hymn," which rhymes ideally with the spot.

On previous occasions Mr. Stone has delivered here sermons on "Beauty," on "Nature," on the "Coming Kingdom of God," on the "Ideal Life"—all memorable discourses, full of "strong meat," but none quite as vitally personal as yesterday's sermon on "Human Nature," based upon the declaration of the fifth verse of the eighth Psalm.

He started out with the assumption that human nature was good, not bad; that in every human heart was a spark of the divine, a veritable God-with-us, which we call conscience. If the voice of conscience was obeyed, then it led us into all truth, the divine element unfolded and evolved, and would ultimately control the conduct and the life.

He attributed much of the trouble and despondency of society in times past to the prevalence of the doctrine of depravity. When men were hopeless they soon became helpless, and instead of advancing, descended.

He said the tendency was to magnify evil, which he compared to a blot on a sheet of paper. We noticed the blot more than the broad expanse of white. Newspapers, and even magazines, brought into prominence the unusual, the criminal aspect of society, which he averred was the *unnatural*. A false theology had in past times sought to make beauty sinful, whereas beauty, in its various manifestations, was the crowning glory of man and of creation.

Our historians had dealt with wars and warriors, instead of the achievements of the artists, and poets, and scientists, whose work all attested the inherent goodness of human nature.

Before a human being was brought into this world, a cradle of mother-love was made for it. Love springing up in human hearts had inspired all the philanthropic work of the centuries, emblem and evidence of the divine in man.

The creative work of man was also a testimony of his inborn divinity. The work of inventors and breeders was cited as testimony of this truth. Certain pursuits tended to unfold and others to quench this divine spark. War, money-making, and the gratifying of the desire for pleasure were averse to the unfolding of man's divinity.

Man was naturally a worshiper of the

invisible, and this worship took two forms, the mystical and the ethical.

He classified the religions of the world, and then dwelt more fully upon his ideal of the ethical, free from formality, but basing its rule of life upon the Sermon on the Mount, and the Epistle of St. James.

His graphic portrayal of the ethically upright man drew forth applause from the audience.

He it is, the speaker contended, who will bring in the Kingdom of Heaven among men, when justice and righteousness and wisdom shall prevail and pervade society.

Reform was the key-note of the afternoon meeting at Isbel Grove.

The gathering was large, the music was inspiring, and the addresses stood for civic righteousness and high ideals.

Samuel Leask presided, and in his introductory remarks paid a tribute to Rev. Mr. Stone, the founder of the grove meetings, and introduced each speaker with appropriate remarks.

Rev. Edward G. Spencer, of Woodland, a good and deep thinker, well filled the gap caused by the absence of Rev. J. A. Cruzan.

Supervisor Murdock, as he was introduced, who is one of the newly appointed supervisors, told of reform work in San Francisco. He was well able to tell of the battle that had been fought, as he was in the thick of the fight, and highly did he praise Langdon and Heney.

Rev. C. R. Ruess, of Oakland, who is a probationary officer, told of the work of the Juvenile Court. He knows the boy, and his theory was that the boy was naturally good. Mr. Ruess's method was to keep him good. He did not spare the present system of treating the boy as a prisoner. His ideals are the highest, and he advanced many ideas that he expects will be put into practice.

Chester Rowell not being present, Rev. J. Lewis Marsh, of Lincoln, Neb., who had been in the midst of reform in his own State, told much of interest.—*Santa Cruz Surf*, August 5, 1907.



But still sweet memory of that day,
In all her coy and winning way,
Comes stealing back, and parting lightly
The veil of duller thoughts, smiles brightly.

Selected.

Women's Alliance.

By Mrs. George W. Stone.

[Report at Santa Barbara Conference, May, 1907.]

In the December, 1906, number of the PACIFIC UNITARIAN is an able article on the origin and growth of the National Alliance. Of course, each and every one of you subscribes to and reads the PACIFIC UNITARIAN; therefore I will say very little about the beginning of the Alliance, except it came from the necessity of organization and co-operation on the part of Unitarian women for more effective denominational work. For more information concerning this period in our history read, again, the article in the PACIFIC UNITARIAN, of which I have spoken.

Formerly there were Ladies' Aid Societies and Sewing Circles, with little thought for denominational, missionary, or religious endeavor; activities were along charitable and social lines, and were confined principally to one's own church and town. All very well, but not conducive to the spread of Unitarian principles and beliefs. We were keeping our candle under a bushel, and the light could not be seen. In 1890 the Women's National Alliance was organized, and under the stimulus of belonging to something definite, with special objects in view, Unitarian women entered heart and soul into work which was spiritually, intellectually, and morally helpful to others as well as themselves. The by-laws which were adopted lay stress upon "closer acquaintance, co-operation, and fellowship." Thus the social element was not eliminated, but was made the corner-stone of the structure. With this was combined encouragement for missionary and denominational work, of which, perhaps, the Post-office Mission has been the most effective outcome.

When I organize a Branch of the National Alliance the question is usually asked: "What shall we do first?" And this is the reply: "The chairman of your Post-office Mission Committee should begin her work by placing tracts, sermons, and denominational papers in the vestibule of the church, and she should see that the rack is kept filled; also keep account of the number therein placed,

so as to report to the National Chairman at Boston. The rack should be so arranged that the heading of each tract can be seen. Advertising in a local newspaper that Unitarian literature will be sent free to any one desiring it should be the next step, and then she should write to the National Chairman of the Post-office Mission Committee at Boston for future instruction." This communication with the National Chairman is important, as new methods are being discovered and adopted for the distribution of Unitarian literature, and close co-operation is necessary for the best results. Whenever requested, a full and careful report of all work done should be sent to this National Chairman. These suggestions are made to the new Branches; the older ones are doing excellent work along denominational lines.

In the First Church of San Francisco are two large societies for women—the Channing Auxiliary, which has for its object moral and religious culture, practical literary work, and co-operation with the denominational and missionary agencies of the Unitarian faith, and which has an active and efficient Post-office Mission Committee; and the Society for Christian Work, which was organized for charitable and philanthropic work; it includes denominational work, is a regular contributor to Unitarian Headquarters at San Francisco, and subscribes liberally to the PACIFIC UNITARIAN; it is also very helpful to all new and struggling churches; and it looks after the social life of its church. I speak particularly of this Branch because it is the largest Branch belonging to the National Alliance, having a membership of 279 women, and because, when visiting San Francisco, all Alliance women will receive a cordial welcome to its meetings. The fine spirit shown by the newer organized Alliances is very gratifying. Instead of the old question: "What good will it do us to join the National body?" the question now is: "How can we help?" and these Branches *do* help, outside of their own churches with money and service.

A year ago there were 350 Branches with a membership of nearly sixteen thousand women. The last of May the corresponding secretary of the National

body begins to collect data for the 1907 Manual, a copy of which will be sent to each Branch. It will be very helpful if the secretary of each Branch will send, promptly, a full report of the year's work. It would be an advantage if the annual meeting of every Branch was in May, so that the Manual would be up to date. If held in the fall or winter, the officers may be different from those reported in May. Also, it saves the writing another report, as the annual one can be sent to Mrs. Robert H. Davis, corresponding secretary, of New York City, for the Manual.

I am often asked to make an exchange bureau of myself—a sort of clearing-house—and I am glad to do everything possible in “making exchanges” between the Branches in the matter of methods and plans; but what is feasible for one Branch is not for another, in all ways. For example: Many of the members of the Palo Alto Alliance are teachers, students, or lecture-attending at Stanford University, and social life does and should receive a large part of the attention of the Alliance; therefore, fairs, social festivities, suppers, evening entertainments, form an important part of its work, supplemented by missionary and charitable endeavors. As money is needed to build a hall and Sunday-school room, the earning of money takes much time, but at the same time attention is paid to social helpfulness for students and others who are away from their homes. They do not need literary work, but relaxation from study. By the way, read the article “Does a Church Fair Pay?” in the January, 1907, *PACIFIC*

On the other hand, an isolated Alliance, far from university or literary centers, would prefer a course of study, and the history of Unitarianism would be the choice—sometimes in the form of short lecture, or talk, by the minister, at each Alliance meeting. At Spokane, Wash., during the past year, addresses have been delivered by the minister and members of the Alliance on “Our Faith”—the fatherhood of God, the brotherhood of man, the leadership of Jesus, salvation by character, the progress of mankind onward and upward forever. An Alliance succeeds better when it meets as often as every two weeks, and there are

times and places where once a week is better. No special plan can be followed by every Alliance. At this date every Alliance on the Pacific Coast (except one) belongs to the National body.

Besides being financially helpful in their own churches, and attending to the social life and philanthropic cases, most of the Alliances on the Coast contribute regularly to the support of Unitarian Headquarters at San Francisco, and some of them subscribe to the *PACIFIC UNITARIAN* for distribution from the racks in church vestibules. During the past year they have been engaged principally in relief work for the earthquake sufferers. Unity Circle, at Alameda, provided for eighty-seven orphans with their staff of caretakers from the Ladies' Protection and Relief Society of San Francisco, housing them in the gymnasium attached to the church. In Berkeley, the church was occupied for several days and nights by homeless people, the Alliance women attending to their needs; then they co-operated with the Town and Gown Club of Berkeley and made clothing, distributing over nine hundred garments to refugees. A building for Sunday-school, Alliance meetings, and social entertainments is needed by this growing church, and the Alliance women hope that this parish house will be built during the coming year, as they can accomplish more for themselves and others if they have proper accommodations. An annual fair is held. An excellent report of this Alliance was made in the December, 1906, *PACIFIC UNITARIAN*. Oakland's Sunday-school room was turned into a bedroom for homeless women and children; sewing-machines were obtained, and the church parlors and dining-room were made headquarters for relief work. Later in the year, dinners were provided in the dining-room of the church, and were a help socially and financially. This Alliance, also, has a report in the *PACIFIC UNITARIAN*. The Alliances in San Francisco, besides the usual general work, gave much time and energy to earthquake relief. These societies and many others have already been reported. Those from other parts of the Coast were active and generous to the refugees.

The advantage gained by attending

conferences is the discussion of subjects rather than a monologue which may be offered. It is well to exchange ideas, and I have kept well within the time allotted me that such exchanges and suggestions may be made. I had the pleasure of a visit of several months from my small grandchild. He was an interrogation point! One day I found it impossible to answer one of his questions and I said: "Really, I don't know." He looked at me in astonishment, and said: "Well, that is funny! I thought you had been to school and a 'nasium, and knew everything." Notwithstanding the educational advantages of the gymnasium (whatever they may have been) I do *not* know "everything," and will be grateful for information and hints that may be passed along to the many Alliances that desire the best in all things. To begin: The great need of improved congregational singing is evident. The best hymn-singing to which it has been my pleasure to listen was in the Unitarian church at West Newton, Massachusetts. The church was organized in 1848, and, I was told, never had a choir, but considering the singing of hymns a part of the service of worship, the congregation had faithfully performed that part. Most uplifting and delightful it was; nothing to jar the most sensitive musical ear; each note was given its proper length of time, there was no slurring from a high to a low note, and there was exquisite shading. My suggestion is that the Alliance of each church take this matter of congregational singing as a part of its work, engage the best singing-teacher to be obtained and devote one evening each week to hymn-practice. I gained this valuable suggestion from our church at Redlands. There a devoted woman, a leader in all musical events, placed the class of older girls of the Sunday-school under tuition once a week in hymn-singing, with the understanding that they were to occupy seats together at the Sunday-morning church service, and sing the hymns correctly. At the next Pacific Coast Conference I hope every Alliance will report a successful hymn-singing class.

Will some one make helpful suggestions along social, intellectual, and financial lines?

The New Prosperity.

When the Romans gave the name of August to their first emperor and made him priest of the temple fires, they thought they had safeguarded the world's most precious possession—its supply of heat. To-day a man with a match can do what Pontifex Maximus could not.

In no age has man fully claimed the heritage that is his. Nature was busy for ages laying the foundations of the continent which was to become the home of the most favored nation, yet we have always voiced occasional pessimism regarding our future. It was once believed that there was more land east of the Alleghanies than the American people would ever be able to cultivate. The departure into the wilderness out of which Ohio, Indiana, Illinois, and other States were carved was deplored as a fatal step. Subsequent statesmanship rejoiced that the god Terminus had erected for all time a barrier in the shape of the Stony Mountains. Beyond was a desolation of sand and despair.

The news of Madison's election was three weeks in reaching the citizens of Kentucky. It looked, indeed, as if the terms of Pacific senators would expire before they could report at the national capital. The people of little faith doubted the possibility of a continental republic. The element of cohesion had not yet appeared. Then steam came and fused the continent, and electricity carried light and power along wires to show the way and quicken the pace of a new era.

To-day there is no warrant for forebodings. Here and there showers do not fall in keeping with the forecasts, but the continent is wide, and when the harvest comes we find that it is greater in its prodigal total than all that has been gathered before. Annually our crops now exceed in value all the gold stored in all the banks and vaults in the world.

The faith that is called for now is confidence in our fellows—a belief that they will join with us in the common cause of our nation's prosperity and make their credit good.

True, there is much waste. Progress as it passes is burning many of its bridges. There is the grim estimate that with the coming of the middle of this

century, the coal-measures of America will be found wanting.

Meanwhile, in electric furnaces, at the falls of Niagara, engineers are reproducing the temperatures that prevailed when creative fires burned. In fierce flame common clay is transmuted into aluminum, which was formerly almost as rare as radium. A current equal to the power of one thousand horses feeds a furnace that turns out corundum and diamond crystals. Commonest materials are utilized. Out of sand, coke, sawdust, and salt comes a substance which ordinary flame cannot destroy.

Therein is a prophecy of what will compose the buildings of the coming city.

To-day the nations are still provincial, believing that they can live apart. But the airship, possibly propelled by wireless forces generated by waterfalls, as science already prophesies, will unite the world. There are no shores in the aerial sea!

The future flames with promise. The rays of the sun are already utilized to operate a factory pioneering this field. Messages are sent along the uncharted void. We are beginning to harness the forces that neither individuals nor nations can pre-empt.

Science is creating a new prosperity, a new internationalism—a new world—and giving it as a common legacy to mankind.—*Harold Bolce, in the Cosmopolitan.*



Bishop Vincent and Revivals.

The public and particularized announcement by Bishop Vincent of Chautauqua fame, that he no longer approves of the ordinary revival and revival methods, is worthy of special consideration. Dr. Vincent is a bishop in a church which has been notable for its revival methods; in fact, a church that was founded upon and built up on this sort of preaching. But times change. The simple old Methodist Church has become the wealthiest organization of the kind in the United States, and its preachers occupy pulpits in the most magnificent buildings owned by any sect. The preaching of Whitefield and Wesley is not often heard, either in the field or the pulpit. Yet the revival remains, and

revival efforts, which used to be an annual affair, are still sporadic not only with the Methodists, but with half a dozen other church organizations. The camp-meeting, in some cases greatly modified, is still a feature of religious effort. Two hundred or three hundred converts are not exceptional, and it is the census of these converts that has brought about the conviction expressed by Bishop Vincent, that an appeal to the emotions, under excitement, is productive of much harm, and only occasionally ends in a transference of character allegiance.

Dr. Vincent is careful not to withdraw his approval of hearty, zealous, aggressive Christian effort; it is only from those emotional excitements, which he believes weaken moral character rather than strengthen it. His position is indorsed by a large part of the more rational clergy of his own church. Professor Davenport, himself a Methodist preacher at the time of writing his book, two years ago, placed before the public a very remarkable investigation of the whole subject. His conclusion was that the revival method has normally been one in which feeling is dominant, in mass and in control; that the great religious revivals have been intensely emotional; and that the best of them have been saved from extreme excess only by the guidance of very strong and well-balanced minds, like Wesley and Edwards. He thinks that there have been many genuine changes of moral nature, and a most positive gain in social conditions under the influence of revival appeals; and that in a multitude of cases the change has been permanent for the better. He insists, however, that any careful observer of social phenomena must find substantial evidence of great danger of excesses of excitement, of sterile emotions, and of a certainty of reaction to moral feebleness. He insists farther that in many, if not in most, cases there has been lacking any true apprehension of sin and any real volitional action toward a higher life. Fear has been the motive power, and professional revivalists have not stinted themselves at all in their use of very questionable methods to secure converts.

The revival method is not the method

employed by Jesus himself, and on this we cannot too strongly insist. Jesus led his disciples about the fields, preaching about the grass and the lilies. His parables were sane and simple narratives. The more one studies the gospel and the method of the great preacher, the more he feels that he is being led about by one of our modern scientists, investigating nature and finding God in brook and wood. Although he insisted that a man must be born again, it is evident from all his relations with men that he did not intend what has been in recent days demanded. He took his disciples as he found them, and he built upon their native character. We are more than glad that the days of Hammond and even of Mr. Moody—the days for stampeding a town in the name of religion—are passed. It is doubtful if Mr. Hammond would now be indorsed by the churches of any city in the United States, while riding a white horse up and down the street “in the name of Jehovah.” The tremendous sledge-hammer blows used by such men fell with equal power upon gentle women, tender children, and hardened reprobates. The young were gathered into the churches through emotional displays that could not do otherwise than unsettle their moral nature. Bushnell pointed out the better way in that marvelous book entitled “Christian Nurture.” He insisted that a child should be so brought up that he should recognize himself as a Christian from the outset, “and never know himself as being otherwise.” Davenport urges that the child “is born from above when he is born into this world,” if he be begotten as he should be, and received into the arms of a pure motherhood and fatherhood. “A sound family religion furnishes the only sufficient basis for healthy evangelism.” Edward Everett Hale has said that the child who is early taught that he is God’s child, that he may live and move and have his being in God, and that he has therefore infinite strength at hand for the conquering of any difficulty, will take life more easily, and probably will make more of it than one who is told that he is born the child of wrath and wholly incapable of good. “Christian nurture and not revival rapture,” is Davenport’s

maxim, and a good one. Drummond urges that we should never deal with a man in such a way as to lead him to “forget the surpassing dignity of the human soul,” for its own sake and for its God-like elements; and this is an axiom never to be forgotten. As the revival goes, it does not mark a lapse in Christian effort, but an increased realization of the essential unity between God and man.

