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# THE PACIFIC UNITARIAN

DEVOTED TO RELIGIOUS TRUTH AND HIGHER LIFE

## The Glory of Work

There the workman saw his labour  
Taking form and bearing fruit,  
Like a tree with splendid branches  
Rising from a humble root.  
Looking at the distant city,  
Temples, houses, domes and towers,  
Felix cried in exultation  
"All the mighty work is ours!"  
Every mason in the quarry,  
Every builder on the shore,  
Every chopper in the palm-grove,  
Every raftsman at the oar,  
"Hewing wood and drawing water,  
Splitting stones and cleaving sod,  
All the dusty ranks of labour,  
In the regiment of God,  
March together towards His triumph,  
Do the task His hands prepare.  
Honest toil is holy service;  
Faithful work is praise and prayer."

HENRY VAN DYKE.

SAN FRANCISCO  
NOVEMBER, 1910

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MARY B. FRESSON, Manager.

THE PACIFIC UNITARIAN is the official organ of the Pacific Coast Conference of Unitarian and other Christian churches. It is published in San Francisco, monthly. Subscription \$1.00.

Address ALL communications to

THE PACIFIC UNITARIAN,  
Unitarian Headquarters,  
376 Sutter Street,  
San Francisco, Cal.

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#### ADVERTISING RATES.

List Prices (per month).

1 page (inside).....	\$10.00	1-4 page (inside).....	\$4.00
1-2 page (inside).....	6.00	1-8 page (inside).....	2.00
1-3 page (inside).....	5.00		

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# THE PACIFIC UNITARIAN

God our Father; man our brother

Vol. XIX

San Francisco, November, 1910

No. 1

## THE PACIFIC UNITARIAN

Published monthly by the Pacific Unitarian Conference

Business address: . . . 376 Sutter St., S. F.  
Editorial address: . . . 68 Fremont St., S. F.

One dollar per year Single copies, 10c.

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Entered as second-class mail matter at the Post-office at San Francisco, Cal.

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### Editorials.

Julia Ward Howe is something more than a noble memory. She has left her impress on her time, and given a new significance to womanhood. To hear the perfect music of the voice of so cultivated a woman is something of an education, and to have learned how gracious and kindly a great nature really is, is an experience well worth cherishing. Mrs. Howe was wonderfully alive to a wide range of interests—many sided and sympathetic. She could take the place of a minister, and speak effectively from deep conviction and a wide experience, or talk simply and charmingly to a group of school children.

She was not without a tinge of Bohemianism, and the memory of a luncheon on the deck of an Oakland boat, with luscious strawberries disposed of without intervening spoons is very pleasant.

When some years later she spoke at a Kings chapel meeting in Boston, growing feebleness was apparent, but the same gracious spirit was undimmed. Later pictures have been somewhat pathetic. We do not enjoy being reminded of mortality in those of pre-eminent spirit, but what a span of events and changes her life records, and what a part in it all she has borne. When one ponders on the inspiring effect of the Battle Hymn of the Republic, and of the arms it nerved and the hearts it strengthened, and the direct blows she struck for the emancipation of woman, it seems that there has been abundant answer to her prayer.

"Since he died to make men holy  
Let us die to make them free."

San Franciscans are feeling relieved at the apparent conversion of the municipal authorities in the matter of civic morals. The Paris of America didn't seem to work out, and the thrifty merchants who summoned the genii of license and joy to help out business would be glad to see them rebottled. Even the police committee finding it impossible to cause the nickel-in-the-slot machine to come back, have made a necessity of virtue, and unanimously recommended that the petition for reinstatement be denied. The ways of politicians, as well as of Providence, are devious, and sometimes there is ground for amusement in the wonders they perform.

It is worthy of notice that all kinds of people appreciate the doing of things. Talk is so plentiful and accomplishment so rare that it is no wonder. When the late Conference of Unitarian churches took up the matter of helping men on the Barbary Coast by direct common sense methods, appealing to manhood and whatever spark of decency remained unquenched, they did not anticipate any popular support, but Mr. Wedge in his straight-from-the-shoulder blows seems to have stirred sympathy and won approval. Much, if not all his support still comes from the Unitarian churches, but the public seems ready to lend a hand. A movement is on foot to fit up a gymnasium as an adjunct and help to his work, and a lady has shown her interest by giving \$250 to it. A concert benefit has been given, and apparently the experiment will be given a good trial.

It seems to be practically the first time that what has been known as the Unitarian gospel has been brought straight home to those who most need it and it will be worth while to learn the results. It may be that there are some who may be reached by encouragement

and led out of shame and degradation, who never responded to appeals to a conversion that would at once make their crimson sins as white as snow. Among many things that Unitarianism lacks is democracy and this movement is certainly in that direction.

The *Unitarian Advance* for October, came to hand in good time for a short steamer voyage that happily had no unpleasant interruption, and permitted a reading of every word from cover to cover, a performance that seldom is to be recorded even on the PACIFIC UNITARIAN, and it was well worth while, for the contents justified the descriptive title. "A magazine of definite progress and virile optimism in religion," and responded to its titular appeal. "Speak unto this people that they go forward." The editorials and departments are able and alive, and the spirit in general admirable and uplifting. It was especially gratifying to read Mr. Foote's tribute to Mr. Hosmer's hymns, and that our readers may share the treat we shall reprint it. The new paper is in shape and material size, a well-matched running mate, and we welcome its companionship.

Rev. Chas. W. Casson contributes a very suggestive article on "The Better Samaritan," which, while in no way disparaging "the Good Samaritan" so long our highest accepted standard, clearly points out that he does not completely cover the ground. "Charity" is fine, but it is not the highest form of service." "After the man who has fallen among thieves has been picked up and cared for, the larger duty remains. The Better Samaritan, on finishing this service, straightway organizes a posse, political or otherwise, and sets out on the trail of the thieves. He is not contented to merely give assistance to their victim, but is



determined that the highway shall be cleared of their presence and rid of their power. The Better Samaritan has a heart of sympathy, and a hand of steel, and is member both of a brotherhood and a battalion."

Applying the same possibility of bettering old standards to religion Mr. Casson finds grounds for a *Unitarian Advance*. "Unless we are going to settle down on the site of previous achievements, we must now press forward." . . . "The fundamental basis of liberal religion is common sense, and now that we have brought religion to the level of life, and have given it social emphasis, it remains for us to continue the process and apply common sense to social service by striking deep at the root of wrong."

This is all very true. The practical question seems to be how is it to be done? And that this is not an easy question to answer is quite evident when a careful reading is given to the nine contributions to a symposium on "What can the Unitarian League for Social Justice do Besides Talk? Here are some of the suggestions: 1. Become a Progressive Fellowship (dropping the Unitarian) and send delegates to American Federation of Labor and the National Socialist Party. 2. Nothing. Talking is principally needed. 3. More Talk. Keep our League a free moving spirit, and very religious. "Social justice needs more ethics than economics." 4. After a calm analysis of the facts attempt to moralize the industrial order. "The solution of our dark economic problems will come through discussion, legislation, education and a more ethical social status; not by bloodshed or revolution." 5. Churches do not seem to be doing anything. "Voice of clear-visioned prophets the thing most needed." 6. "More Talk. What are ministers for but to talk." The agitation of thought must precede every

human benefit. 7. Maintain a free platform and ally ourselves with organizations for special purpose. 8. Set men's clubs and alliances to work specifying useful and potent. 9. "Think" and "speak" effective preliminaries of all righteous doing.

The principal value of these contributions is in showing that there is no royal road to anything, and it is suggestive that a large majority show the sort of patience that the magnitude of the problem demands, and a reliance on the slower but surer methods of moral growth and education. Experience teaches us that there are some things we can do and others which we must bear until doing becomes possible. If we can work with patience knowing that we can do little, but doing that little, we can accomplish something, but impatient workers who want to do things today that are impossible of accomplishment only get themselves done up. It takes time for an apple to ripen, and he who cannot wait for the process suffers from his hurry.