Naturally and instinctively we have slipped from a general consideration of the question into a specific consideration of the damage done by moral excitement to children. There are children of all ages, and the damage is not limited to the first few years of existence. The law of a right life is temperance in all things—self-government: only on that road is health or wealth. Yet we have placed the emphasis where it belongs. Home cannot turn over its functions to the school or to the church. The father cannot demit his duties in favor of the revivalist, neither can the sincere pastor. We must make more of the family, and its unit must be protected from extraneous influences. A man who speaks in the name of God, even if honest, is not superior to the parent, who is divinely appointed to train up the child the way he should go.—*Christian Register*.



Field Notes.

ALAMEDA, Aug. 9.—At the monthly vesper service of the Unitarian church, held the last Sunday of August, Rev. Clarence Reed gave an address on “A Summer in Alaska.”

Beginning in September Rev. Clarence Reed will give a series of lectures on alternate Sunday evenings on the general subject, “The Modern Appreciation of the Bible.” Among the subjects will be “The Bibles of Mankind,” “The Bible as Literature,” “The Poetry of the Bible.” In connection with the lectures there will be informal discussions on religious problems in order that the minister may obtain the point of view of his hearers.

OAKLAND.—On Sunday morning, September 1st, a large congregation gathered to welcome Rev. William Day Si-

monds, who began his ministry. Mr. Simonds chose as the subject of his discourse "The Mutual Obligation of Church and Minister," and spoke from his heart in a manner that deeply impressed all. He referred to what a congregation had a right to expect from its minister and of what a minister is under obligation to do, and to be, for his people and then impressed his hearers of the minister's inability to alone accomplish all that was necessary if a church was to fulfill its lofty purpose. The people must do their part, in co-operation with the minister. His words were listened to with earnest attention and evident sympathy. When he gave out his favorite hymn, Eliza Scudder's "The Love of God," which was sung at the services in which he said farewell to the Seattle church, he with difficulty kept the tears from his voice.

At the conclusion of the service he came down to meet his people and the warmth of their greeting was an encouraging promise for the future. Mrs. Simonds was present to join in the communion of spirit.

A hopeful spirit characterized the entire service, and a feeling of relief and satisfaction was very apparent.

SAN FRANCISCO—*First Church*—Services were resumed on the first Sunday in August, Mr. Leavitt preaching a strong sermon. On the following Sunday the pulpit was occupied by Dr. J. H. Hyslop, Secretary of the American Society for Psychological Research, who spoke to a large audience. On the 25th the pulpit was occupied by the Rev. Henry Wilder Foote, of Ann Arbor.

The Channing Auxiliary and the Society for Christian Work have resumed their meetings after the summer vacation. Mr. Will Irwin, of *Collier's Weekly*, addressed the Channing meetings on Sept. 2d, and on the 23d Mrs. Ernest S. Simpson addresses the Society for Christian Work.

PORTLAND.—The experiment of holding the church services through the month of August has certainly proved a success. Rev. Mr. Weil, a brother-in-law of Mr. Eliot, has filled the pulpit very acceptably, giving us good sermons.

The congregations have not been quite as large as usual, owing to many being out of town, but the attendance has been good. The weather has been delightfully cool and we have thoroughly enjoyed having the services.

We dispensed with the quartette choir, retaining the organist and a precentor, and the congregational singing has been one of the best parts of the service.

Mr. Eliot has spent the month at the coast, taking a rest after a hard year's work.

On August 16th Dr. Hyslop, Secretary of the American Society for Psychological Research, delivered a lecture in our church. Every available place in the auditorium was filled with chairs and many turned away. He spoke for two hours and was listened to throughout with intense interest. He made an urgent appeal for financial aid of which the society stands greatly in need.

Our church has met with a great loss in the sudden death of Judge Sears. For thirty years he has been a devoted member of our society, serving as trustee for several years. He had held the office of Judge in the Circuit Court for eleven years. A man of sterling integrity, an excellent judge, a man of wide learning, and that learning always at his command. He was president of the Humane Society and was interested in the Prisoners' Aid and many kindred objects. He will be greatly missed, not only in our church, but in the community at large.



Just to be tender, just to be true,
 Just to be glad the whole day through;
 Just to be merciful, just to be mild,
 Just to be trustful as a child;
 Just to be gentle and kind and sweet,
 Just to be helpful, with willing feet;
 Just to be cheery when things go wrong,
 Just to drive sadness away with a song;
 Whether the hour is dark or bright,
 Just to be loyal to God and right;
 Just to believe that God knows best,
 Just in his promise ever to rest;
 Just to let love be our daily key,
 This is God's will for you and me.

—Selected.

Religion is not a subject to be formally defined: it is a great experience into which we may enter.—*S. M. Crothers.*

Books.

[All books reviewed in the PACIFIC UNITARIAN are on sale at, or may be ordered through, the Pacific Unitarian Headquarters, southwest corner of Geary and Franklin streets, San Francisco, California.]

The books reviewed in this number of the PACIFIC UNITARIAN are on the shelves of the Pierce Library, and will be freely loaned to Unitarian ministers, laymen, and others, subject to the rules and regulations governing this collection of books, upon application to Mrs. Mary B. Presson, librarian of the Pierce Library, Unitarian Headquarters, Franklin and Geary streets, San Francisco, California. The catalogue of the Pierce Library is for gratuitous distribution and may be had by applying to the librarian.]

THE RELIGION OF DUTY. By Felix Adler, Professor of Ethics, Columbia College, author of *Life and Destiny*, and *Marriage and Divorce*. New York: McClure, Phillips & Company. \$1.50.

According to Professor Adler, the conception of duty becomes religion when man remembers the cosmic aspect of duty. When a human being, every time a moral or unmoral act is performed, bears in mind that a world-wide tendency is either being thwarted or helped on, is loyal or unloyal to his obligations, he invests duty with the scrupulous demands of a faith. Duty becomes religion when it is recognized as a law not to be explained in terms of sensible experience so that it may be thoroughly grasped by the understanding, or its use fully seen. In these days men love flowery walks. There is a constant effort to avoid the stern realities of life. To place little or no value upon the moral command is a makeshift of fashionable theology. Humanity is prone to forget that the moral law is an unalterable obligation. Professor Adler calls attention to the fact that the word "duty" is everywhere being depreciated under the influence of inadequate conceptions of morality. Even poets such as Lowell are remiss, for the lines

"He gives nothing but worthless gold
Who gives from a sense of duty"

convey a false impression. The tossing of a handful of gold to a beggar in a spirit of scorn is not acting from a sense of duty, but from an unthinking habit. This unthinking habit, which Lowell calls duty, is contrasted by the poet with love, which in turn proves to be the very thing the ethical teacher means by duty. "How can I love the leper," says Felix Adler, "who is marked with ulcers and running sores? You tell me I must love him, but can I do so? Tell me rather to obey duty, to think of him as being like myself in that miserable form, and an infinite pity for him will well up in my heart, and I can love him for what duty has helped me to see. . . . The moral law is not a convenience nor a convention. . . . The first essential, then of religion is, that discountenancing superficial and inadequate attempts to explain morality, man should build up in himself a realization of it as of an absolute, majestic, august, and holy law,

in order that, when the issues of right and wrong are before him, he may realize the necessity of obedience and the *awful* wrong of transgression and he may train himself to do right as far as he is able. No one can do it wholly, but all are able at least to try to do it, not because it is pleasant, nor even because they love to do it, but because they *ought* to do it, and because they recognize the sovereignty of that 'ought.' It was written of old that 'the fear of the Lord is the beginning of wisdom.' I would rather say, not fear, since fear is an ignoble thing, but reverence and awe in the presence of the moral law is the beginning of true religion."

UNITARIANISM IN AMERICA. A History of Its Origin and Development. By George Willis Cooke, member of the American Historical Association. Boston: American Unitarian Association. \$2.00. (Postage, 18 cents.)

Mr. Cooke's history of the rise and development of the Unitarian movement in America is the most comprehensive book of its kind that has ever been offered to denominational readers. The theological controversies that mark the origin of the liberal movement in this country, and the distinguishing characteristics of Unitarianism are considered in a secondary way. Mr. Cooke's purpose is rather to show how the denomination has organized itself, and what it has accomplished.

The opening chapter deals with those causes which in the course of the development of Protestantism found their ultimate expression in Unitarianism. The second chapter has to do with the liberal side of Puritanism. As early as the year 1699, when the Brattle-Street Church was organized, the liberal tendencies of the Puritan movement began to make themselves manifest. Until then the sterner qualities of the Pilgrims had hidden if not crushed everything of that character under its uncompromising austerity. While the Brattle-Street congregation adopted the Westminster Confession of Faith, as well as the practices common to New England churches of that time, it insisted upon the reading of the Bible without comment by the minister as a part of the church service. Approval of the pastor, and not "religious experience" was the requisite for admission to membership. Women were allowed to vote at church meetings, despite the Pauline admonition then so generally followed, "Let the women keep silence in the churches." Such unheard-of laxity caused Increase Mather to pour the vials of his indignation upon the degenerates, but to no effect, for the congregation grew and prospered.

In 1717 John Wise, of Ipswich, published his "Vindication," in which he set forth his religious convictions at length. He was an undisguised Rationalist. Of his book Mr. Cooke says:—

"The Vindication' is the most thoroughly modern book published in America during the eighteenth century. It has literary directness and power remarkable for the time. Wise gives no quotations indicating that he had read the great liberal writer of England, but he was

familiar with Plato and Cicero. . . . It is not to be assumed that John Wise was a Rationalist in the modern sense; but he gave to the use of reason a significance that is surprising and refreshing, coming from the time and circumstances of his writing."

Harvard College became a center, if not the center, of the growing liberalizing tendencies. From 1708, when John Leverett, a member of the Brattle-Street Church became its president, the liberal movement in New England may be reckoned to have fairly begun.

There is not space sufficient here to more than mention the silent advance of liberalism during the eighteenth century. The remarkable ministry of Dr. Charles Chauncey, of the First Church in Boston, whose active ministrations to his congregation lasted from 1727 to 1787, a period of sixty years, did much to foster it. He was a pronounced Universalist, and condemned religious enthusiasm when not controlled by sense and reason. During his latter years his views in many ways agreed with those of Channing, whose teachings stirred New England a generation after Dr. Chauncey's death.

In 1787 King's Chapel, in charge of James Freeman, became Unitarian in profession, although not called by that name. The congregation had its prayer-book altered to meet its changed views. A powerful influence against Trinitarian orthodoxy at this time was the Rev. William Hazlitt, the father of the essayist and critic of the same name. Hazlitt's radicalism, which he brought with him from his native land, England, made it difficult for him to obtain a church in Boston or its neighborhood, and finally he was forced to recross the ocean. As a lecturer, however, Hazlitt was very popular, and his influence upon the people of eastern Massachusetts was most profound and lasting.

In 1805 the Rev. John Sherman wrote "One God in One Person Only," and the Rev. Hosea Ballou published his "Treatise on the Atonement." Both books had little if no influence outside the immediate circle of readers who agreed with the authors. In 1815 Dr. Jedidiah Morse, editor of the "Panoplist," and the author of a series of popular school-books, issued a book setting forth ideas that were afterwards distinguished as Unitarian. Four years later came Channing's epoch-making Baltimore sermon. From that time the Unitarian movement may be said to have found itself, and although repeated efforts at reconciliation with orthodoxy were made at first, all hopes of compromise were removed. The word "Unitarian" at first bestowed upon the adherents of the new movement in derision, was quickly accepted by them to distinguish the new body from the orthodox or Trinitarian Christians.

The first number of the *Christian Register* was issued on April 20, 1821. It has always been a dignified publication and tolerant to its opponents, even in the thick of its many battles. Five years later the American Unitarian Association was formed. It at once became the executive head of the new movement, and with rare administrative ability has directed the temporal interests of the Unitarian

Church in the United States since that time.

A secular movement, of which Unitarians may always be justly proud, was the formation of the Sanitary Commission, described as "one of the most shining monuments of our civilization," which did so much towards alleviating the sufferings of the soldiers on both sides during the Civil War. The Sanitary Commission was organized by the Rev. Dr. Henry W. Bellows, the Unitarian minister of All Souls' Church, New York. Of the nine founders of the Commission four were Unitarians. In 1862 the Commission was saved from possible extinction through the efforts of Thomas Starr King, then the minister of the First Unitarian Church in San Francisco, through whose personal efforts many thousands of dollars were contributed to the cause.

The Civil War had a great awakening effect upon the Unitarians of the United States. It drew them together as nothing before had done. Whatever its effect upon other religious bodies may have been, to the Unitarian communion it gave new courage and enthusiasm. The war had demonstrated that the Unitarian faith worked well in time of trial. Immediately after the close of the struggle missionary effort became more active; college-town missions were established with encouraging success; theater-preaching appealed to a large number of people to whom the word "church" had a depressing effect, and who could not be induced to enter a regularly appointed house of worship; local conferences were formed as well as the national conference, and the adjustment to it of the American Unitarian Association as its executive instrument. Attendant upon these movements was the termination of those theological discussions that had been waged so fiercely within the Unitarian fold since the year 1819, and which had been especially strong for twenty years prior to the struggle between the North and the South.

From 1865 to 1880 the Unitarians passed as a body from a belief in the supernatural to one controlled and governed by the scientific attitude. Henry W. Bellows, who, says Mr. Cooke, "was the real organizer of Unitarianism in this country," was the leader in this change.

From 1880 to the present time there has been a growing sense of denominational unity. In 1900 the Universalists and the Unitarians sought and effected co-operation, without consolidation, with each other.

Of the Unitarian movement at large Mr. Cooke writes most interestingly. The Meadville Theological Seminary was founded in 1844 by Harm Jan Huidekoper, a native of Holland, born in 1776. He came to America in 1805, and later made considerable money as a land agent in western Pennsylvania. It was not until he began to think of the religious training of his own children that he passed from Lutheranism into Unitarianism. Later he founded the school at Meadville, in the state of Pennsylvania. Although it has never demanded any denomination tests, the institution has always been recognized as Unitarian. The Huidekoper family have always been devoted friends of the school. The first president was

the Rev. Rufus P. Stebbins. Next came Oliver Stearns, who held the office from 1856 to 1863. He was succeeded by the Rev. Abiel A. Livermore, who, in 1890, passed the direction of the institution to the Rev. Dr. Carey. Since the writing of Mr. Cooke's history the Rev. F. C. Southworth, a young man of exceptional executive ability and force as a minister, has been placed at its head.

Dr. Samuel G. Horn, a Unitarian, began the work of educating the blind in 1824. He was the pioneer in this line of humanitarian effort. In 1837 he found Helen Bridgeman, who possessed but one perfect sense,—that of touch. His remarkable education of this girl made him famous.

Miss Dorothea Dix, who came under the personal influence of Channing while still a very young woman, did wonderful work in aiding and helping the insane. Henry Bergh, whose work in educating the masses to consider dumb animals, was a member of Dr. Bellows's church. The Young Men's Christian Union, founded by Mr. Caleb Davis Bradlee, a Boston Unitarian pastor, represents a movement that has done much to help young men. It is entirely undenominational. The Country Week, designed to give the deserving poor a vacation, and the Flower Mission, for "shut-ins," are both Unitarian in their origin. Among the efforts to educate the negroes of the South and the Indians those of the Unitarians have held no small place.

Unitarians have always been closely identified with political reform. The idea of settling international difficulties by arbitration rather than by war has always been a Unitarian "hobby." Temperance reform has always had many advocates from the time of Channing to the present. No religious body did so much to promote anti-slavery reform as did the Unitarian Church. Margaret Fuller, the first advocate of "the rights of women," was a Unitarian. Charles Sumner, the first man to suggest civil service reform, was a Unitarian, and the man to make it a practical system,—George William Curtis,—was of the same faith.

Unitarians have always been strongly in favor of education but have never given their aid to sectarian movements. Harvard College has always been recognized as a liberal center. Horace Mann, a devoted Unitarian, was an intimate friend of Channing and Parker. Elizabeth Peabody, with whom the kindergarten movement had its origin in this country, belonged to the same body.

Unitarianism and literature have always borne a close relation to each other in America. Ralph Waldo Emerson, said by European critics to be the greatest mind this country has ever produced, was a Unitarian minister. His father before him was a preacher of the same body. George Bancroft, the historian, was also the son of a Unitarian minister, his father, Aaron Baneroff, being the first president of the American Unitarian Association. Among other Unitarian leaders may be named at random Prescott, Motley, Parkman, Sparks, Ticknor, Higginson, Parton, and Fiske, all of whom were historians. Among the scientists who have been identified with this persuasion

appear, among others, the names of Bowditch and Maria Mitchell. A considerable number of general writers have been liberals. Thoreau, Grace Greenwood, Julia Warde Howe, Trowbridge, Harte, Howells, Sill, Bryant, Longfellow, Stoddard, Taylor, and Lowell are a few of these. It has been said that "almost everybody who attained literary distinction in New England during the nineteenth century was either a Unitarian or else closely allied with Unitarian influences."