To be patient but not too patient is a great achievement. To want to do something is the best evidence of a true spirit. To know what to undertake demands great wisdom, and to be in a hurry is the mistake of a restless nature. The church is an organization for a definite purpose and cannot expect to cover the whole field of reform. If it can uplift the life of those it serves through awakening aspirations, quickening the conscience, kindling the heart and strengthening the will it fulfills its purpose. The spiritual energy it generates it may or may not apply. There are some things its organized members can do and some that are better left to special agencies through which its individual members can most effectually work. Its concern should be to get needed things done with no regard

to who gives them, and if the thought of getting credit suggests itself it should be promptly suppressed.

It should be satisfied if it stimulates its members to do their part in social, political or moral reform in the way or by the means that common sense and good judgment dictate, and no auxiliary organization will destroy the singleness of purpose and power for influence of the church by sending delegates to any sort of political or industrial convention. Let individual members differ on all matters of opinion and policy—theologic, economic, or political, working with the organization best fitted to accomplish the greatest good. The church is concerned with life, which is being. Those it inspires will show what they are by what they try to do. C. A. M.

"Don't Worry" clubs and optimistic cults, of which there is a wide variety nowadays, are doubtless of great value in an age like ours. There are so many things to know that we follow even the general progress of knowledge with some strain. There are so many things to enjoy that we commit moral suicide in trying to enjoy them all. And business men often come to realize that life isn't long enough for them to do all the worrying that may be got out of their occupations.

"Care to our coffin adds a nail, no doubt;  
And every grin, so merry, draws one out."

Nevertheless, there is such a thing as overdoing optimism, and we have numerous examples of extravagance in this direction, mostly amusing unless we happen to be creditors of the person who has decided to worry no longer about his debts but to "attract money" and "to think wealth." It is also possible to overstrain the principle that things are what we think they are.

People often think they are exercising worry when they are only shirking

duty, and affirmations which are sometimes made with regard to the illusions of life seem more like bold prevarications than the bravery of faith.

We may be great optimists without closing our eyes to things that are bad. We need to worry just enough to keep us active moral agents, and we need to see things no worse than they are, since to see them falsely might discourage us and to see them just as they are is sufficiently provoking.

Scientific writers have been saying of late that a certain amount of anxiety is beneficial to the health and helps to preserve the balance of the emotional system.

Most Unitarians do not need to be told that worship is possible in the woods and fields as well as in the church, or that there may be such a thing as going to church too often. But the time comes to almost every Unitarian minister when he feels that he ought to protest against debauches of church-going breaking out in his community under the sway of revivalists.

It frequently happens that persons who "get religion" neglect their common duties for the sake of its enjoyment. A clergyman was reported not long ago to be seeking divorce from his wife because she was too pious, in the sense of spending all her time at church and at various religious gatherings while he lay sick at home and the children were without proper care. To the knowledge of the writer, a Unitarian woman recently did a service of considerable value by taking in hand a neighbor who was finding no time for anything except "religion" and by bringing her to her senses.

The diagnosis of the form of fanaticism which consists in ceaseless church-going, to the neglect of the ordinary duties of life, is that it is an epieurean

religion. The devotee loses himself in the enjoyment of his feelings. Moral considerations do not suffice to keep him away from the place where he gets his emotional intoxication. The remedy is often, however, a strong moral shock.

It is perhaps unfortunate, as John Ruskin thought, that the church exercises are called services. They are truly serviceable if properly used. But the danger is that people, finding them the easiest kind of "divine service," will choose them to the exclusion of the harder and the essential service of considerate living.

It isn't too early to think of Christmas and the customary and often distracting search for appropriate gifts. It will be rather late by the time the next issue of the PACIFIC UNITARIAN reaches its readers. The exhaustion attendant upon the annual rush of late buyers is hard enough on the buyers but a good deal harder on the salespeople. It destroys the holiday spirit in all concerned.

A great amount of Christmas giving on the part of Coast people is done by mail or express. Tons of gifts go to the old home folks in the East. And it seems to take us a long time to learn the uncertainty of deliveries after the middle of December. Year after year we are mortified at hearing that our gifts did not arrive on time. So great is the bulk of the Christmas business handled by the express companies and the postal system that we take long chances of getting our packages through in decent condition.

One way to avoid the holiday rush and likewise to lessen the chance of damage or delay is to send our gifts off early and to mark them plainly, "Not to be opened until Christmas."

G. W. F.

### Briefs—"The Easiest Way."

Since the masters of the modern stage, Jefferson, Booth, Barrett, McCullough, Keene, Sol Smith Russel, Jas. A. Herne, and the others who so delighted us in what is now getting to be "ye olden time" made their final exit, the theater has lost its subtle charm. Usually when we attend some widely heralded play we sit through four acts of society small talk and take what languid interest we can command in the proper conduct (or improper) of the elegantly gowned ladies and correctly attired gentlemen who quite faultlessly walk through their parts. Once in a while we are reminded, greatly to our delight, that acting is not a lost art. Twice in six months the writer has been instructed, moved, charmed, by conscientious work of both author and actor in producing a type of modern drama worth while. James K. Hackett's rugged acting in the virile play, "Samson," and Eugene Walter's searching appeal to the social conscience in the "Easiest Way," strengthen one's faith in the mission of the theater as a moral force.

Fortunately I heard "The Easiest Way" before I had read the discussion to which it has given rise. I was ready to be interested or bored, instructed or amused, pleased or shocked, as the case might be. When the curtain fell upon the last act I felt that I had listened to one of the greatest of modern plays. I do not say that this play will take high rank in public favor, or that it will bring its author fame and fortune. I am inclined to think that it is too great to find ready appreciation: that it is too remorselessly faithful to truth and fact to receive the praise of a fun-loving, easy-going public. And has it not been condemned as grossly immodest? Yes, dear sister, it certainly has.

Sometimes I think I will never use the words "modest" or "immodest" again, they cloak so many hypocrisies. We go to the theater and without a blush watch the ballet dancer whose art is nothing more or less than to exhibit alluringly the human form feminine. On another evening we attend a meeting to promote social purity, and some plain-speaking physician, who knows the hell to which social impurity leads man, woman, and child, talks to us of right and wrong sex relations, and we are decidedly uncomfortable, half suspecting that we are overstepping the bounds of modesty in lending chaste ear to absolutely necessary truth. Zounds! and then without a quail or quiver we witness the short-skirted opera, or a miserable society play making indecent sport of the most sacred relations of life. *Modesty*: the word needs a new definition. A definition suggesting sense and sincerity.

But to the play. In "The Easiest Way," Eugene Walter tells of the struggle of a poor girl, unfortunate in birth and breeding, who has adopted carelessly, and naturally for her, the gay life. As she is coming to full womanhood she meets and honestly loves a young man of her own age, whose past will not bear investigating more than will hers. For his sake, and for true wifehood, and if God wills, motherhood, she will leave the gay life, and the "rich friend," who keeps her in luxury, and together man and maid will battle for an honest place in the world. The interest of the play is in this young girl's fight: the tragedy in her failure. Separated from her lover while he seeks fortune for both in the mines of the West, she struggles on alone in that moral maelstrom, New York. Failure, poverty, cold, hunger, and the insidious suggestions of former companions, in-

cluding the "rich friend," break her moral barriers and she is swept back into the old life, which straightway becomes worse than before, for with clumsy lying she seeks to retain the confidence of her lover, until, caught in the web woven around her by hard conditions and her own weakness, she is a castaway, forsaken by lover and "friend," facing in helpless despair the doom of fallen women. Such is the penalty of giving up the fight, of surrendering even under stress of cold and hunger to the seductions of "The Easiest Way." So interpreted, the play grips one like some stern message of "holy writ."

But not after this manner, and this only, could I read the lesson of the play. It does indeed appeal to the individual conscience, but it appeals even more to what I will call the social conscience. As I followed the admirable acting of Frances Starr in the character of the unfortunate girl, I was convinced that in her interpretation, this poor creature did not in any true sense choose "The Easiest Way," but rather that for her, so born, bred, circumstanced, and tempted, it was "The Only Way." This practically, though we discuss "fate and free will" till the "leaves of the judgment book unfold."

In other words, given social conditions as they exist in all our large cities, and a certain percentage of "our girls," not bad, or degenerate, but simply without sufficient moral stamina to resist temptations which no girl ought ever to encounter, *will inevitably go wrong*. In truth and fact, this type of lost humanity is just as much a social product as the ward boss, or the Wall Street speculator. Flaunt evidences of luxury before the eyes of untrained young women, breed the rich man of passion, idle and dissolute, maintain with society's ap-

proval one standard of morals for women, and another for men, and "The Easiest Way" becomes "The Only Way" for the morally undeveloped. Let society look to it. In so far as we do not seek to remedy these appalling conditions, we are shamed with the shame of the lost woman, and guilty with her guilt.

Did not Gladstone utter the last word and the ultimate truth in progressive statesmanship when he said "It is the business of government to make it as easy as possible for men to do right, and as hard as possible for men to do wrong?"

These words rang in my ears as the curtain fell upon the last act, but not these alone; I seemed to hear someone saying: "He that is without sin among you, let him first cast a stone at her."

W. D. S.

### Faith.

I have not seen, I may not see  
My hopes for man take form and fact.  
But God will give the victory  
In due time: in that faith I act.  
And he who sees the future sure,  
The baffling present may endure,  
And bless meanwhile the unseen hand that leads  
The heart's desire beyond the halting step of  
deeds.

—Whittier.

### TWO SONGS.

For me the skylark never sang  
Save soaring in the pages  
Of Shelley, Wordsworth, Tennyson,  
To sing for all the ages.  
But, ah, I've heard a meadow-lark  
From hedges, fields and fences,  
Pour on the air his song of joy,  
When rosy dawn commences.

His rounded, mellow, soulful song,  
Like full-sustained contralto,  
Would blend in sweetest harmony,  
The treble with his alto,  
If with the skylark he could sing,  
Though never soaring high;  
The one a love-song of the earth,  
The other of the sky.

—James Henry MacLafferty.

### Notes.

Rev. Fred Alban Weil celebrated his fourth anniversary as minister of the church at Bellingham on October 16th, during which time an attractive chapel has been built and a loyal congregation built up in the faith. Mr. Weil has followed the example of most Unitarian ministers in doing his full share of public service.

Rev. Thomas Clayton is making his Sunday evening service attractive to those who do not particularly care about being preached to. In the morning he has a sermon, but in the evening a lecture, and a good deal of good music. His first lecture was on John Milton and "Paradise Lost."

Rev. Otto E. Duerr is conducting services regularly each Sunday evening at Tacoma. Once each month he plans to have some outside minister fill the pulpit. Among them will be Rev. Fred A. Weil, of Bellingham; Rev. William G. Eliot, of Portland; Rev. J. D. O. Powers, of Seattle; Rev. E. M. Wilbur, D. D., dean of the Unitarian Divinity School, of Berkeley, Cal., and others.

On the evening of October 12th, Rev. and Mrs. J. A. Cruzan were given a reception by the members of the Alameda congregation. After informal social chat, interspersed with music, brief and witty remarks were forthcoming from Dr. Wilbur, Dr. W. S. Morgan, Rev. W. D. Simonds, and the honored minister and wife. Decorations and refreshments were up to the high standard established at Alameda.

Mention was made last month that Mr. Leavitt was to fill for a month a pulpit in Boston, but the further fact that he was to fill to overflowing a Billings lectureship, not being known, was unannounced. Under the benign foundation, from time to time modern wise men from the East bring gifts of various sorts to the childish West, but in this instance a reverse current is set in motion, and every day during his month in Boston he is expected to favor some staid New England church with a whiff of salty breeze from the Pacific shore. He takes no fog with him.

Rev. C. A. Turner, of Santa Rosa, on October 28th delivered a lecture on "Democracy in New Zealand—Is It Socialistic?" The lecture was given under the auspices of the Woman's Alliance—a small but loyal band, who show their faith by their works.

The Ames Alliance at San Jose is showing fine activity. With the Cranford Club, it gave a Halloween social on October 28th, and it is preparing for a sale and dinner early in December.

The Men's Club, of Seattle, shows what similar organizations everywhere might do, and ought to do. At its meeting on October 16th, it adopted resolutions endorsing the movement to suppress vice and enforce the law, and pledging its support of those engaged in its furtherance. Presumably the members will not rest with resolving, but will take hold and do something.

A Eureka grocer, who combines business enterprise with charitable impulse, has offered to give as his contribution to the church just dedicated and still to be furnished, ten per cent of his gross sales on the 2nd and 3d of November.

Rev. O. P. Shront, of San Jose, on October 16th preached an interesting sermon on "The Sermon on the Mount," which he regards as setting forth the fundamental, underlying principles that are to govern society under the new order of things. It is the "ideal constitution of society."

The Santa Cruz *Surf* of October 28th prints a strong sermon by Rev. George Whitfield Stone on "Essentials and Non-Essentials." Among the former he names knowledge, justice, truth, righteousness, goodness, mercy, faith. While among the non-essentials, not necessarily undesirable, he bunched forms, ceremonies, observances, wealth, dress, pleasure, stimulants, narcotics, constant and exciting amusements, art, music, travel, sumptuous living, extravagant houses, automobiles, jewelry, elaborate suppers, social distinctions, and political honors; which list, he regretted to say, comprised almost all the things which occupy the larger part of our time and attention.

On October 16th Rev. E. Stanton Hodgkin supplied the pulpit of the First Universalist Church in Pasadena, his own pulpit being filled by Rev. William Jones. Such neighborly calls show a gratifying sympathy and good will. The principal difference between Unitarians and Universalists seems to be in the backward, rather than the forward, look. They have reached a common point by following different roads.

The interest in Mr. Wedge and his work is very gratifying and brings good courage. The fund for the gymnasium grows apace. One woman gave \$250, and another riding by in an automobile stopped it and left \$100, but wouldn't leave her name. Being invited to address the boys at the Belmont School, Mr. Wedge went down with no expectation or thought of being paid or receiving any return. The morning address so caught the young men that they begged for more in the evening, and when he left he was surprised with a check for over \$70—a free-will offering of sympathy.

A pleasant reception was given on October 7th in the parlors of the Unitarian church, Pomona, in welcome of its new ministers, Rev. A. M. Smith and Rev. Paul M. McReynolds. There was a large attendance of the members of the church and friends.

J. T. Brady presided, and in behalf of the church, cordially greeted the guests of honor.

M. D. Clubb, pastor of the Christian church, also spoke words of welcome to those who will have in charge the church home, which is just across the street from the one which he serves.

In response the two ministers spoke of the hopeful outlook for the future of the Unitarian church in Pomona and assured the people of their desire to help in their efforts to increase its influence.

A special memorial service in honor of Mrs. Julia Ward Howe was held by the Votes for Women Club of Los Angeles on October 20th. Mrs. Clara Shortridge Foltz opened the address by a glowing tribute to Mrs. Howe and her inspiration to the world.

Rev. E. Stanton Hodgkin, of the First

Unitarian Church, delivered the principal address. Mrs. Cora Lewis related many recollections of Mrs. Howe. Other speakers included Miss Mary Foy, Miss King, Ex-Congressman Hardy, of Indiana; recitation by Mrs. Claudia Hazen White, and the singing of Mrs. Howe's famous hymn, "The Battle Hymn of the Republic," by Mrs. Brennan.

The San Francisco service was not what it should have been, too much deference having been paid to an unsympathetic mayor.

The secular concert given for the Wedge Fund by the members of the choir of the First Unitarian Church, San Francisco, on October 26th, was distinctly an artistic, and relatively a financial, success. The fresh, well-trained, and admirably balanced voices were heard to fine advantage in selections of a high quality of compositions. The solos and the concerted work were all so good that special mention would be unjust. It was delightful for them to volunteer their help, and very delightfully they carried out their contribution. Mr. Hother Wismer, our talented and kindly violinist, gave notable support.