Such in brief is a sketch, and by no means a perfect outline, of Mr. George Willis Cooke's interesting denominational history. No Unitarian can finish it without a feeling of pride for the cause with which he is associated, and the realization that he is indeed a member of a goodly company.

SOCIALISM. A Summary and Interpretation of Socialist Principles. By John Spargo. New York: The Macmillan Company. \$1.25.

Mr. Spargo's is a brilliant flame without heat. It is a far cry from the Socialist weeklies to this enlightening book, depending upon reason alone for its effect, and the absence of all bitterness causes it to be more convincing, to say nothing of being pleasanter reading, to minds that prefer to be swayed by logic, rather than by emotional utterances tinged with vituperation. Mr. Spargo has succeeded admirably in setting forth in good English and in language easily understood by the average reader what he believes to be the true meaning of this political and economic movement. The author denies that Socialism is the "equal division of unequal earnings," and declares that the couplet

"What is a Socialist? One who is willing
To give up his penny, and pocket your shilling"
is a misrepresentation. Chapters are given to Utopian Socialism and Robert Owen, the Materialistic Conception of History, Co-operation and the Law of Concentration, the Class Struggle, and Outlines of the Socialist State. Throughout his book Mr. Spargo iterates and reiterates that Socialism does not represent an arbitrary set of rules that an unreasoning class of reformers would force upon their fellowmen, but rather that the movement is one into which society must enter, for Socialism is but another name for the evolution of the State. The change from individual to collective ownership is to be brought about only when the majority of mankind are ready and prepared for that change through education and the development of society, for there can be no such thing as a socialistic form of government without Socialists.



I find that there is no worthy pursuit but the idea of doing some good to the world. Some do it with their society, some with their wit, some with their benevolence, some with a sort of power of conferring pleasure and good humor on all they meet.—*John Keats.*

Sparks.

"What was that noise I heard before I came into the room?" "I was giving my wife a piece of my mind." "But I thought she wasn't at home?" "That's just the reason why I was doing it."—*Fliegende Blätter*.

Tommy went fishing the other day without his mother's permission. The next morning one of his chums met him and asked: "Did you catch anything yesterday, Tommy?" "Not till I got home" was the rather sad response.—*Ladies Home Journal*.

"What can be more perfect, in its way," says the *Buffalo Commercial*, "than the remark of Tommy (hampered with a conscience and home from an afternoon party)? 'Mamma, darling, I've a great favor to ask of you. Please don't ask me how I behaved!'"

The prodigal has returned. "Father," he said, "are you going to kill the fatted calf?" "No," responded the old man, looking the youth over carefully, "no, I'll let you live. But I'll put you to work and train some of that fat off."—*Cleveland Leader*.

An English tourist traveling in the north of Scotland, far away from anywhere, exclaimed to one of the natives: "Why, what do you do when any of you are ill? You can never get a doctor." "Nae, sir," replied Sandy. "We've just to dee a natural death!"—*Exchange*.

A fellow standing in the jam about the Soldiers and Sailors' Monument in New York on Decoration Day remarked grumpily, "I'd rather be a live jackass than a dead soldier." An old gentleman turning on him said contemptuously: "You certainly embody your wish. You are to be congratulated. It is seldom that a man is what he would rather be."

"Mr. Gibbons," said the teacher of the class in rhetoric, "point out the absurdity in this figure of speech: 'At this time the Emperor Frederick hatched out a scheme,' etc." "It seems to me all right," replied the young man after some reflection. "It does? Explain, if you please, how he could have hatched out a scheme." "Well, he might have had his mind set on it."

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The American Unitarian Association.

Founded in 1825.

The chief missionary organization of the Unitarian churches of America. It supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting-houses, publishes books, tracts, and devotional works.

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Maintained by the Unitarian churches to promote religious and moral education. Publishes manuals and tracts, issues a Sunday-school paper, holds conventions, carries on a book-room. Branch at 175 Dearborn Street, Chicago.

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Organized in 1890.

Promotes the local organization of the women of the Unitarian churches for missionary and denominational work.

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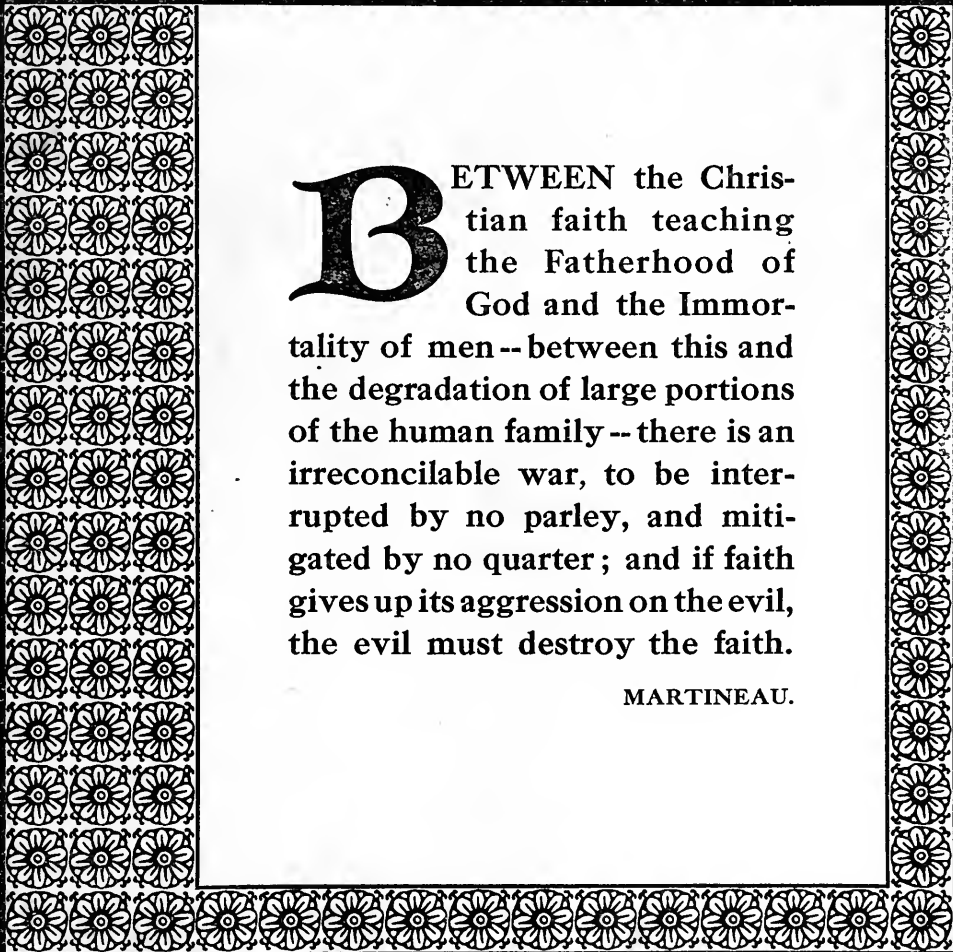
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SAN FRANCISCO
OCTOBER, 1907

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God our Father; man our brother

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Editorials.

A FRANK STATEMENT.

This number completes the fifteenth year of the "Pacific Unitarian." It is unnecessary to recall the history of these years. The question to-day is: Has it demonstrated its right to live? If it is wanted it will be continued. If it is not considered worth while it will cease to be. The only practical measure of determining this seems to be material support. Its present income is insufficient to meet the expense of manufacture. If it is to survive it must have more subscribers, more advertisements, or special donations. Subscribers in arrears are urged to remit at once. Address Pacific Unitarian, Franklin and Geary streets, San Francisco.

Various life experiences bring their special trials, but one of the sharpest is the feeling that comes toward the journey's end, when the consciousness is forced home that opportunity is practically exhausted, and that the main result of life is failure. With youth there is elasticity and hope. An occasional instance of failure is borne lightly—charged up to experience, and with good courage new efforts are put forth, and often, enlightened by former mistakes, the purposed end is reached. But when, from whatever reason, cherished hopes must be given up, and the fact that others must suffer by reason of the failure must be faced, it takes a strong hold on faith to keep the flag flying and to fight on with a smiling face.

We need to be a little more considerate of the special trials of the elderly. When a man or woman has gone steadily on, and shown ability both to do and to bear,

we are apt to feel that they are safe and beyond the need of sympathy and consideration; but no one is ever so strong as to be above the claims of kindly interest and the need of a friendly hand over especially rough places. And with this arises the demand for patience with the aged.

The young are in danger of the mistake of feeling that their elders have no need for their sympathy. They regard them as finished products, superior to any yearnings for notice and consideration, and with the selfishness frequently incident to youth leave them out of their lives. They are not only indifferent, but lack in delicacy of treatment even when not showing impatience at unexpected weaknesses. There is no other way that so truly indicates one's true breeding as attitude to the aged, and the consideration and kindness extended to them.

If one stops to consider the extent to which things looked forward to give zest to life, he will realize in part what a strain is put upon serenity and joy when the element of anticipation has gone out wholly. It is true that the character that has been grounded on the eternal verities should be beyond the temptation to repine when life's excitements are passed and the future is a quiet descent of the last hill; but it is well for those who are still gayly pursuing the possibilities of the summit to remember that this special trial is being endured that they may supply some of the cheer that has naturally been left behind and make the descent less hard.

In the all-important consideration that we call the conduct of life, perhaps the most important single feature is the wish back of the will. We may not readily be what we wish to be, but we are almost certain not to be what we do not wish to be. To look around at all life offers

and form a wise judgment so that our efforts shall be directed toward attaining the absolutely best is rare good fortune or a rich reward for clear discernment. One great trouble with society as it exists to-day arises in the false standards followed by so many of its members. So many of us could easily attain better things if we only wanted to. We miss first-class ends because we are trying for second- or third-class. We have made mistaken choice, and, our ideals being low, we are shut out of the best rewards. No better service can be rendered by education or religious training than in supplanting lower ideals and purposes by higher. To stimulate the wish for the best is half the battle. Energy and pluck, perseverance and persistence are not so rare, but they are put forth for objects often not worth the getting, with the result that when success is attained there is disappointment and an old age embittered by a craving for something that will satisfy. The first element of success is the direction of effort, for to succeed in attaining the unworthy is to fail as to life as a whole.

Most of what we deplore in the commercialism of life to-day is from the false standards the young are allowed, or encouraged, to form. The gigantic fortunes that dazzle our eyes are treated as the signal instances of success, and accumulation of property is considered as the one end of life. Methods are of secondary importance, if of any importance at all. "Get wealth!" is the slogan. "Get as much as you can, and get it any way that you can," has been the "practical" advice given, through conduct at least, by the elder to the younger generation.

But there are signs of a hopeful halt. There is a battle on between the powers of Mammon and the powers of God as represented by thousands of cham-

pions of the welfare of man. There is an unmistakable moral awakening and a recognition of truer standards of judgment. In the end justice and right must prevail, for we live in a moral universe governed by laws that are not to be ignored.

But in any correction of ideals, and the consequent determination to follow higher standards, we must guard against going to the other extreme and assuming that the accumulation of a reasonable amount of property is either undesirable or unnecessary. Money is not so dangerous that we cannot trust ourselves with it. If we get too much of it, our better qualities may be smothered; but if we do not get a reasonable amount, they are quite as likely to be starved. No man can have much self-respect if he is without enough property to enable him to live decently and to look forward to an old age without dependence. And therein is the ground of protest against existing conditions. It is too hard for the average man to provide for his reasonable wants and to lay aside anything to meet his support when his earning capacity is ended. To leave out of account the providing for those who have been dependent upon him, it is so nearly impossible for an ordinary man on a salary to provide for his old age that there is little inducement for the young to accept a salaried position if anything speculative is left open for them. It is a sad commentary on our judgment of values when an instructor in a college gets less pay than a journeyman plumber.

Now, there can be no question as to the comparative value of the life of such a man as Professor Joseph Le Conte and that of the wealthiest man in the world. He was a happier man, a richer man, than any possessor of millions could possibly be, and his influence for good, his

power of inspiration, was more far-reaching than any money investment could equal. But those of his profession are so conspicuously underpaid that only by the strictest economy and self-denial is provision for old age possible.

Money considerations cannot be ignored. They must be taken into account, and in the wise putting aside of the tempting first prizes of material reward it must not be expected that any sensible man will accept with equanimity pay so inadequate as to have his struggle in his attainment for higher ideals darkened with anxiety.

But there are other causes for dependent age than inadequate income. It is more often the ease with which money goes than the difficulty with which it comes that causes poverty. There are many who have no cause to complain at what they have been able to gain who spend their last days in bemoaning what they have wasted. One of the easiest things in the world is to live up to an income, and the easiness is in no way affected by the size of the income. It is one of the most dismally interesting occupations to consider in how many different ways one may be a fool in money matters. If a man lacks in common-sense he probably cannot help it,—he was made that way. And the "money sense" seems to be of the same nature. Predestination seems to control. It is hard to maintain a decent self-respect when a man has worked steadily for forty years, practicing uncomfortable self-denial for most of the time, and has practically nothing to show for it, when he learns that his landlord is an unsavory Italian fish-peddler who started even in the race and is several times a millionaire.

One gets accustomed to such anomalies, and even resigned, for when he

meets his landlord he can say with Hamlet: "And smelt so? Pah!" But after all there must be a sigh for the something lacking. Whatever the cause, there is nothing more pathetic than dependent age. After the fire that followed our earthquake there arose a great problem of how to house the refugees. It was finally solved by the erection of several thousand two- and three-room cottages on various public squares and tracts of unoccupied lands. They were neat but inexpensive structures. As an incident of celerity of construction, one contractor turned out two thousand at the rate of a house in twenty minutes, and erected them at the rate of one in fifteen minutes. They have served their purpose, and are now being removed to leased or purchased land, being presented to those who have paid a nominal rent covering interest on their cost. By this means many who have never had a home of their own will now enjoy that solace and the hope for more comfort later on.

The aged and infirm, unable to care for themselves, were gathered in an extemporized camp at the Ingleside race-track. The extensive stables were turned into comfortable quarters for the sufferers. One building was made the dining-room and kitchen, another an infirmary, and others were divided into decent sleeping-rooms. The grand stand was converted into a hospital, and from the luxurious bar, where bettors slaked their thirst, their betters now dispense drugs and supplies for the suffering poor.

In this camp, admirably managed, are about six hundred people, the residuum of the homeless from the fire. Over a thousand have been helped and encouraged in one way and another to get out into the world and to become self-supporting, but the most of those remaining are too old to renew life's

struggle and must be maintained till the end. The Relief and Red Cross Fund has nearly completed a spacious and comfortable pavilion building on land belonging to the city near the present Alms House, and within a few months these helpless old people will be removed to this comfortable home, airy, sunny, and pleasant in every way, and capable of housing fifteen hundred people. They look forward to the change with misgivings. They prefer their converted stables, with sympathetic management, to city control in the model building that has been erected.

As one looks at these white-haired women, and these broken old men, there arise mingled feelings of regret and satisfaction. It seems as though all ought to be entitled to a fireside seat in a real home, either their own, from the savings of a lifetime, or their children's, where the debt of care could be paid by care. But if this is denied, it is well that every material want can be supplied by the sympathetic, and that kind treatment prevails.

Many reminders of the bounty of the bountiful are apparent. Large quantities of relief supplies still remain on hand, many of them bearing labels recalling the outflow of generosity. A carload of canned beans, sent from Illinois, is not yet exhausted. At the bottom of each label appears the legend "For Our Stricken Friends." The helpfulness of the army is continued in a very acceptable way. The corporation has plenty of flour, but no bakery. The army conducts a school for baking at the Presidio, and for every pound of flour provided returns a pound of ideal bread. Scrupulous cleanliness prevails everywhere, and a spirit of contentment and happiness is manifest.

Many of these people have been accustomed to quite a different life. One man

was pointed out as a graduate of Harvard. He was engaged in reading, and had lost the air of offensive superiority that successful Harvard men sometimes exhibit. Among the recipients of this kindly helpfulness are a former Public Administrator of San Francisco and a man once at the head of one of our successful manufacturing establishments, an inventor of some note. An ex-prize-fighter completed the trio of notables.

Such is life—in California and elsewhere. Who can say what is and what is not success or failure? It is not gauged wholly by money—and yet money is surely one measure. The truer test of character cannot be so readily measured, but it is surely registered in being itself, and needs no man's acknowledgment, and also bears penalties that mercifully God alone knows.

Some young woman in the East with nothing better to do, or to earn spare pay, has been going to church experimentally in various cities, weighing all sorts of denominations in her little scale, and summing them up in an article in a popular weekly. Of such unimportant matters as preaching she is little concerned. What the churches are doing she does n't seem to care. Her concern is with what they did for her. The vital question seems to be: How many ministers and congregations stand ready to rush up to a stranger with outstretched arms and take her to their hearts as a long-lost sister?

Her statistics are not startling. She was sometimes spoken to, and sometimes not. Some ministers shook hands with her; most did not. She was given a seat at least and never repulsed, but she seems to have felt that she was not accorded the Christian friendliness that she had a right to expect.

It at least opens the question of what a church is for and what some people expect of it. Doubtless the social side of a city church is often a pretty perfunctory affair, and a person who expects much is apt to be disappointed. And it is also quite probable that many people expect too much, and do not pursue the best course to get what they expect.

A minister is primarily a preacher, and his first duty is to use his heart, soul, and mind (or either or any of them, if he has n't all three) in quickening the conscience, strengthening the weak, comforting the afflicted, proclaiming truth, rebuking sin, extolling virtue, instilling love, and such other high considerations as his imagination may suggest or the uplifting of his people may demand. After he has given his hearers of his best, he may be able to come down from the mountain and nimbly skip to the front door to shake by the hand each departing worshiper. If he is so constituted that he cannot do it with sincerity and safety, he is not to be blamed for it. And if he makes the effort, about all that can be predicated on it is that he means well and is really trying to do his duty. But beyond an exhibition of good nature and a willingness to be friendly, it cannot be very valuable.

So far as the congregation is concerned, they might often take a little more pains to be courteous and kind. They ought to be more considerate of strangers and give them a chance to show that they may be worth cultivating with the possibility of becoming friends. Ladies who have imagination, and have heard of the Golden Rule, can make no mistake in applying it socially, but much more than this is not reasonable or desirable. Any society to which any one can gain admission simply by going to church is n't worth getting into. Congeniality must be the basis of any true association.

No one can stand another up and say, "Be sociable." The most unsocial thing in the world is a church social where everybody who thinks he ought to, tries to be sociable and the rest wait to be lugged in. When people do things, and work together, sociability comes as a by-product; but as an end sought it is generally doomed to dismal failure.

San Francisco is showing wonderful powers of recuperation and justifying all that was predicted of material rehabilitation. The depth of municipal depravity is being atoned by relentless prosecution of offenders and the stern decree that no one shall be superior to law. The change of administration has brought hope and confidence. The new Mayor has proven himself equal to the tremendous responsibility thrust upon him. He ignores politics completely, appointing men whom he knows and who in his judgment are best fitted for the positions they are to fill. He has made, and will make, no removals except for cause, and has no motives or purpose except the good of the city. A new atmosphere prevails everywhere. His appointees are men of unquestioned integrity, and are showing marked efficiency. They show a firm grasp of the situation and have the work well in hand. A few months will show results, and if the people of San Francisco of all classes really have its interests at heart they will put aside partisanship and all class distinctions and invite the confidence of all the world by placing in office men known to be able, and determined to give the city good government for the next two years.

It makes one's theological mouth water to read of the bountiful viands that Brother Wendte is offering for the international feast being enjoyed in Boston at

the moment of this writing. From far and near come the wise of liberal inclination, and Boston is to enjoy a series of meetings that are embarrassing from the conflicting riches offered at various points at the same hour. Every good Unitarian in or about Boston will wish he were at least twins. Those far remote can only sigh for the intervening distance and wait for the *Christian Register*.



Notes.

On October 15th, at the picturesque Unitarian church in Berkeley, its minister, Rev. John Howland Lathrop, will be married to Miss Lita Schlesinger, of Oakland. The event is of great interest to the many friends and admirers of both.

Professor Henry David Gray, of Stanford University, is giving a series of literary interpretations of portions of the Old Testament at the Palo Alto church on successive Sunday evenings. At the university he is giving, to a class of nearly a hundred students, a similar course.

Mr. Charles J. Anderson addressed the Unitarians of Fresno, on the evening of September 22d, making an earnest plea for broad and inclusive conceptions of religious truth. The tendency of modern thought is toward liberalism and the acceptance of the sentiment expressed by the once despised Thomas Paine, when he said, "The world is my country—to do good is my religion."

Rev. C. Calvert Smoot in his sermon of September 15th referred very pointedly to "Some Things which San Francisco Needs," speaking particularly of the lack of school accommodations. There are said to be 30,000 children of school age not attending school, and in some schools the attendance is double the number of desks available. The temporary structures used by most of the schools are very poor makeshifts, and it will take much money and considerable time to provide properly for the urgent wants of this most important department.

On October 14th Dr. Mary B. Ritter, of Berkeley, will speak before the Society for Christian Work on "Personal Reminiscences of a Trip through Japan." On October 28th Rev. Bradford Leavitt will address the meeting.

Bingham, Massachusetts, has the oldest church edifice now in use in America—the First Unitarian Church. The building is 225 years old. John B. Lewis has been sexton and bell-ringer at the church for more than fifty years.

Lately four hundred leading women were asked over the telephone by a Chicago newspaper to say who is "the best woman in Chicago"—not the wisest, not the most beautiful, not the richest, but simply the best. The name that was given in the replies of a majority of the questioned was Jane Addams. All the others receiving votes were either social-settlement workers, or leaders in some special work of social uplift.

If householders feel that the servant problem is serious, let them ponder conditions in a model community. Domestic servants at Wellington, New Zealand, have formed a union and demand that their work on Mondays, Tuesdays, Fridays, and Saturdays shall cease at 7:30 in the evening; on Thursdays and Sundays at 2 in the afternoon, and on Wednesday at 10 p. m.; all domestics to be home by 10 o'clock, except on Thursday, when they may stay out till midnight.

Interest in the Sunday-evening lectures by Rev. Clarence Reed in the parlors of the Alameda church is increasing. The attendance has been much larger than anticipated. On September 22d the subject was "The Bibles of Mankind," and the common elements in the different Bibles and the relative value of their teachings were discussed. The next lecture will be given Sunday evening, October 6th. A fine copy of Murillo's "Divine Shepherd" has been presented to the church by the former members of the Junior Church. It is one of the plans of the church to secure copies of the masterpieces of art for the decoration of the church.

The resignation of Rev. Chas. E. St. John as Secretary of the American Uni-

tarian Association is matter of regret to all who know of his zealous service for the past seven years. A determined optimist, he has been a strong force in the forward movement. He won his spurs in Pittsburg, where he began with nothing and spent nine years of hard work, leaving a strong and influential church. His health has not been good for the past year, and he feels that a change is necessary. He is to preach for a time in Philadelphia.

Dr. David Starr Jordan in his address at the meeting of the Berkeley Unitarian Club made the statement that tipping is a vice that is sapping our manhood. His subject was "Economic Problems in Australia." Dr. Jordan recently returned from the continent in the antipodes. He declared that tipping was an accepted evil in Australia, and was occasioned there by the caste and class spirit which prevailed. In America class spirit was supposed to be non-existent, and yet the tipping evil was spreading, thereby proving the decay of old-fashioned Americanism. The Asiatic problem in Australia did not apparently impress Dr. Jordan much. He remarked that decay in Americans or any branch of the white race was more to be feared than the coming of Chinese or other Orientals.

Rabbi Voorsanger has lately returned to San Francisco. In his first address he feelingly expressed his loyalty, saying: "Having covered a large part of the world during the last ten months and seen a great deal of this earth, I find, after all, that San Francisco is the best place to live in, and the people of San Francisco the best people to live among, and Congregation Emanuel the best congregation to serve." Speaking of his visit to Jerusalem, and celebrating the Passover in the Holy City, he referred to the conditions of the Jews in Palestine and spoke against the movement of trying to gather the Jews again in that country with much emphasis. He said: "The greatest delusion of modern times is Zionism, with its unfortunate invitation to ambitious people to locate in a country suffering from perpetual depression."

Rev. W. D. Simonds, in recognition of the great meetings being held in Bos-

ton, spoke on September 22d in review of Unitarian history in America. After appreciative reference to Universalism and independent communions, and an acknowledgment of a debt of the Unitarian Church to them, he pronounced Unitarianism at present "the noblest form of organized liberalism." He continued: "The Unitarian Church led in emancipation from theologic fear. It dispelled the dreadful belief in an angry God, a predetermined hell—superstitions bound on men when they were sorest. It was the first original great movement against the deadly rigors of Calvinism and Puritanism, the theology which drove mothers insane and wrecked families. Spiritual fathers were Channing and Emerson, and Theodore Parker was a spiritual soldier. The Unitarian Church was the pioneer in America of theologic advance in its adoption of the discoveries of science. It divides with certain leaders of the Episcopal Church in Great Britain the honor of first recognizing at a time when the evangelical sects universally repudiated them the facts of evolution and natural selection; and it demonstrated their logical certainties in the correction of accepted doctrines." The address closed with a repetition of the dying prophecy of Theodore Parker, that in a thousand years the religion of America would be the religion he had preached.



What does it profit a man to be the landed proprietor of countless acres unless he can reap the harvest of delight that blooms from every rood of God's earth for the seeing eye and the loving spirit? And who can reap that harvest so closely that there shall not be abundant gleanings left for all mankind? The most that a wide principality can yield to its legal owner is a living. But the real owner can gather from a field of golden-rod, shining in the August sunlight, an unearned increment of delight. We measure success by accumulation. The measure is false. The true measure is appreciation. He who loves most has most.—*Henry Van Dyke, D. D., in "The Friendly Ycar."*

—————

To willful men
The injuries that they themselves procure
Must be as schoolmasters. —*Shakespeare.*

Contributed.

Santa Ana Letter.

MY DEAR MR. MURDOCK: It is rather seldom that I trouble you with any news items from here. The fact of the matter is that we are going along "the even tenor of our way" so much that there is very little to report that would be of any real interest to your readers. But I have something to tell you now that will, no doubt, interest yourself as well as the readers and friends of your (our) excellent monthly visitor.

For a long time I have had a desire to follow the example of Mr. Stone at Santa Cruz, and on some Sunday during the warm months hold a service in some park, and arrange for a good social time, with an appropriate program for the afternoon. Many of my people to whom I mentioned this were in perfect accord with me regarding the matter, and seemed anxious to have it carried out. But there is only one place within easy reach of Santa Ana that is at all inviting for such a purpose, and that is a pretty little park owned by the German Lutheran church of this city, and used by them for their annual camp-meeting of about ten days. They have lately erected a nice pavilion and otherwise improved the grounds.

Some time ago I happened to pass by the place and was attracted thereby. It occurred to me at once that this was the place for our Sunday outing. On the Sunday following I laid the matter before my people. I agreed to see the German church people and arrange for the use of the park for one Sunday. I went to the pastor of the church to learn what must be done to secure the use of the grounds. He seemed kind and friendly, and said that the grounds were not in use and could see no reason why we might not have the use of them for the purpose indicated. He would see the trustees of his church that evening at the prayer-meeting, and I might call again in a day or two for definite information. Two days later I called again. He then told me that he had consulted his presiding elder and the trustees, and that they had come to the conclusion that since their grounds were consecrated to the service of the Triune God, they

could under no circumstances let us have the use of them for a religious service of our own.

I cannot quite tell you how I felt at the moment. Nor is this necessary. But if I were to write a commentary on this thing, I fear that I should be sorely tempted to use language that would jar your press.

There are liberal people in this town, and in every other town, who tell us that the churches are getting so broad and liberal that there is hardly any need for a professedly liberal church. This incident furnishes me with a ready and convincing answer. Besides that, it furnishes lots of ammunition for future use.

Sincerely yours,

FRANCIS WATRY.



Concerning Psychic Research.

TO THE EDITOR: A minister in Massachusetts wrote me in acknowledgment of a copy of the PACIFIC UNITARIAN that he considered it the best Unitarian publication in the United States. It seems fair to assume that his judgment was influenced more by the substance of the message in the UNITARIAN than by its literary style. In other words, the spirit of the publication seems to Unitarians to be an admirable one.

It is for that reason that I beg to ask for space for a brief letter concerning certain scientific investigations into man's personality. In a conversation with Dr. James H. Hyslop, of the American Society for Psychical Research, he said to me that the Unitarian Church of all churches should be ready to welcome and encourage scientific investigation of a future life. I assumed that he meant that a church which did not claim to be more than a human institution, and which is based more upon human reason and aspiration than upon alleged authority, should welcome a serious attempt by sane men to ascertain if personality really survives the change of death. Of course, the churches which rest entirely upon authority naturally stand aghast at any effort to prove by human experiences that their central claim of survival is true. To them the implied doubt of such a proposal is Satanic, to put it mildly. What is it to Unitarians? I believe

that I am safe in saying that Unitarians are not antagonistic, though some are secretly or openly contemptuous (perhaps?) and many are indifferent.

The friend whom I quoted in my opening sentence says that doubtless we shall know more about the questions of survival and communication as the race grows older. That is reasonable; but is it not a question of importance to our own generation to learn what we may now? Of course, that raises the crucial question, Do we know anything now? It is certainly true that the leading researchers in England, France, and the United States do not make any positive assertions, though many of them state that for all personal purposes they are convinced by their investigations of the fact of survival of physical death. It ought to be remembered in that connection that their usefulness as scientific men would be forever at an end in that field if they became dogmatic on the subject. Would it not be a remarkable thing for the race if some church organization of undoubted intelligence and good standing should carefully examine the work of the Society for Psychical Research and give to its own members, and through them to the world at large, the conclusions of that investigation? What church is there in the world which is so well fitted for that undertaking as the Unitarian? Several years ago, while spending a winter among the students of the University of Chicago, I was informed that President Harper said that no student ought to be graduated from the divinity school without a good general knowledge of the theory of evolution. Is it not quite as competent a question to ask if any divinity student of a liberal church should be sent out to preach without a good general knowledge of the work of the Society for Psychical Research? Is it not a duty for a liberal church to use all the knowledge that has been accumulated,—all the new knowledge, even if it has not received entire conventional approval,—in the prosecution of its work of teaching that character is salvation or the reverse? Of course, it will involve annoyance, positive discomfort, and more or less opposition; but what of it? Readjustments are always painful.

I had the privilege of listening to Dr. Hyslop's lectures in Portland, Oregon, in August (they were given in the First Unitarian Church), and I was much impressed by his talk on politics and psychic research. The gist of it was that mankind is compelled in the long run to adapt itself to the realities. It is a matter of self-preservation to make the utmost of life as we find it. In other words, the most beautiful aspirations cannot be lived up to under sharp stress unless we know that they can be realized. That lacks the mystic hope of idealism, but it is very practical, and in matters of business and every-day life we accept it not only as true, but trite.

I have heard from the Unitarian pulpit the sentiment, If this life is all, let us pitch it high. I have read in Haeckel's writings after the author's most bitter ridicule of the idea of a future life, that we should aspire to the beautiful, the true, and the good. Doubtless it is very admirable, but is it a good missionary document? Will it even tend to correct the evils in America which are preached against so eloquently from the pulpit and in the PACIFIC UNITARIAN? If there are any facts about personality and character surviving, would they not give a point of leverage which the church now lacks? Would it not be a legitimate ambition for our church to seriously consider if it can supply that lack?

GEORGE A. THACHER.

PORTLAND, OREGON, Sept. 24, 1907.



Sonnet.

O Earth! Thou hast not any wind that blows
That is not music. Every weed of thine,
Pressed rightly, flows in aromatic wine;
And every little hedgerow flower that grows
And every little brown bird that doth sing,
Has something greater than itself, and bears
A living word to every living thing,
Albeit it holds the message unawares.

All shapes and sounds have something that is
not

Of them. A spirit broods amid the grass;
Vague outlines of the Everlasting Thought
Lie in the melting shadows as they pass;
The touch of an Eternal Presence thrills
The fringes of the sunset and the hills.

—Richard Realf.

One God, one law, one element,
And one far-off divine event
To which the whole creation moves.

—Tennyson.

The Pulpit.

Have Unitarians a Gospel that the People Need?

There are two classes of people who object to the teaching of our modern Unitarian churches, who confidently affirm that Unitarians have no gospel which the people need to-day.

There is the class that have been fighting Unitarianism since its beginning as a heretical movement hostile to all true religion. Men and women who sincerely believe in the system that is called orthodoxy, who accept without question the authority of an infallible Bible or an infallible church, with all that this implies, whose fundamental premise is the fallibility of the human reason and the necessity of an external supernatural guide, cannot but condemn as mischievous and heretical any persons who affirm that they do not and cannot accept religious dogmas that contradict human reason. The strictly orthodox believers may respect the sincerity of their Unitarian neighbors, but from the very nature of the case they can have no sympathy whatever with their neighbors' heresies. They would not, even if they could, persecute the modern heretic as their fathers persecuted the heretics of their times, but they feel, in proportion to their own sincerity, they must do what lies within their power to antagonize what they believe to be heretical doctrines.

Unitarians perfectly understand why persons of this class must antagonize them, but what they cannot understand is the attitude of persons of another and different class, persons who call themselves liberals in religion, and who claim to be inspired by the modern scientific spirit, and yet who go out of their way to attack Unitarianism.

The New York *Times* of Sunday, May 12th, contains a somewhat full report of an interview with a distinguished preacher who Sunday after Sunday is crowding one of the leading Baptist churches of that city. He is reported to be a very liberal man, so liberal that he has no sort of use for the miracle, "even for Biblical miracles, as such" (I am quoting the *Times*), though he finds in the accounts of them, "as in the

fancies of children and of primitive men, suggestions of invaluable truths." "He preaches the atonement, but not in the language of tradition. He repudiates the notion of a satisfaction paid to God, by virtue of which he cancels the debt of the sinner." And I might go on indefinitely pointing out the liberal teaching of this preacher, but what I desire to do now is to call your attention to his attitude toward Unitarianism. The *Times* goes on to quote:—

"Unitarianism has had its day. It is dwindling and dying alike here and abroad. Yet it has done a great work, particularly in bringing God back again into this world.

"The tendency of theology, once Christianity had crossed the Adriatic and the Mediterranean and fallen under the sway of the imperial notions of Rome, was to make God inaccessible. He was too glorious to approach, and the Son was made an intermediary in the foreground. He, in turn, was soon regarded as too exalted to condescend to listen to men, and the character of a second intermediary was given His mother. Then a hierarchy of saints was invented to people the heavenly court that waited upon the invisible and unapproachable Monarch. It was all built upon the pattern of an imperial government.