The Bible is being earnestly considered in many centers, the discussion being provoked by a recent statement of Dr. A. A. Morrison before an Episcopal gathering at Cincinnati. A clear and forceful statement of the modern view by Rev. W. G. Eliot, Jr., was published in the *Oregonian* of October 17th. He says: "Possibly 90 per cent of Christendom still holds to the traditional view of the holy writings. If all Christendom should come to accept the modern view of the Bible, it would mean the greatest revolution in the history of Christianity. The fact is, just this very revolution is taking place and the issue is becoming clearer every day between those who hold that the Bible is the word of God, verbally inspired and supernaturally assembled and transmitted, and those who hold the modern view. There is less and less standing room for those who equivocate or who deceive themselves and others by double meanings of words. . . . A man who has been taught that religion and the salvation of his soul depend

upon his holding the old view of the Bible will naturally lose his religion and his soul, if they really have no better basis than that opinion. But the man that knows that religion and his own soul and all individual and social progress have a better basis than this particular view of Scripture is ready to meet the challenge of those who say: 'Either the Bible is all true or all false,' and to discern the false from the true, and to perceive that clean within the margins of controversy there is in the Bible a religion, a Christianity, not the least of whose perfections is its continued perfectibility, under freedom, not exceeding loyalty and with a loyalty that includes freedom."

A pretty ceremony followed the concert given under the auspices of the woman's auxiliary of the Unitarian church at Unity Hall Thursday evening, when in the presence of members and friends, who had been asked to remain, Mrs. John H. Lathrop, wife of the pastor, brought in a large birthday cake beautifully illuminated with candles, and with a few words of appreciative greeting presented it to the Rev. Frederick L. Hosmer, who formerly occupied the Unitarian pulpit and has many friends in the congregation. A beautiful bouquet of orchids accompanied the gift, and Rev. Mr. Hosmer, after responding briefly and feelingly to the compliment, performed the office of cutting the cake, which was distributed among the guests. To-morrow will be Rev. Hosmer's seventieth birthday, and during his residence of some years in the community he has endeared himself to a wide circle of acquaintances, many of whom are interested to know that at the morning service he will address the congregation, giving reminiscences of local church history.—*Berkeley Gazette, October 15th.*

In recent introductory remarks Rev. William Day Simonds, of Oakland, spoke with high approval of the prayer of Robert Louis Stevenson. He said:

"Stevenson was raised under the dominion of stern Scottish theology, but he emancipated himself early from that, although he retained some of his old customs, among them, that of prayer.

"In the evening he gathered his household around him in his home in the South seas, and devoted a few moments to earnest prayer, which was notable for its human quality—simple and manly—the aspiration of a soul after truth, and beauty, and peace."

Among the sentences quoted from prayers of Stevenson these occurred: "Spare unto us our friends and soften to us our enemies"; "Let us be tempered to all changes of fortune"; "Let cheerfulness abound with industry and bring us to our beds weary but undishonored, and give us the gift of sleep," and the quotations from the last prayer made by Stevenson just before his sudden death, "Renew in us a sense of joy."

Rev. Chas. L. Mears, formerly minister of the Congregational church of Reno, gave an intensely interesting address before the Unitarian Club of Alameda on October 12th. He took as his subject, "Good Red Blood," one of the piquant phrases that seemed to hypnotize so many at the time of the late "event" that brought Reno into such prominence. He was unsparing in his criticism of the evils of gambling, loose divorce, and prize fights. When the Palace gambling house was opened, society women, the governor of the State, and prominent citizens participated in the brilliant proceedings, and for several years business was prosperous. When he associated with a group of good citizens in an effort to raise the license on gambling, one gambler threatened to withdraw his support from the First Congregational Church.

"Nevada laws have not been the means of corrupting Nevada people. In fact, it is most uncommon for Nevada people to seek divorce, but the needs of protection against the morals of outside states have called for stricter laws in Nevada, the first of which was the anti-gambling law, which went into effect the first of October, which undoubtedly will be followed this winter by laws affecting divorce and prize fighting."

The Baptists show rapid ripening and mellowness. The pastor of the Oakland church warmly approves the recent ordination of a student who wished it un-

derstood that he did not concur with his adopted creed regarding the virgin birth, the historicity of Jonah and the whale incident, and the matter of the Bible being inspired in whole and in part, saying:

"We understood that when Mr. Whitaker was to be ordained he entertained views somewhat radical in their nature. However, he is a splendid example of the good effects of education, and augments his knowledge with a healthy radicalism. There are any number of Baptists who cannot get by the Jonah and the whale story, and, as regards the matter of the Bible being inspired in whole or in part, that is a matter for the individual to decide. In the larger phases of the Baptist church Whitaker is as strong a believer as any member of the old school."

A recent sermon by Rev. Clarence J. Harris, of San Diego, on "Posthumous Religious Advance," is very suggestive. He defined this phase of religious progress as advance behind evolution. He declared that much, if not all the new theology, so called, is simply the gathering together of old material, much of which has been left behind by liberal faiths in their ever onward course. He said in part: "Religion that has worth must advance with all human interests and be able to meet every new human condition. The advance of religion in the past has been like the growth of a vine on the ground. It catches hold of everything in its way and clings to it, and its elevation is determined by what it clings to. Superstition has been the key note of the religion of the past; it has crawled upon the ground and has connected itself with forms, ceremonies and objects of every sort. Abraham and Moses built trellises and tried to raise religion to higher positions, but in every case religion was associated with things. Jesus Christ tried to show that religion, to be of worth, must spring from inner forces and rest upon inner strength. Liberalism seeks to-day, as it has in the past, not to build trellises, or tear away the delicate tendrils that still cling to objects that are worthless. It is endeavoring to change the nature of the plant, from a vine that clings, to a tree that stands alone. The tree depends on the



elements as much as the vine; its independence does not make it self-sufficient. The self-dependence of those who claim a religion devoid of atonements and priests and creeds does not mean they do not need the spiritual forces from God."

In his sermon at the First Unitarian Church, Los Angeles, on October 9th, on "By-Products in Religion and Life," Rev. E. Stanton Hodgkin said:

"What is regarded as a useless and dangerous by-product to-day becomes a highly useful possession to-morrow. Gasoline, once the most useless and dangerous by-product of petroleum, is to-day most useful and valued, driving our carriages with a speed and an ease hitherto undreamed of, and giving us wings so we can fly over the Alps and the Pyrenees with the ease of a bird. America, discovered as the mere by-product of Columbus's endeavor to find a western route to Asia, is becoming the center of the world's commerce and culture.

"The 'refuse' of society, the 'submerged tenth,' the 'outcast,' and the 'under dog' element constitute a human by-product far more worth redeeming to useful service than gasoline and coal tar, and we ought to have the ingenuity to find the value in the one as we have in the other. The work of the new religion should be in finding the value in things heretofore feared and despised. Instead of trying to beat back and subdue and repress the passions and desires and appetites as religion has tried to do in the past, it ought to call them all out in the fullest possible measure and direct them into useful avenues of service.

"Every passion and impulse and desire that rises to the surface in human life is a dynamo for divine power, if we only knew how to correctly use it. A criminal is one who, failing to find a congenial avenue for service, directs his energy along any destructive line his attention is fastened upon. It may be largely his fault, but if our human society could be so organized that instead of forever trying to repress and suppress, it would call out and direct into satisfactory lines of service all our human passions and impulses and desires, criminals would be few and far between

and the suffering plague spots of our present-day society would rapidly disappear."