"Unitarianism reasserted the truth of the humanity of Jesus and brought God the Father back out of transcendence. It was a providential blessing in its day, particularly as a corrective of Calvinism. But we have now all learned the truths Unitarianism was sent into the world to teach and it has no longer any part to play."

You will note that in this assertion concerning Unitarianism Dr. Aked is simply repeating what has been said by many liberal orthodox ministers in our time. Dr. Lyman Abbott has said essentially the same thing over and over again. Good Dr. Crapsey who has recently been deposed from the priesthood of the Protestant Episcopal Church because of his heresy, is saying it. Other broad church Episcopalians have said it. "*Unitarianism has had its day.* It has done, on the whole, a good work, but it has no present mission. It has no longer any part to play in the religious life of our time. It is dwindling and dying alike here and abroad."

If all this is true, if we Unitarians have no further work to do in our time, then certainly the forward movement that Unity Church is taking in Brooklyn is more than a mistake, it is a serious blunder. The fifty thousand dollars which we have subscribed and

contributed to our new building should be given to the liberal orthodox churches of the city. The score of the new Unitarian churches that have been established during this past year throughout the country should be discontinued. The one hundred and fifty thousand dollars which the American Unitarian Association has just raised for missionary purposes, twice as much as it has ever raised before in any one year, should be refunded to the donors to be used by them for local philanthropic purposes. Is not this the logic of our critic's position?

The trouble with our liberal orthodox critics is that they are seriously mistaken in their facts. They do not understand the religious situation as well as they think that they do. Certainly it is true that some of our churches are "dwindling and dying alike here and abroad," but how about the numerous orthodox churches that are "dwindling and dying alike here and abroad"? What shall we say of the significance of the recent action of the Federation of Orthodox Churches in New York? This federation, a few weeks ago, sent a delegation of clergymen to our strenuous President, urging him, in view of the fact that these churches are fast losing their hold upon the people of the city, to come and use his tremendous influence to stay the tide that is setting away from these churches.

The fact is that the Unitarian churches of our country as a whole were never so prosperous, never so active, never so full of missionary zeal, never so united as they are to-day. They never appreciated their opportunity as they do to-day, never faced the future with greater hope and confidence.

Our critics are too prone to confuse the purpose and aim of modern Unitarianism with the purpose and aim of controversial Unitarianism of seventy-five years ago. Our fathers did a work that was needed in their times, and they did it well. Their children and grandchildren are intelligently and enthusiastically engaged in a work which they believe is needed in their time. Naturally their methods have changed in order that they may adapt themselves to changed conditions; the emphasis of

their preaching has changed. They are too much absorbed in the positive work they are doing to devote much time to controversy. They are no longer attacking old and discredited dogmas which were like millstones about the necks of the men and women of two generations ago; other forces, modern science, for instance, and the new social spirit of the age, are doing this work for them.

Certainly our Unitarian churches are not attacking liberal orthodoxy or any other liberal movements because these movements are not working in their manner, adopting their methods. They welcome all these liberal forces and would co-operate with them. They have organized a great International Council of liberals of every name in order to bring these various individuals and organizations into a broad sympathetic fellowship.

Now, if I were to ask this New York clergyman what the Baptist body of churches to which he belongs is seeking to accomplish to-day, he would not refer me to the Baptist teaching of seventy-five years ago, or to the utterances of the "General Denomination in the United States" of seventy-five years ago, but to the latest utterances of the present American Baptist Missionary Union, to the hymnology used in the churches, and to the general teaching from Baptist pulpits.

As a fair-minded scholar let him study the platforms of the National Conference of Unitarian Churches, the hymnology used in our churches, and the teaching of our representative Unitarian pulpits, and discover for himself what the gospel of modern Unitarianism actually is and approve or condemn it, and not pass judgment on the teaching of Unitarianism of seventy-five years ago as though it were the Unitarianism of to-day. He would find that the bond that binds together Unitarians in a single fellowship is best described in the following language of our National Conference platform: "These churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man. The Conference recognizes the fact that its constituency

is congregational in tradition and polity. Therefore it declares that nothing in this constitution is to be construed as an authoritative test; and we cordially invite to our working fellowship any who, while differing from us in belief, are in general sympathy with our spirit and practical aims."

This constitution was adopted not by a mere majority vote; it was adopted unanimously by delegates from our Unitarian churches throughout the country.

Our Unitarianism therefore is not a religious fellowship, like others, based upon uniformity of belief, or upon the acceptance of a common central government, or upon the acceptance of a uniform ritual, *but upon the sharing by its members of a common religious spirit.* We cannot too often call attention to this fundamental distinction between our fellowship and other forms of organized religion. Not only do most people who are outside of our fellowship naturally fail to understand our position, but many of our own people are not very clear in their explanation of our position. They are confused by their early training in other churches. They are misled by analogies that are not pertinent. A Methodist knows very well what Methodism means. It is all contained in the "Book of Discipline" which is placed in the hands of children and portions of it committed to memory. A Presbyterian has "the Westminster Confession of Faith" to which he can appeal. The Episcopalian has his "Prayer Book"; the Baptist, his teaching concerning immersion, the only true form of baptism.

But here is a body of people that has no book of discipline, no prayer book, no confession of faith which is obligatory upon its individual members, no presbytery, no central government to which its members are subject. It seems like anarchy, like confusion, to the average man trained in the old churches, who naturally reasons according to the analogy of the old churches.

Many and many a time I have been asked by persons who have become more or less interested in what we are doing: "Mr. Brundage, just what is it that you Unitarians believe? Just what are you seeking to accomplish? How

do you differ from other religious bodies?" And even after I have thought that I have made our position plain, some further question has shown me that my inquirers were as bewildered as ever.

Once more let me endeavor to put it as simply and as clearly as I can. The only way that I can state it clearly is by way of contrast. We live in a marvelous universe that as far as we can see is governed by laws which are slowly being discovered. There are great physical laws which govern in the physical realm, there are great spiritual laws which govern in the moral and religious realm. We accept the universe as an orderly whole. There are some things that we say we know; there are other things that we say we believe, because they seem to us to be in harmony with what we know, to be moral certainties. There are many other things that we frankly confess we do not know. Our attitude is that of a *learner*, a seeker after truth, and we try to keep the windows of our minds and hearts open to all new truth. All our knowledge and beliefs we hold as subject to perpetual revision as new facts may require, for as we study the history of the past we see how gradual has been the discovery of truth.

The orthodox believer affirms that he holds a great body of truth which has not been gradually revealed by natural methods, but has been supernaturally revealed to a certain people, at a certain fixed time. This body of truth is *orthodoxy*, right doctrine, which must be accepted upon authority, which must not be questioned by the individual. As Bishop Burgess has recently declared, in opposition to Dr. Crapsey, there are certain facts, such as the supernatural birth of Jesus Christ, which cannot be doubted; to doubt the truth of them is to pronounce oneself a heretic, and not orthodox. We say to our orthodox friends, "We cannot believe all that you believe to be true. We must be honest. You ask us to assent to your creeds before you will receive us into your churches. You make belief in the truth of certain creeds indispensable at least to all your clergymen."

On the other hand, we Unitarians cordially invite you to come into our

fellowship upon the broad basis that the only real orthodoxy is the *truth* progressively being made known; to come into our free fellowship and to try to help one another live the good life.

You say that you believe in God. We too believe in God, the God who is immanent in the universe, the God who is *in us*, who impels us to be true, and just and good and kind. We too worship this immanent God whose name is Truth, Justice, Love, "closer to us than breathing, and nearer than hands and feet," the source and ground of our being, revealed to us in the very laws of our being.

We too *worship*, we aspire and reach out towards the Unseen and the Eternal Father of us all. Religion to us is not something extra, artificial; added on to life, but the supreme fulfillment of life, the natural unfolding of the normal life into full beauty, power, and significance.

You say that you believe in Jesus Christ. So do we, but we cannot believe all the dogmas that you have elaborated about him. We patiently study the real Jesus of history, and whatever in his exalted life and character approves itself as true, we seek to imitate and follow. He is our greatest leader in the good life.

You say that we must believe certain dogmas of religion in order that we may be saved. We reply that the supremely important thing is what you *are*, not what you believe,—what you *are* and what you *do*. To us there is but one supreme test in religion and that is character, personal and social righteous character, and one of the greatest reasons why we honor Jesus of Nazareth so highly is because we believe that he taught this truth so clearly and unmistakably. You come together in your churches because you share belief in certain dogmas, because you participate in a certain ritual, because you accept a certain ecclesiastical order and government. We have no controversy with you. But there are multitudes all about you who cannot believe your dogmas, accept your ritual and ecclesiastical order. You have tried to reach them and have failed to do so. According to the testimony of your own leaders the number of those outside your churches is not growing less but larger

and larger. These people need a religious fellowship; they need to come together in the presence of their ideals to help one another live the good life. To all these we Unitarians appeal. We do not ask them to believe alike; we frankly admit that every man must believe what he can, what the facts as he individually interprets them seem to require. "We cordially invite to our working fellowship any who while they differ from us in belief are in sympathy with our spirit and practical aims."

What is this spirit which binds us together in one Unitarian fellowship? Let me briefly recapitulate: It is *not* the spirit of other-worldliness, a morbid, unhealthy ascetic spirit. It is *not* the spirit of worldliness, practical materialism, indifference to the claims of high ideals upon us. It is *not* the spirit of sectarianism of dogmatic, intolerant partisanship. It is *not* the spirit of the mere iconoclast, the mere destroyer who destroys not to build anew, *not* to make room for growth but because he delights in destruction. It is *not* the spirit of skepticism, of unbelief, of that doubt which is not a sign of progress but a permanent attitude of the soul that will accept only what it can see and handle. It is a religious spirit, the spirit of the true worshiper, the spirit that aspires toward the highest, the holiest, and the best. It is a profoundly ethical spirit that magnifies the importance of what a man is rather than what he believes. It is the spirit of the learner, the truth-seeker whose only orthodoxy is the truth, never fully grasped, never finally attained, but forever becoming known. It is the sympathetic spirit which inspires to do justice to those who differ from us. It is, as we verily believe, the essential spirit of Jesus of Nazareth. Bound together by such a spirit, sharing the vision of such ideals, we believe that we possess a gospel which the people need.—*Rev. W. M. Brundage, in The Unitarian.*



Work is the true friend and consoler of man, raises him above all his weaknesses, purifies and ennobles him, saves him from vulgar temptation, and helps him to bear his burden through days of sadness, and before which even the deepest griefs give way for a time.—*M. Caro.*

Selected.

Farewell of Rev. George W. Stone

Dr. George W. Stone, Field Secretary for the Pacific Coast of the American Unitarian Association, occupied the pulpit yesterday morning in the First Unitarian Church. His sermon was in the nature of a farewell address, as he had resigned from his position and was to leave the coast for a time. Dr. Stone chose for his subject "The Moral Awakening." Speaking on the text, "Turn and do justice," he said in part:—

"The moral awakening began at the time of President McKinley with the revolt against class legislation and favoritism. The great combinations of capital had gradually developed a consciousness that they were stronger than the law, and relied upon their friends in office to protect them in their prerogatives. Meanwhile, the wage-earners, who, as a class, felt more directly than others the oppression of monopoly, began to organize for defense.

"So long as they held this position they had the cordial support of the public, but they then developed a monopoly of labor. So we have two monopolies. The first oppresses the capital which it does not control, the second oppresses the labor which it does not control. Whatever their professions, in practice they openly defy the fundamental principles upon which free government rests.

"The assassination of McKinley was the result of fanaticism that was a natural outgrowth of intolerable conditions. The horror which it caused brought in its wake a great moral awakening. The windows of legislative houses were thrown open and the fresh air of public opinion was allowed to blow through them. Then began revelations of graft. It was a new word, but expressive.

"In this moral awakening business practices, social standards, even religious doctrines, found a day of judgment. The old theology which taught that works did not count for justification and that personal righteousness had no saving powers in the world to come was responsible for the inbred, deep-seated error that man could be religious without being moral.

"There is a marked difference between

this moral awakening and the religious revival. The latter appeals mainly to the emotions and makes good works a by-product, while the chief thing is a policy of insurance against fire in another world. The moral awakening appeals to the common sense, not to the emotions. It reaches all classes, whether interested in religion or not, and it brings a realization that prosperity must depend upon the observance of the laws which God has laid down for the guidance of relations of individuals in the social body."

Dr. Stone has occupied his position here for seven years. During his incumbency the number of Unitarian churches in his district has been increased from fifteen to twenty-five, and all the churches have been freed from debt. Dr. Stone will visit his children in the East for some time and may return to the coast after a vacation.—*San Francisco Call, September 23d.*



Pomona Church.

Early in 1888 (says the *Pomona Progress*) a few earnest Christians combined to establish a Unitarian society for religious practices at Pomona. The organization met with difficulties at the outset, not the least of which were those incident to the collapse in 1887 known as the "boom days." The American Unitarian Association sent Rev. Oscar Clute to Pomona, and under his direction an organization was perfected under the name of "The First Unitarian Society of Pomona." Meetings were held in halls until 1893, when the present graceful structure was built on the corner of North Main and West Center streets. The first board of trustees was composed of the following persons: Stoddard Jess, B. G. Forbush, Wm. J. C. Thomas, Miss A. L. Cushing, George C. Ross. Mrs. J. T. Brady is the clerk. The following ministers have served this church: Rev. E. C. L. Browne, 1889-1891; Rev. Leslie M. Sprague, 1891-1893; Rev. U. G. B. Pierce, 1893-1897; Rev. Chas. A. Livingston, 1898; Rev. O. Clute, 1899; Rev. W. M. Jones, 1900-1901; Rev. H. W. Knickerbocker, 1902; Rev. George W. Fuller, 1902-1905. The present pastor, Rev. Heber Rice, came in 1905.

The Co-operative Drift.

Co-operation is in the air, tentative efforts after better social organism. The extremes are too far apart. Co-operation aims to bring about a larger degree of uniformity as well as unity and sympathy. Some of its advocates talk of it as something not far from communism, while as defined by others it is a mildly reformed neighborliness. It may cover our industrial efforts, our productive energies, or our methods of holding and sharing what has been produced.

The desirability of more co-operation in production is generally recognized, and radical men are working out its problems in a noiseless way. In Austria co-operative banks are reported to be just the thing for the people; in England co-operative stores fit the public pulse; but in this country neither of these methods of working together has been markedly successful. Our farm life always was co-operative, in the days when our fathers built their houses and reaped their crops by united effort; and to-day there are large industries collateral to the farm, such as cheese-making, creameries, and condensaries. The farm wife finds her knitting and her sewing carried over into factory life, but she finds her social life knitted together by rural telephones and free delivery. Sound political economy insists on such a readjustment of our habits as the times require. Plainly we must co-operate much more intimately than when the whole population of the United States was under fifty millions. We are close to the hundred-million mark, and in sight of an enormously increased population, which must be governed by a social life more fraternal than our own. Our cities do not foretoken the change, but suburbanism does. We are reaching out toward a more equally distributed people,—a sort of universal suburban garden life. This is the ideal toward which we may fairly aim.

The efforts to establish co-operative colonies have not, so far, found a happy welcome in this land. None of them has outlasted a dozen years, unless operated by foreigners on a religious basis. Our training has unfitted us for sufficient submission. Our education compels each boy to desire to be at the head. Why

not be a good foot or a good heart? That is not comprehensible by one who has graduated from a school based on competition, where honors go only to leaders. The co-operative colony of Mr. Booth is less objectionable to American tastes. He proposes to take out whole families from the herding of city life, and give them individual and integral privileges in the country. One form of co-operation is so closely integrated with our civilization that it must always be accounted with,—we mean the family. Mr. Booth recognizes this integer as essential in all large and broad efforts of a co-operative sort.

Co-operative home-making has had many unfortunate illustrations. The dreams have not been few, but they have invariably failed of any large realization. It will be necessary to make American character entirely over before we shall yield the individual family life. We have brought along with us, in our instincts, certain great historical summations, and one of these is that the family constitutes a unit by itself. The governing principle with Americans must continue to be a cautious advance along the whole line. In the broadest sense of the word we are intensely individualistic, both by heredity and by conditions. These conditions are always undergoing more or less change, while heredity modifies its determining course. Our public-school system and common-road system and common post-office system were all degrees of socialism tolerable to our fathers, as they are to us. Our schools, however, are only just now becoming a national system. In the same way our roads are only at this moment becoming a matter of united interest and effort.

Religious co-operation is naturally a part of the general drift. It is not because of spiritual decadence that we care less and less for our own organic form of religious life. To convert the world to our views of this life and of the life unseen hardly enters a rational mind. It is one of the inconceivables that our fathers should have put forth strenuous efforts to lead all nations to one viewpoint of God and eternity. To us this would seem as undesirable as impossible. It would be far better to create an inter-racial and inter-religious brotherhood.

Small cliques and insignificant sects do not any longer multiply. This is an industrial age, and such a movement would be inconsistent with economy. Religion is held to be less valuable as an exercise of emotion; but, as a force productive of stronger and wiser men, it holds its ground.—*Christian Register.*



A New Text.

In this year of our Lord 1907 there is a "queer customer" in the Black Hills upon whose lips are often heard these words, "That don't make any difference." Driving through bitter cold or blinding snow, he cheers his passengers with "That don't make any difference." Climbing out of an almost impassable gulch, single-trees creaking, harness straining, instead of swearing, he assures heaven and earth that "That don't make any difference." In camp, bitten by buffalo-gnats to the limit of mortal endurance, he smilingly tells his fellow-sufferers, "That don't make any difference."

I could find a more melodious text in the Psalms of David or the Epistles of Paul; I know that. But while the Epistles of Paul are interesting for a few readings, there is nothing in the shape of print that will not tire a mortal if read or heard continually. Therefore, I am happy to have had given me this new text. It is a sermon in itself. The words come nearer to having *room* for the life, the light, and the way, than any other five that I could choose. A sermon need not be long to be worth while. It is the poorest thing on the earth with which to kill time.

We are here to do our best, always and everywhere. A man can do his best against the tide as well as with it, even more royally under difficulties than without them. Old or young, sick or well, rich or poor, helped or hindered, we can do our best.

A man is never justified in gauging his best by another's or by the world's. It may be in his power to rise even above that; but, if his best is bound to fall short of his neighbor's, that does not signify. It is *his* best that he is to consider.

A man may do good and yet not do his best. Indeed, most of us rest with doing

good, leaving the better and the best, if not unthought of, *beyond* in the unexplored cold and dark. This is largely failure. It is an easy, half-contented altogetherness; but that does not alter the fact that it is failure—failure and its consequences—for the individual and the world.

It would be well for every one to know himself or herself as largely a failure if he or she is not enough alive to be considering the better and the best; that is, his or her utmost endeavor in all helpful directions,—their *utmost!*

“That don’t make any difference.” We could soon have a heaven here on earth.

A grain of truth stands for all truth. It is indestructible. So any man’s best stands for all that is best. It is a part of the glory of God. Never a day dawns but in it one may do his best. Environment, circumstance,—these are nothing at all. That which counts is in the heart. —*Hope West, in Christian Register.*



Manners.

I like to reprint in this column, once in every three or four years, an old story which I heard when I was a boy. It is of the old days when they had what were called “Dame Schools” in England. The good old lady, Goody Two-shoes or Goody Rideout, had fastened to the door of the schoolhouse her prospectus and prices. After stating how much the intellectual education would cost per month, she added, “Them as larns manners twopence more.”

In later times than hers it happened to me once to have to read through, not to say study, the annual report of the Superintendent of Education in one of our largest cities. The book was longer and heavier than the New Testament would have been if printed in the same type, and it contained more, if the contents were to be estimated by square inches. But alas! In the whole book there were but five lines which made any reference to the characters, whether of pupils or of teachers, not so much as even to imply that character is a matter of any importance. Of course, in such a report nothing is said of good manners, for they imply a foundation of character.

As I go and come at picnics, at Home Weeks,—indeed at any assembly of young people and old people together,—I find myself asking whether, in the curriculum of normal schools, or indeed of our schools in general, we have lost, or are losing, the habit of instilling good manners into the daily life of boys and girls, young men and maidens. I see in the question and answer department of the weekly newspapers a good deal of information regarding what used to be called etiquette. Such questions are discussed as relate to the cards to be left or the calls to be made after a party. But the temper of such questions and their answers makes me fear that the young people are forgetting what is the basis of all behavior. And indeed, as I go and come, I am apt to see almost every day rudeness such as many tribes of savages avoid. Now I understand that we have reduced nearly to perfection the method of finding the greatest common denominator. I suppose most graduates at the normal school know whether the word “honor” ought to be spelled with a *u* or without it, and why. Are they taught, and will they teach the children in the schools, that all this is what Mr. Pope called it, “leather and prunella,” and that the fundamentals of life exist lower down?

Now I believe I am the last person to attach much weight to the mere forms of intercourse between man and man. But surely the children should understand very early in life the principle of “together,” and enough of the forms of decent intercourse to know that all their intercourse with others must be governed by eternal principles. This will come out in some very pretty ways, and those pretty ways in themselves will repeat the essential lesson to the child again and again, to his great advantage. I remember that a generation ago one of our most accomplished teachers, who meant that his boys should grow up to be gentlemen, said to them one day, when they were all together, that the board of trustees of their academy rendered essential service to each and all of them. “I think,” said he, “that it would be a good thing if, whenever you meet one of those gentlemen in the street, you touch your hat to him. It will show that you recognize

the service which he renders to you and to the community." Well, the boys did see it. They made it the fashion of the school. It is probably the fashion of that school to this day. Now this is much more than teaching them mere detail of conduct, as that their feet must be clean when they come into the school-room. It is a daily reminder of the mutual relations in which we are all living, and of the duties which belong to us all in one community.

I heard a charming lady's description of the training in what she called a "Sister's School," as to the behavior of girls—even little girls—toward their elders. One of these sisterly instructions was this: "You should never see an older person carrying a parcel without offering to relieve her." And this lady, who deserves the regard in which every one holds her, said that to this hour she was apt to follow the good sister's rule. Take that as an instance of what I suppose the English village dame meant by "learning manners." The boy finds out before it is too late that roughness, rudeness, self-assertion, are not the methods or the signs of a gentleman. Before he knows it, he becomes a gentleman. And the girl becomes a lady likewise. She does not attain that distinction by writing to a newspaper to inquire how she shall fold her note-paper.

One does not ask that in the school curriculum half an hour or an hour shall be devoted on Friday afternoon or on Monday morning to the study of good manners. But, whatever a school wants, as every home wants, is this, that in every word spoken and in every deed done the boy shall put himself in the other fellow's place. As every honorable merchant considers the interests of his customer, as every judge pronouncing sentence recognizes the rights of the criminal, as every child of God does as he would be done by, the least passages of the school-room must be regulated by the divine law. It is the law of planets in their courses. It is the law for hanging up the hats and bonnets in the school ante-room. In schools where this is remembered, the pupils will be learning good manners, and the teachers have an opportunity for postgraduate courses.—*Edward E. Hale, in Christian Register.*

To College Students Intending to Enter the Ministry.

These are days when many young men in all our colleges are seriously considering what is to be their life occupation. Not a few of these entered college with the expectation of becoming Christian ministers. To these men we wish to address a few words of friendly advice.

Do not give up the ministry because you have been told that great changes are taking place in theology, and that everything is uncertain. Changes *are* taking place in theology, but everything is not uncertain, nor is there any promise of a time when everything will be uncertain in the sphere of religion. Man is ineradicably religious. Religion is not dying out. Christianity is not going to perish from the earth. It is winning greater victories than ever before. With that perpetually renewed youth that has always characterized it, it is casting aside some of its old and outworn garments, and going forth to new and greater conquests. If you love truth, and want to help men by finding and proclaiming truth, there is a career for you in the Christian ministry; and the outlook was never brighter, and the opportunities were never more attractive, than at this hour.

Do not give up the ministry because you have been told that the churches are so conservative and hidebound that a man who thinks for himself will find no congregation to preach to, and will, after a brief and inglorious career in the ministry, have to seek some other occupation. Men who tell you this are basing their statement upon very limited observation, or taking counsel of their groundless fears. There are churches that demand men who are "sound in the faith," meaning by that men who hold the views that have been generally held in their denomination. And if you are or should prove to be a man of this type, honestly believing what your fathers believed, there is likely to be a church of your type waiting for you. But there is also an increasing number of churches that have been affected by the modern spirit, that are more concerned that their pastor shall be awake to the issues of the day, familiar with the trend of present-day

thought, and able to show wherein it is reasonable and consistent with Christianity, wherein it is in error and the church right, than that he shall hold to the creed of the past. If you should prove to be a man of this type, especially if holding what are called modern views, you have a strong, helpful gospel message to the men of your own day, then you will belong to the class of ministers for whom there is to-day a steadily increasing demand.

Do not fail to complete your college course, and do not plan to go into the ministry immediately from college without taking a theological course. You did wisely to go to college instead of undertaking theological study without a college course. If you are a man of ability, you cannot afford not to add to your college course a theological course also. The problems that face the ministry of tomorrow demand men of trained intellects and richly stored minds. What is needed to-day is not men with no theological training, but men who have had from three to five years of theological study in the best schools. Scores of men who went out into the ministry after three years in the theological school are coming back to the school for a fourth or a fifth year. If you absolutely cannot go to a theological school immediately upon leaving college, go into the ministry and take up theological study in correspondence courses; but save your money to go to a theological school at the earliest moment possible.

Do not try to narrow your college course to those subjects which seem to you to lead directly to the theological studies. Extreme specialization in theological studies is extremely unwise. Study English literature, and practice diligently the art of expression in writing and with the voice. Study biological science, that you may know the point of view of that branch of learning which above all others has given character to the intellectual life of to-day. Study history and the social sciences, that you may know the world in which you are to live and do your work. Study Latin and Greek and French and German, that the literatures of the world may be open to you. But, if you must choose, better leave your Greek to be learned in the seminary than graduate from college

without a knowledge of biological science and contemporary life. It may do for the lawyer to know only law, and for the physician to know only medicine. But the ministry is too broad a specialty to permit him who is entering it to do so prepared only by a narrowly specialized course of study.

But, if possible, do some work in college that has direct relation to your future work in the ministry. If you can get first-rate Biblical courses in college, avail yourself of them; but leave systematic theology for the seminary. If you can afford it, spend a part of your last two college vacations at a theological school that holds a summer session, or at a good summer school. If it is practicable, do one third of your work in the last two years of your college course in Biblical and theological subjects, and then in the last two years of theology pay your debt to the general-culture courses by doing one third of your work in non-theological subjects. Such an arrangement will protect you against the danger of loss of interest in those subjects in which, after all, your chief interest lies, and will enable you to get more benefit from your non-theological courses, because of a perception of their relation to your theological studies. If none of these arrangements is possible, undertake a course of reading in Biblical subjects during your college vacations, seeking the guidance of some wise adviser.

Do not write to half a dozen seminary presidents to ask them how much they will give you to come to their respective schools. Seminary presidents are only human after all: they might suspect that you were unduly concerned about the loaves and fishes, and be tempted to say harsh things to you. For they know, and you know, that there is no need of mercenary men in the ministry to-day, and no place for men who want things made easy for them. If you want to go to a seminary, find out what school can give you the best training for the ministry; and when you have decided that question, find out from that school what the necessary expenses are, and then consider whether you are able to meet those expenses. Don't begin your preparation for the ministry by putting it on a money basis.

Sit down face to face with yourself and decide what sort of a man you really are. If you are a coward, or a weakling; if you are looking for somebody to carry your burdens for you, or to do your thinking for you; if you are wondering how you can make the world pay you the living it owes you, there is no room for you in the ministry; give it up. But if you love truth and are willing to dig for it as for hidden treasure; if you love your fellow-men, and are willing to suffer that you may serve them; if you believe in God, and are willing to trust your life to him; if, besides all this, you have a well-assured conviction that you will be doing God's will for you if you enter the ministry, then do not let any fear of what the future has in store for religion, or of the hardships that lie along the path of preparation for the ministry or service in it, deter you from fitting yourself as adequately as possible for the splendid opportunities that await a true man in the Christian ministry.—*The Biblical World.*



Don't.

We are never likely to realize how much we owe to those unassuming little books that tell us what to do and what not to do in the various emergencies that make up our social life. It is indeed those little books that wean us imperceptibly from the ways of savagery to those of civilization, and if some of us are a little slow in learning, it is not the fault of those earnest little friends and guides. It has been rather the custom of late years to put this estimable advice in a negative form and to warn us against the sins of commission rather than those of omission. At the moment we have in front of us a little volume filled with social injunctions, each one being prefaced with the word "Don't." The advice in this book is so practical, so tersely given, and so condensed that we have perused it with much care and have been conscious ever since of a menacing "Don't" upon those rare occasions when we have so far relaxed from editorial cares as to mingle upon social terms with our fellow creatures.

This particular book is admirably divided into sections. There is, for ex-

ample, a special department for those who are about to write a letter, for bachelors, for old maids, for behavior in public, in the parlor, at church, at the table, and for social calls. Every-day conversation is remembered, and there is special advice for the beautiful—and this department we have committed to memory. Other sections are devoted to parents, and we are warned against the faults in pronunciation to which we are all so liable. The treatise is in fact so all-inclusive that it is only necessary to "read up" for the particular occasion that confronts us—church, dinner, or what not—and so to go forth armed at all points as to what we must upon no account do.

It is impossible to reproduce the whole book, conscious as we are of other people's infirmities that called it into existence. But a few extracts will show the vital importance of much of the advice, and into what unfortunate errors it is possible to fall merely for lack of an instructor. Let us take, for instance, the section that is headed, "In the Parlor." The very first passage warns us of an error into which we should infallibly have dropped. It says, "Don't wear your overcoat, or overshoes, or take your umbrella into the parlor." The value of this warning alone is worth the price of the book. We are not specifically told that persons of breeding and true culture do not wear pajamas in the drawing-room, but something must be left to inference, and when we have once learned not to waltz into the parlor with overshoes and umbrella we have gone far on the path of refinement.

There is such an embarrassment of good things in this book that it is hard to make a selection where all alike is timely and admirable. "Don't say 'gents.' Say 'gentlemen' or 'men'." And you ladies, "Don't say 'them bonnets,' but 'those bonnets'." "Don't say 'dook,' when you mean 'duke'." "Don't say 'bust,' or 'onct,' or 'dupelcate,' when you mean 'burst,' and 'once,' and 'duplicate'."

Here is a valuable hint under the heading of "Beauty." Don't fail to remember this rule, that in walking you should always carry yourself so that a plumb line, dropped from your nose,

would fall just an inch in front of your great toe." This exercise should be practiced in private, although the book does not say so. To stop in the street in order to drop a plumb line from the tip of your nose to a spot one inch in front of your great toe would attract the attention of the police, and in a drawing-room it would render you needlessly conspicuous. Do it in your bedroom after you get back to the asylum.

Women have quite a section all to themselves, and it is made up of terse, pithy advice that they would do well to take to heart. For instance:

"Don't be cross."

"Don't scold."

"Don't fret nor whine."

"Don't be sick."

"Don't give acid milk to the baby."

In fact "Don't."—*The Argonaut*.



Grave Danger.

The first and most seductive danger and the destroyer of most young men is the drinking of liquor. I am no temperance lecturer in disguise, but a man who knows and tells you what observation has proved to him; and I say to you that you are more likely to fail in your career from acquiring the habit of drinking liquor than from any or all the other temptations likely to assail you. You may yield to almost any other temptation and reform—may brace up—and, if not recover lost ground, at least remain in the race, and secure and maintain a respectable position. But from the insane thirst for liquor escape is almost impossible. I have known but few exceptions to the rule.—*Mr. Carnegie, in The Empire of Business.*



Never tire, never grow cold; to be patient, sympathetic, tender; to look for the budding flower and the opening heart; to hope always, and, like God, to love always—this is duty.—*Amiel.*

Kind looks, kind words, kind acts, and warm handshakes, these are secondary means of grace when men are in trouble and are fighting their unseen battles.—*John Hall.*

A Thought from the Pacific.

I was at the Pacific Coast Conference in Santa Barbara in May, and it was a delight to see the working ministry gathered there from along this slope,—from Salem, Ore., in the North, to San Diego in the South. The delegates were many, and the Conference thoroughly alive.

But one day I stole an hour and went up to the Franciscan Mission above the town. It looked ancient, though I believe the "Old Ship" at Hingham was founded one hundred years earlier.

Its architecture and atmosphere were of a former time, representative of a different social order than ours—Spanish, Spanish-Catholic, mediæval.

I was shown about by a monk. From his English I judged him to be French. He showed me relics, and the old church and its side-chapels; then through a grewsome door, surmounted with three skulls and cross-bones, into the old yard, with unmarked graves of thousands of Indians, tombs of Spanish families, among which I caught the name "Romero," reminding me of Mary Austin's novel "Isidro."

Then we wound our way up into the bell-towers; and at last, after paying my guide, I stood on the great broad steps, drew a breath of relief as though I had just emerged from a cave, and looked down over Santa Barbara to the blue Pacific and the straits.

But my gaze was arrested by the sight of the new cruiser "Milwaukee" lying in the bay. And I could not help but wonder was this old monastery, with its forty-one monks, living an unnatural, other-worldly, emasculated existence, representative of Christianity in the past? And was that cruiser out there—handsome, formidable, destructive—representative of the modern Christian spirit?

As I looked at her, ancient scenes came to me of so-called Christianity advancing by the acts of men who carried the Cross of the Man of Peace in one hand and the Sword of Slaughter in the other.

Then I knew that neither the monastery nor the cruiser was right, neither Christian. In the monastery I could not help but gauge the power of the truth

of the text, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." For that text, to the weary of spirit, is like the outstretched arms of a mother to her perplexed and troubled child.

Yet the truth of those words is vitiated, lost, unless hand in hand with it goes that other, "He that would be great among you shall be your servant."

I felt like asking my guide how he reconciled his selfish life with that of his master, good Saint Francis, who never shut himself behind gray walls, but on the open road of life was the servant of all. Or how he reconciled his manner of life with that of his master's master, Jesus, who did not brood over his soul's salvation, but went about doing good. For Jesus surely was of his own time, like other men of his day in his method of living. In truth, he was criticized for it, and in the parable of the children in the market-place rebuked those people (their sort is still numerous) who, when the ascetic John came, scorned him as a crank, and when he, Jesus, came, not an ascetic, scorned him for an associate of politicians and worldly folk.

The religious soul need not be outlandish nor untimely in his costume of life, but should live naturally, normally, with the people and conditions of his day.