### Events.

#### Dedication of Eureka Church.

An invitation to join in the services by which the church in Eureka was to be dedicated, was too attractive to be declined. Humboldt County as a boyhood home gained affectionate interest, which time and distance have not lessened, though opportunity of expression has been rare in a period of years somewhat in excess of the time that Moses spent in the wilderness. The opportunity to go back and pick up several connections with old acquaintances added to the call, but appreciation of what Rev. N. A. Baker and his fine group of followers had accomplished was quite sufficient to bring acceptance. The building up of a liberal church in any community is apt to be a slow and laborious process. In Eureka unusual energy and interest has resulted in uncommon results. To follow back the chain of causes: it appears that a woman of active mind and an inquiring spirit, bred in the Presbyterian faith but not satisfied with it, living in Arizona saw a postoffice mission announcement that Unitarian literature could be secured on application. She found it very much to her liking—harmonizing with her feelings, approved by her judgment, and helpful to her soul. She sent for more, and became an ardent convert. Removing to Eureka, she attended the Congregational Church, and came a worker in its ranks. She loaned her tracts and books to those she fancied would appreciate them, among others to the minister, who was of a liberal spirit. He became more so, and in time, without any intervention of the association, the Congregational hive was the scene of a swarming, and an embryonic Unitarian Church was born. It occupied a hall—the common test so often proving fatal—but it survived that and much more, including the departure of him who had led them out, and the subsequent ministrations of others who for various reasons did not command the situation. To this half-discouraged but plucky group Mr. Cruzan went about

two years ago, as a friend and helper. He stayed a few months and left them firm in purpose with a prophecy that in two years he would be back to dedicate a church building. In the supplying of a minister the choice fell on Rev. Nehemiah A. Baker, who was acceptably serving as assistant minister of the church in Portland, Oregon. It was a challenge to a young man's ability and grasp, but he met it finely, showing those qualities of earnest manliness, and common sense that combined with a reverent and determined spirit are sure to succeed where there are even a handful of earnest people to respond to it.

With hardly a family of Unitarian training or tradition, a strong following was developed, and the possibility of a church home was established. The American Unitarian Association bought a good lot and the plucky people undertook to build a church. Most of the soliciting was done by a few women, directed and assisted by Rev. Baker, and a sensible building committee. Lumber and material were largely donated and many small money subscriptions testified to a general interest. The plans selected were somewhat unconventional, but followed an idea and worked out admirably. Colonial in type, the arrangement followed the needs of the church—a pleasant auditorium, a connecting room for the Sunday-school and social requirements, and a separate room for the boys' clubs.

The building is pleasing, and the auditorium unusually attractive, consistent in its pure architecture, cheerful and beautiful in effect, while simple and inexpensive.

The expenditure involved \$4,000, and including pledges from alliances \$400 was owed at the time of dedication, one half of which was not payable for a year.

No effort was made to raise this sum, but about \$50 was handed the minister. This small debt will be easily cleared off, but at least \$1,000 is needed to complete the finishing and furnishing. With praiseworthy abhorrence of debt everything that could be left was put off till it could be paid for. The auditorium alone was finished, the furnace, pews, and painting are yet to be added, but a good

spirit prevails, and there is something left to work for.

Over the pulpit are a group of five small windows, of amber glass, with a diamond pane, decorated with a spray of iris, a simple memorial to Charlotte Dorothy Murdoek, believed to be the first Unitarian woman in Humboldt Bay.

The service of dedication was held on the afternoon of October 15 and was well attended, it being necessary to open the doors leading to the social room, at the rear of the auditorium. After the opening music, and a brief statement by the treasurer of the church, the minister and congregation united in the beautiful service prepared for the Abraham Lincoln center dedication in Chicago.

Rev. Mr. Baker made the dedication prayer, and Rev. John A. Cruzan preached the sermon, of which the following extract was printed in the "Standard":

#### THE CHURCH OF TO-DAY.

Time once was when the church was the mightiest power on earth. It claimed to speak for the Almighty and to hold the affairs of this and the other world in its hand. It set limits to thought, absorbed literature, music, art and the drama. Kings walked at the chariot wheels of the Pope and no one dared question the absolute authority of the church.

A great change has come. Thinking people no longer allow the arrogant claims of the church. Science, music, art, the drama, literature, stand free from priestly control and dictation. What is the significance of this radical change? Has the church, like the stage-coach, served its day? Are we to become secularized? No. The old despotic, dogmatic church is no longer in touch with our free, thinking age. Its day is gone. But religion is not gone. If we could wipe out the history of all religions, burn all churches, temples and Bibles, yet, given God, Man and Nature, men would begin to-morrow to formulate new religions, write new Bibles, organize new sects, and build new temples. Religion is one of the immortals, and as long as religion remains the church must remain.

But the church must meet the wants of men—must be of worth and value if it would be valued. Let us note a few of the things for which the church must stand if it is to continue to be a power in our twentieth century.

As the text puts it, the church should be the "pillar and staff of the truth." It should search for truth as the miner does for gold. It should "stand foursquare to all the winds of truth that blow." God is not partial. He did not reveal himself to one "chosen people," but to all peoples. He did not incarnate himself in one man two thousand years ago, but in all men in all ages. Truth is not bound between the boards of one Bible, but is in all Bibles, and outside of all Bibles. God is not in just one religion, but in all religions. There are no "false" religions. Some religions have more of God and truth than others, but all religions have some truth, and are better than no religion. All truth is of God and man.

The church for to-day will stand for progress. It will sing with Tennyson—

"Yet I doubt not through the ages one increasing purpose runs,  
And the thoughts of men are widened by the process of the suns."

This is God's world. His grand purpose is to bring all things to harmony and completeness. The march has been long and arduous, but ever onward and upward. Man has come out from the jungle through animalism, savagery and barbarism to our present imperfect civilization. But man and many other things in this wonderful universe have not yet reached perfection. The church for to-day must be the leader and inspirer in this continued upward march.

This suggests that the church must stand for active, vigorous, helpful service. The average church is too often a parasite, a leech on the body of the community in which it is planted. It sits like a beggar, hat in hand, crying "Give! Give!" Its strength is exhausted in a pitiful struggle for mere existence. It resorts to dinners, suppers, pink teas, food and rummage sales and vaudeville shows that it may continue to exist. The church of to-day will not be a leech, but a fountain of life and power. It will not

ery "Give!" but will give—it will pour out of its best, its life and power for the betterment of the community in which it is planted. It will take for its working motto,

"Look up and not down,  
Look forward and not back,  
Look out and not in,  
And lend a helping hand."

The church of to-day will stand for ideal, essential manhood and womanhood as the one great thing. The temptation is to forget this great essential and to become engrossed in some lower good—money, knowledge, position, dress. All these things are good, provided the man masters them and is not mastered by them. We are told that Hettie Green, the richest woman in America, owns one hundred million dollars. No. The millions own Hettie Green. She is their slave.

The best thing this universe has yet produced is man. He is not yet perfect. But he is going on to perfection. The church for to-day will be patient and persistent in its cultivation of manhood. It will trust in time, light, growth, God.

For these ends this First Unitarian church of Eureka stands. To aid in your work, out of your self-denial, you have erected this building. We have dedicated it to the uses of truth, progress, service, manhood.

The following dedication hymn was sung, to the tune "Duke Street":

#### DEDICATION HYMN.

As children, at the close of day,  
To shelter home their footsteps turn  
From weary toil or happy play,  
To share the love they cannot earn.

So turn we now, O God, to thee,  
And seek thy house, with hearts aglow.  
Thy watchful care and love most free  
Are all unmerited we know;

But thou dost from thy longing give;  
A father's heart o'erlooks our wrong;  
And when we turn from husks to *live*,  
Thy welcome is life's sweetest song.

Accept, we pray, the humble gift  
We bring to show the love we feel;  
In worship would we voices lift,  
In service our devotion seal.

Hallow this temple with thy grace,  
And help us follow thee aright;  
Make it indeed a holy place  
Whence streams thy love, and truth, and  
light.  
—Charles A. Mardock.

In the evening there was held a platform meeting at which addresses were made by Rev. John A. Cruzan, the minister of the church, and Mr. Chas. A. Murdock. Mr. Cruzan spoke very effectively on "The Positive Beliefs of Unitarianism," while Mr. Murdock expressed what he felt ought to be our attitude to other denominations.