Jesus shifted the center of religious interest from a vague future world to the present actual one by the teaching that the kingdom of heaven is among us, by living the fact that the incarnated word of God is constantly being made flesh and is dwelling among us. We cannot be true children of the living God until we hear that religion is of this world, and that it lives onward, not by dry scriptures, not by traditions, not by churches, not by apostolic succession, but through a continuous line of living texts—men and women who do justly and love mercy and walk humbly with God; men and women who carry their authority for being in their own lives; men and women who, when tired and troubled, laboring and heavy-laden of spirit, turn to no such "hospital for sick souls" as is a cloister, but who turn

for a day from the dust and stress and heat of life's road, and, knowing where to find the springs of living water, there sit themselves down and receive comfort and hope and power and peace which come to those who come unto God in the still watches.

And more, the result is that from such rest strength is gained to go forth again and serve, and thus in the simple way Jesus did among rich and poor, bad and good, to become a master of this world's life, here and now.

The soul of man hungers, nor is it ever fed except by the inexhaustible bread of life which satisfies, in the true sensing of the religious value of "Come unto me all ye that labor and are heavy-laden, and I will give you rest."

But being thus fed brings strength only to such as will serve from day to day in this life, in it, though unstained by it.

Yet better a stain now and then on the open road (for unto him who loves much much is forgiven) than the unsullied purity of a life led in that quietism which knows not the sorrows and joys of mankind, and seeks only to keep one's self unspotted behind monastery walls.—*Rev. Maxwell Savage, in Christian Register.*

REDLANDS, CAL.



Perhaps the most valuable result of all education is the ability to make yourself do the thing you have to do when it ought to be done, whether you like it or not. It is the first lesson that ought to be learned, and, however early a man's training begins, it is probably the last lesson that he learns thoroughly.—*Huxley.*

Religion, when deepest and most vital, will have little impulse or need to "tell its experience." Its experiences—all that are meant for the public—are as manifest as ripened fruit which hangs to your sight and reach on the tree that has borne it.—*W. J. Potter.*

We can all be servants of God wherever our lot is cast, but he gives us different sorts of work according as he fits us for it and calls us to it.—*George Eliot.*

Pseudo Patriotism.

There are several kinds of so-called patriotism that are not the real thing, but go by the name. There is the optimistic, the pessimistic, the let-alone patriot who thinks it wicked to lay a profane hand on things as they are, he who would make all possible gains out of his professed devotion to his country, he whose love will not bear the smallest pressure hurting sensitive corns. Many forms of greed and avarice go by the sacred name. The most corrupt pot-house politician can find arguments in his fervid oratory to prove the spotless beauty of his patriotism.

Legislators not infrequently see the good of their country through the lens of personal advantage. Many axes are ground on the whetstone of pretended devotion to country. How we long, as our great national celebration approaches, to have all this pseudo patriotism swept away into the abyss, and the genuine article, so often laughed at with bitter irony as something impossible and out of date, appear again like a beautiful star upon the horizon!

How we long to see the age of honesty and something like unselfish love of country return! It were a great blessing could we celebrate a Fourth of July with a sense of renewed love and pride in a great nation, pulsing in all parts with vital energy and mighty capacity for good. Could we feel that its watchword is truth and righteousness, would it not be like the ushering in of the millennium? It is customary on the celebrations of the national festival to draw on the story of the fathers, their services, their suffering, and triumphs. It is sad to think that we have fallen from the high ideals they set us, have so often left the path they pointed for our feet.

They were human, like the people of our day, but they had ideals and beliefs. Love and pride entered into their conceptions of their country, her future and destiny. War might devastate her, but they could not imagine that her moral fibre could be eaten away by rats. There was a sentiment impersonal, unselfish, touched with a sense of devotion and willingness to serve. These feelings undoubtedly exist in many minds

to-day. But the exploitation of the country in a thousand different ways for personal gain has, no doubt, tended to destroy the idealism of pure sentiment and noble aspiration that loves the land as a great and noble entity. The nature so magnificently endowed by heaven, so filled with the perfection of beauty in stream and lake and mountain, in seaboard and glorious forest, the country for its natural advantages, its institutions, its privileges, the free gifts it bestows with lavish hand,—out of all these and many more is created that vision, that great presence and conception that we name our native land. How beautiful and good if the conception remains pure and spotless in the heart!

To arouse pure patriotism again from the slough of prosperity and overabundance that are in danger of drowning the nobler sentiments were indeed a grand task. It would do more toward sweeping away grafters and public thieves than legislative enactments or the decrees of courts. The initial stages of a state's establishment and growth awake an enthusiasm and devotion that pale with fulfillment. When the great promise of the country arrives, it is inevitably less stimulating than the mighty picture in the clouds—

“The vision of the world, and all the wonder that's to be.”

We have arrived at a degree of expansion and prosperity our fathers who laid the beams and rafters of the state never could have imagined. We have become a great world power, honored, feared, courted, at the four corners of the planet; whereas they placed our safety and success in isolation. But has love of this mighty nation increased in proportion to its growth? The immigrant of last year stands in wonder before the America of his dreams, realized. He may even after a few moons talk of his forefathers, who fought and bled to win the land, and his children will believe, perhaps, that their ancestors came over in the Mayflower; but the native Americans, descendants of those heroes, are often too blasé to seek to imitate their virtues. Should a war break out, or any great act of aggression or wrong strike the

vitals of the country, the latent patriotism would flame throughout the length and breadth of the land. The spirit that has supinely allowed "graft" speculation, public robbery, and the piled sins of governmental corruption, would instantly come to life, and genuine passionate tones for the return of the virtues would be heard on many platforms. It is a pity they cannot be heard more impressively in times of peace.

Our ordinary Fourth of July has now little or nothing historic about it. The glorious day of '76 seems less and less revived in the remembrance of men. The children in the schools get some instruction, but the elders more and more neglect its memory. Yet it will ever stand as first of all the events that have molded our history with one other. Lincoln's emancipation proclamation—it struck a note of change on the great clock of the world. It is a pity we cannot have the day and use it as a stimulus to pure patriotism, putting devotion to country and desire to serve her in the foreground of our affections.—*Christian Register*.



The Ethical Man.

[During his recent visit Dr. Felix Adler occupied the pulpit of the Unitarian Church at Oakland. The following report of the sermon, from an Oakland paper, gives an idea of his position in what he regards the forward movement in religion.]

There is unity in life, there is unity in corporations, there is unity even among the scientists in their search for the truth. At present there is a growing tendency of men to separate as regards their religious beliefs. The Reformation was the inception of this liberal construction, this widening of the scope of the individual in relation to religion. There are too many churches to-day. But the great problem is how to create spiritual unity. In former times men were united spiritually by the dogmas of their respective religions. These dogmas were law, and their acceptance was a part of the faith. The Reformation subjected dogmas to judgment. From that changed condition sectarianism began to multiply. The great end of religious life is, or should be, the passionate desire to achieve the thing itself—

righteousness, harmony, peace with one's self, proper relations between husband and wife, love and regard for one's children; to live right and perform the duties of citizenship, and conduct honestly the duties of the commonwealth and State.

In the olden times the creed was the law, and the individual had to shape his life to meet the requirements of the creed. To-day the creed is cut to fit the life of the individual. The new fellowship, the bond of which unites all men, is the true object of religious life. The evidence of the weakness of creed is that men do not live up to it. No theory is held to be final by the college professor of to-day. He is not committed to any set policy or rule. He seeks the truth. Righteousness is the end, the creed is merely the theory.

By a practical illustration of righteousness I mean the right-minded man, the ethical man. This man is one who is concerned with the development of the species within himself. The ethical man is governed by a threefold reverence—namely, reverence toward those superior to him, or above him; reverence toward those who are on the same plane with him, and reverence toward those who are below him. It is necessary that we should all look up to some one in order that we may correctly judge ourselves.

As a student of philosophy and religion, I admire and revere Aristotle, the Hebrew prophets, and Jesus of Nazareth. Whatever one's calling or business may be he should have some one in that particular line of business or profession to look up to. We should assimilate the opinions of others; we ought to respect their views.

The ethical person is free from passion, free from fear. He walks with upright head through the haunted forest. The goblins of old age, the terrors of the sickbed should not intimidate the truly ethical man. The ethical man is a clairvoyant, he looks upon the world which to him is as a painted screen. In each human life there is a ray of light. Broken and divergent as it may be, yet it contains the germ, the prismatic color which must be in harmony with the object of creation.

Catholics and the Yellow Press.

Catholic papers complain that "something is radically wrong in the attitude of Catholics toward the Catholic press in the United States." *The Catholic Tribune* (Dubuque, Ia.) asserts that both itself and other Catholic papers "are doing their best to eke out an honorable existence in the face of the disgrace that the foreign-born element, speaking other languages than the English, have Catholic daily newspapers, while the numerically much greater body of English-speaking Catholic Americans take their food from the hand of non-Catholic and frequently anti-Catholic publishers of daily newspapers." In an endeavor to find the "specific reason" for "this pitiable state of affairs," *The Tribune* quotes from *The Catholic Fortnightly Review* (St. Louis) what it calls "an illustration of our press-misère" that, it believes, "sheds much light on the causes underlying the recent disgraceful status of affairs." The quotation is as follows:—

"The Chicago *Examiner and American*, one of Hearst's 'yellow journals,' recently instituted a 'coupon contest' for three trips to Palestine, three to Europe, five to Cuba, five to Mexico, five to California, etc., in which most of the winners, as announced in that paper's edition of March 3d, were Catholic priests.

"The clergyman heading the list, Rev. Francis Gordon, C. R., received no less than 1,132,534 votes. The second, Rev. Fred Cannell, nearly a million; the third, Rev. P. McGee, 744,776.

"A priest of the Chicago Archdiocese . . . says: 'If the money and energy put into this contest were applied to the cause of a Catholic daily newspaper, would not this long-desired and necessary desideratum be easily provided? And to think that all this was done for such a paper! Of the fifty-one clergymen named as winners and as "coming close" to the winners, thirty-three are Catholic priests!'

"No well-meaning Catholic will grudge these priests the benefits of their trips to the Holy Land, etc.; but is it not awful to contemplate the fact, so clearly indicated by the results of this 'Palestine contest,' that it is largely, if not chiefly,

the Catholics of Chicago that read and support the yellowest of the yellow journals, which disgrace that metropolis? And we have been told, on seemingly good authority, that similar conditions exist in New York and San Francisco; that there, too, the yellow Hearst papers enjoy the patronage of Catholics to such an extent that they would probably cease to be profitable were they entirely deprived from Catholic support."

The Catholic Tribune goes on to ask: "Can it be true that it is Catholics who are responsible, to a great extent at least, for yellow journalism—one of the most frightful evils with which twentieth-century America is cursed? Such papers as *The Catholic Universe* (Cleveland) and the *Ave Maria* (Notre Dame, Ind.) recommend their bishops and priests to refrain from giving interviews to daily papers, especially to the 'yellow' ones."



Armenian Proverbs.

Only he who can read is a man.

A devil with experience is better than an angel without.

God created men and women; who then created monks?

Observe the mother ere you take the daughter.

Make friends with a dog, but keep a stick in your hand.

He who has money has no sense; and he who has sense, no money.

Speak little and you will hear much.

One hand cannot clap alone.

The scornful soon grow old.

From the same flower the serpent draws poison and the bees honey.

The ass knows seven ways of swimming, but when he sees the water he forgets them all.

A shrewd enemy is better than a stupid friend.

By asking, one finds the way to Jerusalem.

The world is a pair of stairs: Some go up and others go down.

God turns away his face from a shameless man.

Field Notes.

OAKLAND.—Mr. Simonds is steadily building up the Society. His October letter is cheerful and earnest. He begins by saying:—

“*Dear Friends:* Happily I can now address you as ‘Dear Friends’ with a confidence I could not quite feel when in my Northern home I wrote the monthly letter for September. Then I believed that a right friendly welcome awaited us. Now I know that such a welcome has been given, and we thank you—for Mrs. Simonds is, with myself, keenly appreciative of the sincerity and kindness of your welcome. Certainly we could not have reasonably expected a better beginning, and I now suggest that we adopt as our motto, ‘Each Month Better Than the Last.’”

His announced subjects for October are: “The Public School and Public Perils,” “The Friendliness of Nature,” “The Greatest Religious Poem of the Nineteenth Century,” and “The Fate of the Man God Forgot,” a sermon for Prison Sunday.

His card for announcements closes with the following platform: “Our Ambition—To make an ideal church home for the liberal people of Oakland and vicinity, and to make the church so constituted a force for righteousness. Our Method—To speak the truth frankly in love; to look for and expect the best in each man, woman and child, and to seek to unite all in reverent worship of God and intelligent service to man.”

SAN FRANCISCO—*First Church*.—Rev. George W. Stone filled the pulpit on September 22d, the day before his departure for his Eastern visit. He preached on the “Moral Awakening,” a vigorous presentation of present-day conditions, vowing complete confidence on the final triumph of justice based on the supremacy and inviolability of the moral law.

The first meeting of the Channing Auxiliary following the vacation season was held in the Parish Rooms of the First Church on Monday, September 2d.

The Society for Christian Work held its regular meetings during the month of September. The first was devoted to business only. At the second meeting Mrs. Ernest Simpson told of the needs

of the City and County Hospital and made a strong plea for the necessity of taking the affairs of this institution out of politics. Later in the afternoon a reception was tendered Rev. and Mrs. George W. Stone. The affair was most informal, but it proved to both of the travelers that their San Francisco friends were only willing to loan them to their Eastern friends.

On Saturday afternoon, September 21st, Miss Jeanne McEwen gave a “party” to the little tots of the infant class, of which she has charge. It is enough to say that the sixteen children who attended never had a happier time.

SPOKANE.—Mr. and Mrs. Fuller spent the summer in the wilds of northern Idaho, camping at various points on the shores of Priest Lake. Their city address is now The Espanola, conveniently located and near the church.

Services were resumed on September 1st, when Mr. Fuller’s topic was “The Faith to Go on.” The sermon September 22d was on “A World Movement for Religious Progress,” in recognition of the meetings in Boston.

The Sunday-school has been reorganized, and several new teachers have been secured. Mrs. W. H. Wright remains superintendent, with Mr. Fuller as assistant. Mrs. M. A. Phelps has taken charge of the music, with immediate benefit to the school. Mr. Fuller has gathered a new class of boys, and will lead them in club work. The adult class has opened with a good attendance under the efficient leadership of Mrs. H. W. Greenberg. A one-topic, graded system has been adopted by the whole school this year, excepting the primary and kindergarten classes. The school library will be in the hands of a trained librarian.

Mr. Fuller has been elected a trustee of the Associated Charities.

The Alliance held three meetings in September and gave one business men’s luncheon. Committees have been appointed for the December fair. Mrs. F. S. Merrill has general charge of arrangements.

Heavy expense has been put upon the church by street-paving and a new sidewalk, which were ordered by the city.

Several new members were received into the church in September.

Books.

[All books reviewed in the PACIFIC UNITARIAN are on sale at, or may be ordered through, the Pacific Unitarian Headquarters, southwest corner of Geary and Franklin streets, San Francisco, California.]

THE HISTORICAL GEOGRAPHY OF THE HOLY LAND. Especially in relation to the history of Israel and of the early church. By George Adam Smith, D. D., Professor of Hebrew and Old Testament Exegesis, Free Church College, Glasgow. With six maps. Thirteenth edition. New York: A. C. Armstrong & Son. \$3.00.

To begin with, Professor Smith's book differs from many other geographical histories of the Holy Land, in that it is not tiresome. The Western reader cannot fail to come to a realization after reading this history that the cradle of our faith was in a country that had in many respects characteristics like those of the Pacific States. Not only has Professor Smith collected and combined old material with admirable skill, but he has added to it his own observations, made during several long and observing visits to the scenes of which he writes. The six maps have been prepared by the eminent cartographer, Mr. John George Bartholomew, of Edinburgh. They assist materially in a better understanding of this valuable and helpful history.

THE HIBBERT JOURNAL. A Quarterly Review of Religion, Theology, and Philosophy. London: Williams & Norgate. In the United States: The American Unitarian Association. Single numbers, 75 cents. Annual subscription, \$2.50.

The Hibbert Journal for the present quarter is one of unusual interest, having less to do with questions of dogma and more to do with the permanent, abiding things of religion.

WHAT IS IT TO BE A LIBERAL IN RELIGION? (Tract No. 227.) By Rev. Charles W. Wendte. Boston: American Unitarian Association. For free distribution by the Unitarian Headquarters, San Francisco.

This is one of the regular series of denominational tracts issued by the American Unitarian Association for the spreading of Christianity from the viewpoint of Unitarianism. Mr. Wendte declares the word "liberal" has become spoiled through long-continued theological misconception and misuse. "To be a liberal," he writes, "is not to hold to this or that set of opinions. It is not to antagonize other people's opinions. It is not to have no opinion at all. Liberalism is a temper, an attitude of mind—a disposition of the heart towards truth. Liberalism is the supremacy of the spirit over the letter in religion. It is the mind in a state of growth, and is thus distinguished from orthodoxy, which is a type of mind that has stopped growing, which accepts finalities in religion, and claims its opinions infallible." This tract is written in the same broad, scholarly, and sympathetic way that characterized Mr. Wendte's sermons when he was recognized as the leading minister of Oakland.

INTERNATIONAL HANDBOOKS TO THE NEW TESTAMENT. Four volumes. By Orello Cone, D. D., Editor; Assistant Editors, George L. Cary, L. H. D., James Drummond, LL. D., and Henry P. Forbes, D. D. New York: G. B. Putnam's Sons. Each volume, \$2.00, net. (By mail, 15 cents extra.)

This series of books includes four volumes. They are entitled, respectively, *The Synoptic Gospels*, by George L. Cary, L. H. D.; *The Epistles of St. Paul the Apostle to the Thesalonians, etc.*, by James Drummond, LL. D.; *The Hebrews, Colossians, Ephesians, etc.*, by Orello Cone, D. D.; and *The Johannine Literature and the Acts of the Apostles*, by Henry P. Forbes, D. D. All four volumes are exegetical in character, covering the entire New Testament, and constructed on a plan which admits of greater freedom of treatment than is usual in commentaries proper. Grammatical construction and theological discussions are given minor consideration, and the New Testament is treated as literature. The object of the authors has been to ascertain and clearly set forth the meaning of the author of these books by the application of literary interpretation and by freedom from dogmatic prepositions. The books, while they meet the wants of the general reader at the same time present the result of the latest scholarship and of the most critical investigation. The text used is that of the revised version, although for the purpose of saving space the text has not been printed and the passages explained have been indicated in part by references only, and in part by references together with a few initial words.

CRIMES AND CRIMINALS. An address delivered to the prisoners in the Chicago county jail. By Clarence S. Darrow. Chicago: Charles H. Kerr & Company. 10 cents.

The Clarence S. Darrow whose name is associated with a prolonged and sensational criminal trial, concluded but a few weeks ago, is the author of this pamphlet. Mr. Darrow's theory is that crime is largely the result of poverty. One class has everything, another class has nothing. Those having nothing, in order to become the possessors of something, too often are forced to resort to crimes; in other words, acts prohibited by statutes made by and in the interest of the property-holders. Most men go to jail because of offenses committed against property, because in this world property is more important than anything else. It is a crime for a man in the dead of winter, when he and his family are suffering from cold, to take coal from another man's coal-bin, but to control the output of all the coal in the United States and raise the price two or three dollars a ton when there is no need of it, and thus kill thousands of babies, send thousands to the poor-house, and tens of thousands to jail, "this is a greater crime than all the criminals in all the American jails have ever committed." Mr. Darrow says the only way to abolish crime and criminals is to punish the big criminals and the little criminals together. Although a very small booklet, *Crimes and Criminals* is full of suggestive thoughts, many of which are quite conservative—for Mr. Darrow.

LITTLE WATER FOLKS. By Clarence Hawkes, Author of "The Little Foresters." Illustrated. New York: Thomas Y. Crowell & Co. 75 cents.

This volume is much superior to the majority of juvenile books that are placed on the market. It will appeal most strongly to boys, and with its friendly descriptions and chatty anecdotes of things they have always wanted to know about will undoubtedly prove itself most popular. The stories are well told and the illustrations, by Copeland, are excellent.

THE IDYLLS AND THE AGES. By John F. Genung, Professor of Rhetoric in Amherst College. New York: Thomas Y. Crowell & Co. 88 pages. 75 cents net; postage, 8 cents additional.

The primary aim of this volume is neither eulogy nor criticism, but Walter Pater has taught us to call it "appreciation,"—that is, it is a disinterested endeavor to answer the question as to the value of a great poem which has been mellowed and seasoned by time. Tennyson's stately epic, "The Idylls of the King," did not first appear before the world in a way at all favorable to the poem's true valuation. Published at uncertain intervals and in haphazard order from 1858 to 1885, the various sections purported to be nothing more than modernized tales of chivalry and romance set to smooth-flowing meters. In this light they were accepted and read, and it was not until the last of them appeared that the general public became aware of a larger and weightier intention on the part of the poet,—that the whole series should be read as a single poem. In their completed form the "Idylls" have now been before the public for twenty-one years, and their "majority date" is deemed a fitting occasion for Professor Genung to inquire into the poem's permanent value. The study is thorough and illuminative, perhaps beyond anything before attempted on the subject, and will set readers afresh to studying the fine original.

FOR THE BEST THINGS. By J. R. Miller, Author of "Silent Times." New York: Thomas Y. Crowell & Co. 85 cents net; 8 cents postage.

This volume is a trumpet-call for striving "for the best things," an appeal to the highest impulses in the human heart. There are twenty chapters, each complete in itself, yet this thought dominates them all. The book needs no more detailed notice than that it is by Dr. Miller.

MORNING THOUGHTS. A short sermon for every day in the year. By J. R. Miller, Author of "Making the Most of Life." New York: Thomas Y. Crowell & Co. 85 cents net; 8 cents postage.

This book presents upon each page a little sermon, suitable for reading in the brief moments of the morning. Dr. Miller believes that there is nothing more helpful than getting some noble verse or sentence in the mind in these receptive hours. Its influence affects the whole day's doings. The book is an attractive one, neatly bound and neatly printed.

THE NEW CRUSADE. Occasional Sermons and Addresses. By Charles Edward Jefferson. New York: Thomas Y. Crowell & Co. \$1.50 net; 15 cents postage.

Some of Mr. Jefferson's theological opinions as expressed in this book will not find very general acceptance among Unitarians, but when he begins to speak in terms of life and of things that have to do with human conduct he will find no dissent among the Unitarians. The author's style is crisp, direct, and forceful, well written, and, if style is any indication of the man, unusually well delivered.

THE OLD YEAR AND THE NEW. By Charles Edward Jefferson, Author of "Doctrine and Deed." New York: Thomas Y. Crowell & Co. Printed from special type designs. 64 pages. 12mo., cloth, 75 cents net; limp leather, \$1.50; postage, 8 cents additional.

The sub-title of this little book, "The Art of Forgetting," more nearly describes its contents than does the other. It is a New Year's address, based upon the words of Paul, "Forgetting the things which are behind, and stretching forward to the things which are before." The author points out that few people wish to learn how to forget, but rather they desire to remember more and more. Yet there comes a time in every life when the blotting out of useless and dark memories would be a blessing. The little volume would make an acceptable holiday gift.

A CHRISTMAS ANTHOLOGY. New York: Thomas Y. Crowell & Co. 50 cents.

This book of carols and poems, old and new, is in honor of the Yuletide. The collection is charming upon its own account, for the reader will find many old friends. It forms an especially appropriate gift-book.

A TENNYSON CALENDAR. Selected and arranged by Anna Harris Smith. New York: Thomas Y. Crowell & Co. 50 cents.

A pleasing series of daily quotations from one of England's greatest poets. Tennyson is pre-eminently an author of terse, unforgettable verse, as the present happy selection shows. The gleanings have been made with more taste, judgment, and literary appreciation than is usual in such books.

CHRISTMAS MAKING. By J. R. Miller, D. D. Illustrated by Harold Copping. New York: Thomas Y. Crowell & Co. 50 cents.

The author dedicates this little book to those everywhere who love Christmas, and are willing to let the love of Christ have its way in them; to those who are ready also to forget themselves and to make happiness for others; to those who want to do something to make the world brighter and sweeter, and a better place to live in. It has evidently met with considerable success, for this season it is in its second edition. Mr. Copping has added materially to the attractiveness of the book by his illustrations, with the possible exception of a frontispiece of the head of Jesus, the satisfactoriness of which is questionable. But greater artists than Mr. Copping have failed in handling this subject.

HOW TO TELL THE BIRDS FROM THE FLOWERS.

By Robert W. Wood, Assistant Professor of Physics, Johns Hopkins University; author of "Fluorescence and Magnetic Rotation Spectra of Sodium Vapor and Their Analyses." New York and San Francisco: Paul Elder & Company. Board, 50 cents. Cloth, 75 cents.

By easy methods this subtle scientist enables the unanalytical, uncritical mind of the ordinary man to differentiate at once between the distinguishing features of the floral and the ornithological world; as, for example, the common tern (*Stirna hirundo*) and the commoner turnip (*Brassica campestris*). Mr. Wood graphically illustrates the striking similarity between two typical individuals of either species, supplementing his lifelike sketches with the following distinctive description:

"To tell the Turnip from the Tern,
A thing which every one should learn,
Observe the Tern up in the air,
See how he turns,—and now compare
Him with this inert vegetable,
Who thus to turn is quite unable,
For he is rooted to the spot,
While as we see the Tern is not;
But the Turnip is not doomed to be
Thus bound to earth e-ternally,
For 'cooked to a turn' may be inferred
To change the Turnip to the Bird."

While the author's high standing in the scientific world places him beyond such attacks as have been directed against the writers of nature books and "nature fakirs," his drawings, though clever, are not always accurate. Then, too, the reader has the uncomfortable feeling that perhaps he is poking fun when he says, in writing of the cowbird and cowslip,—

"The Cowbird picture, I suspect,
Is absolutely incorrect;
We make such errors now and then.
A sort of cowslip of the pen."

Mr. Wood is well known in San Francisco. He is the son-in-law of Mr. Pelham W. Ames, for many years the secretary of the Spring Valley Water Company. The friends of this rival of Burbank congratulate him upon the facility with which he disposes in this manual of florinology of many of the problems that have been until now such a stumblingblock to lovers of Nature.

JAMES MARTINEAU. A Biography and Study.
By A. W. Jackson, A. M. Boston: Little, Brown & Co. \$1.50.

The plan of this volume divides it into three parts—the Man; the Religious Teacher; and the Philosopher of Religion. James Martineau descended from a French family that sought refuge in England just after the revocation of the Edict of Nantes. The head of the family that sought safety in flight from the persecutions of Louis XIV was Gaston Martineau, son of Elie Martineau of Bergerac. James Martineau was born April 21, 1805, and died January 11, 1900. The family were Nonconformists,—Puritans, in fact. From eight to fourteen, he attended the grammar school in Norwich, his birthplace. After deciding upon the ministry as

a profession, he entered Manchester College, then at York, in 1822. He "studied intemperately," one of his tutors stated. Five years later he was admitted to preach, but did not enter at once upon the duties of his office. For a year he taught in the Bristol School, at the end of which time he accepted a Presbyterian pastorate in Dublin, Ireland. Because he would not consent to receive a yearly gift from the government of £100—a sort of bribe—Martineau was forced to give up his Dublin church. He then went to Liverpool, where he began under discouraging circumstances. In 1836 appeared his first original book, "The Rationale of Religious Inquiry." It pleaded for rationalism against orthodoxy. In 1839 he was challenged by a Mr. Ould to a public debate in which he ably defended Unitarianism. Martineau went to London in 1857, where he became a member of the faculty of Manchester New College, where he remained until 1878. He spent the remaining years of his life in writing, and occasionally speaking to audiences interested in his religious and ethical teachings. Such is a skeletonized outline of his life. Space will not permit an adequate review of his work as a religious teacher and as a philosopher of religion to be made at this time. It will interest Western Unitarians to know that Mr. Jackson dedicated this book to Dr. Stebbins in the following sonnet:—

TO HORATIO STEBBINS.

Dear Friend, whose noble presence fails to show
The regal grandeur of thy inner plan,—
Patrieian mein, but an *Imperial Man*,—
I link thy name with that of Martineau.
He sage; thou prophet. His the orient glow
Of one who all surveys from peak of Darien;
Thine, back dead souls to life again,
Isaiah's flame, the tones of Cicero.
He is the Phosphor of the coming day;
Awakener thou of those who dwell in night.
Through him men see the heights, through thee
adore;
And they who write your epitaphs should say
Of him, "He touched the mountain crests with
light";
Of thee, "He thrilling witness to its glory
bore."

Those who knew Dr. Stebbins will differ with Mr. Jackson in this one point only. Dr. Stebbins's "noble presence" did "show the regal grandeur of his inner plan," as many Unitarians in California can testify.

VILLAGE LIFE IN PALESTINE. By the Rev. G. R. Lees, B. A., F. R. G. S., Vicar of St. Andrew's, Lambeth. Illustrated. New York: Longmans, Green & Co. \$1.50.

The author has made a close study of the religion, home life, manners, customs, characteristics, and superstitions of the Holy Land, with reference to the Bible. The well-written text is profusely illustrated with fifty reproductions of photographs, which lend an added charm to the book. Mr. Lees spent six years among the people of Palestine, and his knowledge of their language enabled him to write of them sympathetically as well as knowingly. It would require a review many times longer than this one is to do this valuable book justice.

Sparks.

A fellow who played on the flute
Once tutored two tooters to toot.
Said tooter to tutor:
"Which is more fun—to toot, or
To tutor two tooters to toot?"

She (to fellow listener at musicale)—
What do you think of his execution? *He*
—I'm in favor of it.—*Punch.*

School Examiner—What happens when
a person's temperature goes down as far
as it can go? *Tommy*—Then he has cold
feet.—*London Tatler.*

Sunday-school Teacher—Some little
boys are good and some others are bad.
What kind go to heaven? *Small Tommy*
—Dead ones.—*Chicago News.*

Bobbie—I say, grandad, why do they
call our language the mother tongue?
Grandad—Because fathers never get a
chance of using it, my boy.—*Ally Sloper.*

Teacher (in a kindergarten physiology
class)—Harry, can you tell me the func-
tion of the pores of our bodies? *Harry*
—They are things we use to catch cold
with.

Candidate for Crew—Could you tell
me where the rhetoric class is being held?
Candidate for Football—I don't know,
I'm a student here myself.—*Town
Topics.*

Reflections of an automobilist: "How
much nicer it is to be riding in an auto-
mobile and be thinking how much nicer
it is to be riding in an automobile than
it would be to be walking, than it is to
be walking and be thinking how much
nicer it would be to be riding in an auto-
mobile than it is to be walking!"

John Burroughs offers this example of
plain living and high thinking by an
amiable lioness: A lieutenant of an
English regiment stationed in Africa
was hunting big game. He was fear-
less, but for some reason he hesitated to
shoot the great lioness that approached.
Nearer and nearer she came, and was
limping. The big-hearted soldier took
out the thorn that he saw in her foot
and she limped away gratefully. And
the Britisher forgot the incident. Not
so with her ladyship. She returned the
next night, looked over the roster of the
regiment, and ate every officer that
ranked the lieutenant, who, of course,
by her act of gratitude, was made a
colonel.

**TRACTS FOR FREE DISTRIBUTION
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to Unitarians.**

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**The Unitarian Church: Its History and
Characteristics.**

By Joseph H. Crooker, D. D.

Human Nature Not Ruined, but Incomplete

By Charles C. Everett, D. D., LL. D.

Liberal Christianity in the United States.

By Samuel A. Eliot, D. D.

Rational Religion the Want of the World.

(For Unitarians.)

By Joseph May.

Baptism.

By Leonard J. Livermore.

**Zeal without Dogmatism. A Message to
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What Do Unitarians Believe?

By Charles W. Wendte.

Unitarianism: What Does It Stand For?

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Unitarianism: What Did It Set Out to Do?

**What Has It Accomplished? What Is
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By Edward A. Horton.

What Do Unitarians Believe? (Small.)

By J. T. Sunderland.

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By Charles W. Eliot, LL. D.

**Business Enterprise in Religion. (For Uni-
tarians.)**

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Unitarianism: What Does It Mean?

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By Minot J. Savage, D. D.

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Unitarian Principles and Doctrines.

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**A Statement of Belief Adopted by the New
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minster.

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Why Am I a Unitarian?

By James Freeman Clarke, D. D.

OUR NATIONAL SOCIETIES.

With headquarters in the building of the American Unitarian Association, 25 Beacon Street, Boston, Mass.

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The American Unitarian Association.

Founded in 1825.

The chief missionary organization of the Unitarian churches of America. It supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting-houses, publishes books, tracts, and devotional works.

Address correspondence to the Secretary, Rev. Charles E. St. John.

Address contributions to the Treasurer, Francis H. Lincoln, Esq.

Publication Agent, Mr. C. L. Stebbins.

Unitarian Sunday-School Society.

Founded in 1827.

Maintained by the Unitarian churches to promote religious and moral education. Publishes manuals and tracts, issues a Sunday-school paper, holds conventions, carries on a book-room. Branch at 175 Dearborn Street, Chicago.

President, Rev. Edward A. Horton.

Treasurer, Mr. Richard C. Humphreys.

Superintendent of Book-room, Mr. Philip C. McMurdie.

National Alliance of Unitarian Women.

Organized in 1890.

Promotes the local organization of the women of the Unitarian churches for missionary and denominational work.

Address correspondence to the Clerk, Miss Florence Everett.

Address contributions to the Treasurer, Mrs. Lucia C. Noyes.

Young People's Religious Union.

Organized in 1896.

Promotes the organization of the young people of the Unitarian churches for "Truth, Worship, and Service."

Address correspondence to the Secretary, Miss Grace R. Jorr.

Address contributions to the Treasurer, Mr. O. Arthur McMurdie.

Unitarian Temperance Society.

Organized in 1886.

The practical working committee of the Unitarian churches to promote the cause of temperance by publishing and freely distributing pamphlets and tracts, arranging for conferences, and sending speakers upon request to give addresses on various phases of the temperance question.

Address correspondence to the Publication Agent, Mr. C. L. Stebbins.

Address contributions to the Treasurer, Mr. Charles H. Stearns.

TRACTS FOR FREE DISTRIBUTION
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Geary and Franklin Streets, San Francisco.

The Religious Training of Our Young People.

By Jonathan Smith.

Self-Consecration.

By John F. W. Ware.

I Am the Way.

By John F. W. Ware.

The Unpardonable Sin.

By John F. W. Ware.

The Mother and Her Boys.

By Mrs. Brooke Herford.

How to be Happy: A Lay Sermon.

By Miss M. P. Wells.

The Parley.

By John F. W. Ware.

The Results of an Inquiry into the Aims and Characteristics of Unitarian Preaching.

By Samuel A. Eliot, D. D.

The Gleaning.

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Our Thought of God.

By Charles F. Dole.

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God Loves All Souls.

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Sureties of Life after Death.

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By George Crosswell Cressey, D. D.

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By William C. Gannett.

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A Reasonable Easter.

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