Monday evening there was a social dedication which was very enjoyable and encouraging. There was good music, surprising monologues by charming children, and light talks from the visitors.

A cheerful fire demonstrated that the fine fireplace could draw to the satisfaction and comfort of all. The ladies were abundantly and delightfully hospitable, and everyone seemed happy at what had been achieved and confident for the future.

The future of the Eureka church seems full of promise. There is harmony, a good spirit, and a purpose of useful service. A special ground of hope is the large number of interested men.

### Corner-Stone of the San Diego Church Laid.

By Lydia L. Reaves.

The corner-stone of the Unitarian Church of San Diego was laid on Sunday morning the 16th of October. The pastor, Rev. Clarence J. Harris, whose earnest and untiring efforts has brought about an early consummation of the long cherished plans of the society to erect a church edifice, presided at the service. The day was especially memorable to the church members, as it celebrated the first anniversary of the pastor's ministry to them.

As the choir sang the grand anthem, "Venite Exultemus Domino," in the hearts of the people who through years of waiting had remained true to the teachings of a liberal faith echoed and re-echoed the words of thankfulness and rejoicing. With those gathered among the partly erected walls of the new church were nearly all the remaining pioneers of the Unitarian faith who had aided in the establishment of the church in this city, all rejoicing that the society was strong enough numerically and financially to again erect a church

edifice from whose pulpit the gospel of hope and spiritual uplift might be proclaimed. A beautiful feature of the service was the attendance of the whole sabbath school. Especial attention was given that each member, including the youngest child of the infant class, was seated in a position that all of the impressive service might be seen and heard by them; and as they united in singing "Helping Along," a hymn composed for them by the pastor for this occasion, and then listened to his earnest appeal that each one present exert themselves to do what they could for the building of the church; each surely realized that to some extent the future prosperity of the church would devolve on them.

The pastor then introduced Captain Simpson, who was among the founders of the church in this city. Captain Simpson's address was eloquent with feeling and interesting with reminiscences of the early days of the society.

Dr. E. R. Watson offered a fervent prayer for the prosperity of the church. Mrs. L. L. Rowan, who for years was identified with the church as leader of the choir, sang an appropriate hymn. Judge M. A. Luce, who has occupied the position of president of the board of trustees since the first institution of the church in this city, gave the following history of the society:

The Unitarian Society of San Diego began as a Sunday-school, which was first held in Horton's Hall, June 23, 1873. The first public services of the church were held on Easter of the year following. The first church building was erected in 1883, and in 1887 a new building was erected which was large and commodious. It was one of the best buildings of its kind in the city. This church building was destroyed by fire on Sunday afternoon, February 17, 1895, and this reduced the society to being without debt or property. Funds have been given the society from time to time, until through careful investment in San Diego real estate, we have realized enough to pay a large part of the cost of the new building. The pastors of the society have been as follows: Rev. David Cronyn, 1877 to 1886; Rev. B. F. McDaniel, to 1892; Rev. J. F. Dut-

ton, to 1894; Rev. Solon Laner, to 1896; Rev. E. R. Watson, to 1909. Rev. C. J. Harris, our present pastor, came to this church just one year ago to-day. The present membership of the society is two hundred and fifty.

Addresses were given by Mrs. H. Hotchkiss for the Woman's Alliance, Dr. Peery for the Sunday-school, E. R. Brockway for the Outlook Club, Mrs. P. M. Price for the Channing Club.

Greetings were read from Charles Hamilton and Mrs. A. E. Horton, absent church members; from Dr. Eliot, president of the American Unitarian Association, and from Dr. Earl M. Wilbur, superintendent of the Pacific Coast Unitarian Association.

The pastor then made an address to the church of 1975, a copy of which was afterwards placed in the cornerstone. To the children present he said that they might be among those to whom he spoke, and they eagerly listened to the beautiful messages of love, faith, and trust delivered to the church of the future.

A copy of the testament was given each little child present and later Bibles were presented to all the older children. A Bible with autographs of the Sunday-school, the various addresses of the day, with many other documents and things of interest, were then deposited in and sealed up in the cornerstone. The congregation sang that beautiful Unitarian hymn, "Nearer My God to Thee. The Mizpah benediction was pronounced by pastor and people, who then adjourned to the place where the regular church services are being held at present, where an eloquent sermon from the pastor terminated a service which will be ever memorable to every hearer and participant.

May every lover of our beautiful faith join with us in prayer for the prosperity of the San Diego church—"that it may be as a tree planted by the rivers of water, that its leaf may not wither, that whatsoever it doeth may prosper."

## Hallowe'en Party.

The young people of the San Francisco church, as represented by the Starr King Club and the Men's Club, joined in an entertainment on October 26th that was a whirlwind of fun and frolic. It drew back old friends and welcomed new ones in numbers that filled the fine rooms most encouragingly. The decorations were striking, especially in the darker nooks and corners of the basement, where eavernous countenances shed ghostly light from gloomy depths of sombre verdure. The performance shifted from point to point, the unexpected breaking out with frequency. A character witches' dance was the opening number, then shadow pantomimes portrayed the witches' cauldron with all its mystic rites, in illustration of Shakespeare's vivid imagination. Then our old friends, Box and Cox, came back with shadowed acts, closely following the reading of the lines. Then the screen was withdrawn and Hans and Gretchen, in the form of a very clever sawed-off man, and a delightfully sprightly Gretchen, chaperoned by a show woman with a most caressing voice, delighted the company with recitations and various acts: then "the backward sisters," in a marvelous quadrille, of which the accompanist was conspicuously arch and mystifying. Then the audience turned backward, for from the opposite end of the hall began an extraordinary concert, with megaphone announcements, mystic records rolling from a clothes wringer, and music of varied character and startling in effects.

This was followed by the old-time apple bobbing, blarney-stone kissing, flour dabbling and other orthodox Hallowe'en rites. Time failed to allow for all that was provided, but enough was taken to descend to the lantern-lighted lower level where pumpkin pie, doughnuts, apples, and very sweet and mild cider lent a very pleasing verisimilitude to a felicitously festive occasion.

The whole evening's entertainment went with a swing and a dash seldom realized, and every one went home impressed with the fact that there is much life and cleverness among the young people of the society.

"The problems of life are to be solved by living, and its largest problems can only be solved by living largely."—*Ames*.

## The Abundant Life.

By Edward Glenfaun Spencer.

It is difficult for us to realize that in what is near and familiar we encounter what is rare and remote. We sprinkle our dooryard with the ocean, and fry our bacon over the candescent sun; but because no ships come sailing through the nozzle of the hose, and no sizzling Saturn spins out of the kitchen fire, the obscure but contiguous facts escape us, though clinging like unnoticed burrs to the outward floating fringe of the mind.

We have come into our present sphere of existence somewhat dazzled by the light flashed into our eyes, somewhat overwhelmed by the multiplicity of objects from which the light is reflected. The upright posture is new to us. We have not "worked it for all it is worth." We have to be jogged and prodded into sensibility to its finer advantages, and we are continually waking with a start to find that we are out of the jungle, and that head and hands are clear of the ground. We are not always perpendicular. We grovel a little, root a little—after "saint-seducing gold"—even while we are rubbing elbows with what is not focused upon the retina, and are basking in a warmth and shine that do not consciously soak in.

This means, of course, that we are only measurably alive; that we are browsing around in the world, picking up such things as excite us to want them, and ignoring what kindles no desire. We do not regret our failure to gather what things we do not know are *there*, but which are there, nevertheless, as we perceive when somebody else gathers them and does great execution with the powers which they confer. We gather what belongs to the status of being which we have reached, and we ignore what does not belong to it, even though it be a hundredfold more worth the having than the sum total of our actual estate. We ignore it because we do not see it, do not know that it is *there*. We never will know that it is there until we come alive to it,—until we are quickened in those centers of being for which it has value and use.

Because we eat heartily, labor much,

enjoy many things, are healthy, active, vigorous, we think we are very much alive; and we think of our vigorous life as resident in all our members, and as diffused throughout our whole organization—and it may be so; yet if that be all, an invalid like Robert Louis Stevenson is incomparably more alive than we. There are centers of active, fruitful life in such an invalid which remain unquickened in us, and those centers are in correspondence with a world of which we are not conscious at all. Whether he and we are ranging the star-sown heavens with wondering eyes, or are gazing at six square inches of crystal pool with one white daisy nodding to its image mirrored therein, makes no difference at all. He is alive to a world to which we have not yet come alive, and is gathering what we do not want, and do not know is there.

The disparity is anything but flattering to our militant self-esteem, but we need not therefore resent it. It is wondrously reassuring to those who are eager to become, and surely we do not wish to crowd everybody into our self-haunted little gingerbread paradise, seven by ten. We rejoice that there are worlds beyond the stars, and worlds within the sun-beam-haunting notes—worlds to which we have not yet come alive—because we also hope to live.

It is impossible to ape life, and, if it were possible, the pretense could not long be sustained. The merest contact with the sham life sends the real life shrinking and shivering from the chillness and impotence that seem outwardly so like its own vital warmth and power. The meagre measure of our life inevitably betrays itself; in nothing so completely as in our insensibility to the manifold obligations of our unavoidable social relations.

We may not act as if we were detached and isolated, because we are not detached and isolated. We are vital threads woven into a vivid, throbbing, social web; and if we ignore that fact, if we undertake to act regardless of it, the web must save itself from us, and save us from ourselves, for we are imperiling both. It must meddle freely and constantly with what we call our business,

and it must undertake to determine to a very considerable extent what our business may be.

As matter of fact, the social web does dictate to the individual threads even now. There is a certain minimum of life to which it insists that every individual shall attain, and it treats every individual who falls short of it as delinquent. It demands that we have a modicum of schooling; it forbids us to sell opium; and it reserves to itself the authority to restrain and discipline us if we do not conform. It is going to forbid us to sell rum, or to grow rich by the labor of our fellows. It is going to exercise the same paternal care and concern for its moral imbeciles that it has restricted thus far to its mental imbeciles, in order that the web itself may be saved from imbecility, and that there may be room in it for those who are alive. The web has no choice. It is being forced to act thus by the mere instinct of self-preservation.

These are functions, actual and prospective, of that social subdivision which we call the state. The state does moderately well considering of what material it is composed, and by what instruments it exercises its several functions; but its work is not radical. It does not touch the roots of character through which the social organism draws nourishment from the invisible soil of soul. It controls and directs, but it does not vitalize. It undertakes to protect those who are intensely, fruitfully alive from the mortifying touch of the dead and the half alive, but only in a lame and superficial fashion; and it does not attempt to quicken and uplift.

Those effects are provided for in the original necessity and trend of things, or they cannot be provided for at all. We cannot introduce life into lifeless matter, we cannot inject life into a living organism to become an adjunct, an appendage, or a complement to the original endowment of life. Everything is given, in potency if not in power, when life is given, and we can do nothing but nourish and stimulate and coax forth the latent energy and aptitude of the life already there. If life in the individual and in society is to be actually a finer, fuller, sweeter, more admirable thing, it

is already so potentially; and the source of all quickening and uplifting is within. The potential becomes the actual only in obedience to the internal vital pressure, and the question of the future of mankind resolves itself into the more concrete question, whether there is any constant aspect of man's life which lends encouragement to the hope of widespread social betterment which he cherishes.

Such an aspect of human life is presented in what we call religion; and I would define religion as *a vital tendency in human nature entirely distinct from the symbols, institutions, properties, propertics and persons in which it finds its historical expression*. In other words, religion is a tendency in human nature to live, to come alive in new and higher modes, to finer and nobler uses; a tendency which is distinctively human.

Religion, so conceived, has suffered much at the hands of what is called Christianity. It had its highest historical manifestation in the person of Jesus; and organized Christianity has never exceeded that manifestation; it has always fallen short of it. In Jesus the tendency to live was deep and strong, and those who were hungry for life felt its irresistible upward strain; but when Jesus died, the tendency in that depth and strength was lost sight of, and the impulse to drive some kind of bargain with God speedily took its place. It has taken us nearly two thousand years to work back to the truth about Jesus, and we have only got where we can see it, not where we can turn it to account.

Jesus was alive—so much alive that when the ecclesiasticism of his time had wrought its worst upon him, it was easy for men to believe that there was some vital center in him which death was unable to reach. There was such a center in him. There is such a center in each of us; and when the divine ichor generated within it circulates through our spiritual substance, as through his, we shall not doubt our capacity to survive.

Jesus was open upon every side of his nature to all the appeal and challenge of the world, visible and invisible; and we may believe that he developed, that his nature opened inward and outward more and more. The supreme Object

whom we think of as most remote, so that we utter our prayers to him into the air, was so near to him as to make the distinction between subject and object difficult. "He that hath seen me hath seen the Father;" that is he that hath really *seen* ME; he who, like me, can discern in what is near and familiar, that which is strange and remote.

We think of God—we always have thought of God—as inaccessibly remote from us, and from our common human ways. We think of ourselves as painfully struggling toward him with no certain prospect of success. We think of the world as something that is always getting in the way, always interposing itself between us and God whom we are dubiously seeking, and as hopelessly diverting us from what is after all the eternally serious business of our lives. To be humble and reverent and teachable in presence of the overshadowing immensities of life is to be something other than we are habitually and easily, something which requires effort; and the effort carries us out of the channels, in which thought and action readily run on to the broad levels over which we must thinly diffuse ourselves or in which we must cut such fresh channels as we may.

So it is brought to pass that religion, which is nothing but life.—our ordinary life of thinking, feeling, willing, acting in the highest modes to which these familiar functions may be carried—it is brought to pass that religion comes to be a kind of luxurious adjunct to life instead of the essential substance and perfect form of life itself. Being a luxury, a thing not easily gained and not to be too lavishly displayed, it gives rise to certain notions of propriety in obedience to which it becomes a thing of special times and places inseparably associated with abstention from labor and with Sunday clothes. Certain beliefs are regarded as essential to it, and we try more or less zealously to cherish them. Certain observances are amongst its inevitable modes of manifestation and we make some attempt to conform to them. The churches are the special agencies for its propagation, and we go to church to "get" it, and for help in keeping it after we have got it. In other

words, we think of religion as something that is *for us*, something to mould us, to incite us, to inspire us, to console and comfort us, and to save us from the evil that is in the world, and in ourselves. We regard as most religious those men and women who seek these things most constantly at greatest inconvenience to themselves in other things, but there we go astray.

These are high and fine and sweet effects of *the social expression of religion*, and we do well to seek them; but in seeking them we are not religious, we are only commendably sagacious in the service of ourselves. The social expression of religion begets such effects in those who participate in it, but it is not that of which it is an expression, and one does not "get" nor keep religion by going where such effects may become available to him.

Religion is the life within us struggling thus to render its utmost content articulate, but it struggles otherwise than thus, and this is not its sole manifestation, nor its highest.

Religion is God—God within us, vital center and source of all that is sound and sweet and excellent and serviceable and worthy to endure. It is the presence within us, most near, most familiar, most indistinguishable from us, of him whom we think of as most strange and far removed. God is here within us, felt but unrecognized, or he is nowhere; and if God be here at all, it can only be as the Life whose abundant vitality suffuses, in ever increasing volume, the soul in which he dwells.

I have hinted that the social expression of religion has become conventionalized, institutionalized. That means that its instruments have become rigid, inflexible, inept to serve as media of expression for a life that irresistibly deepens and expands. The facts are being forced upon our attention by the dispute about the relation of the churches to the social problems that are being pressed so insistently upon our minds and hearts. Those who confuse religion with the social expression of religion seem determined to restrict the churches to what have hitherto been regarded as their legitimate functions, notwithstanding



that these have ceased to have special significance for a large and steadily increasing proportion of mankind.

Under the terms upon which the churches hold their tenure of existence it is easy to impose that restriction, but it is impossible to disguise the significance of such a course. Religion is, essentially, what it was, and always will be; the churches may be anything that those who guide their material progress or regress may determine; but thoughtful men will ponder long before assuming what may prove to be a responsibility that is perilous. The churches are not essential to religion, but religion is essential to the churches, and if ever it shall become manifest that religion is one thing and the function of the churches a widely different thing, one might easily anticipate the issue.

The primary function of the churches is to bear witness to God, and this is God—this life that struggles in all the outward and upward-reaching endeavors of human nature to incarnate its fullness in men. The churches must lend sympathy and encouragement to these many-sided endeavors or become obsolete as life more and more abounds; for religion finds its ultimate expression in hearty co-operation with the indwelling life which urges men steadily onward and upward till each finds God and serves him in his fellow, as did he in whom life reached its fullest measure and its noblest use, and who spake this enduring word: "Inasmuch as ye did it unto one of these, my brethren, even these least, *ye did it unto me.*"

We ought to show and declare that the acceptance of the doctrines of liberty is not inconsistent with the deepest and sincerest piety. Many people think of Unitarians as iconoclasts, destroyers of the faith and beauty of the world, as people who would annihilate reverence and respect and devoutness. Now that, to our thinking, is the precise opposite of the truth. The truth is that a perfect freedom of thought is not only consistent with the sincerest piety, but it is really the only atmosphere in which the holiest piety can grow.—*Charles W. Eliot.*

## Alliance Work.

[Address of Mrs. Elizabeth B. Easton at Round-the-Bay Meeting, Oct. 1, 1910.]

The subject of the day, I am informed, is "The Best Way for the Alliances to Help the Church," or "Woman's Work in the Church." In order to answer this question, we must first inquire as to what the church stands for, since, in order to *help* the church, we can and must assist it to do its own particular work; and by church here, we certainly mean not only the church in general, of every name and denomination, throughout the world, but our own church, the Unitarian; moreover, the word "alliance" in our subject implies the word Unitarian.

What, then, does our church stand for? To my mind it stands, first of all, for a certain phase of religious thought, for a certain body of opinions with regard to the nature of God, the nature and mission of Jesus of Nazareth, the nature of the human soul, its relation to God, its relation to life here on earth, its immortal hopes, its eternal destiny; and I believe the chief end, aim and reason for existence of the church in general is the conserving, nourishing, and inspiring of the spiritual life of mankind, through stated worship, of prayer, hymn, and teaching. I do *not* think that the church in general or our particular church exists *primarily* for purposes of charity, as an ally of the Associated Charities, or as an instructor in English, literature, Mexican antiquities, or Greek verbs. The church in mediæval times did do all this. All honor to the Roman Catholic Church, which, during all the centuries down to modern times, taught the Christian, preserved precious literatures that otherwise would have been lost to the world forever, furnished an asylum for the wanderer and the outcast, clothed the naked, fed the hungry, and cured these of their physical ailments—for the priest in those days was also physician. But today all this variety of service is no longer needed *in* the church; it is performed by many and various hands; today, more than ever, there is needed in the world an emphasis on the moral and spiritual life of man, viewed, as I

believe, from the Unitarian standpoint. I am perfectly aware that all this sounds "very narrow"; those words are written in quotation marks because I have heard all that before, again and again, this objection to the denominational spirit. I know it all by heart, but I insist that that is just what this Unitarian Church stands for and what the world needs.—a certain mental and moral attitude toward life, a certain way of looking at things, and an emphasis on absolute sincerity in act and speech, on individualism in conscience, and on first-class motives, not second-class, for every act of our lives. What our church needs to-day, then, is more of this denominational spirit, more of knowing what we stand for. For this reason, an Alliance, if it is to be a helper of the church (our theme for to-day), should help it in what it stands for. This can be done through the Post-Office Mission, by studies in Unitarian thought, by papers on Unitarian church history, and the lives of its great men, and, in general, by keeping abreast of Unitarian thought and progress in other parts of the world. But, secondarily, the church, our church, is an organized body and has a social life as well as a denominational. It is a union of people who think alike, and who supposedly are working together for a great cause. We need, then, in our Alliances, these social gatherings, these tea-and-toast meetings; the exchange of greetings, the pressure of the hand, the light in the eye of the friends of many years, as well as of the newer friends, and the knowledge that we are all working together toward a high ideal,—these are all very precious. The only danger here is that we may make tea-and-toast the principal object of the meeting instead of keeping it strictly subordinate, and that a paper on "Shakespeare's Fools" may draw a larger audience than one on the life of Theodore Parker.

But, thirdly, since the reason for existence of the church is the betterment of the moral and spiritual life of mankind, it surely must inspire us to wish to aid the struggling, suffering mass of humanity always at our door. This, then, leads to the administration of charity—but charity not of indiscriminate

giving but of wise administration, of helping men and women to help themselves, of putting them on their feet, and especially of leading men or even women away from paths of moral danger back to their better and truer selves.

The fine movement inaugurated at our Unitarian Conference, held here last spring, by which, under Unitarian auspices, a missionary (I don't like that word, but cannot find a better one) has been sent to the Barbary Coast in San Francisco, to *lure* young men away from evil, cannot be too highly commended. It is just in the line of the highest charity, and, too, in the line with Unitarian thought; for when the Prodigal Son returned to *himself*, says the gospel story he returned to his father's house. He did not need to be converted; he came back to his real self, and his real self was a good self, not a totally depraved one. This is true Unitarianism.

These three thoughts, then, I urge upon your consideration, as three out of many ways in which the Alliances can help the church.

1. By strengthening its denominational life through the Post-Office Mission, discussion of denominational questions, and the study of our church history.

2. By developing the social life of the church in various ways.

3. By a wise administration of the charities of the church, especially of those that feed the starving soul, that heal all who are in moral sickness, and that save those who are on the edge of a moral precipice, and it might be as well finally for us, members of the Alliances, to look now and then to our own individual needs, to analyze our own motives, and to pray for courage to undertake, fortitude to bear, and love to go hand in hand with all our efforts, for if we are to aid our church as *Alliances* we must live up to it as *individuals*, humbly hoping that we may be worthy of her great call; for I can assure you that those who are not Unitarians declare Unitarianism to be the hardest thing to live up to that they ever heard of.

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"Deeper than conduct or speech are the vibrations of a man's spirit."

### Consistency.

Like many proverbs, the one of which this word is the key has, through misuse, lost its significance. Especially is this true for our church. The popular conception of the meaning of the word, that acts and opinions must always agree with similar acts and opinions in the past, is contrary to the entire policy of progress for which we fondly believe we stand.

Take the minister's sermons: If he is a progressive man he will necessarily say things on one day that will contradict his words of another time. No man can preach fifty-two, or even forty-two discourses a year and have each one tally up exactly with the rest. If he is an earnest, enthusiastic man, as he must be if he is to draw and hold a promiscuous audience, he will inevitably say things, in preaching of woman's home life for instance, that will be contradicted in a sermon on woman's civic duty. In the first place he doesn't have time to go over his old sermons each week to recall what he has said before; and in the second place if he were the careful, exact type of man who never said more than the exact, carefully measured word in its own particular place, he would soon be preaching to empty seats.

A church should remember these things when judging a minister; should remember that only geniuses can deliver fifty-two great orations in a year. The famed orators of history, from Demosthenes to the present time, are remembered for a few supreme efforts. It is morally certain that Demosthenes himself sometimes discoursed when his more captious hearers might have wished he had never hit upon talking over a pebble. And perhaps Socrates was not always convincing; how otherwise was it possible for Xantippe to become the mother of insurgents?

Again, a Unitarian congregation is composed of people thinking along many varying lines. All Unitarians are thinkers to a greater or less degree. The membership of each church has certain broad lines of cleavage, several bodies within the main body, not openly or even consciously defined, but as certainly dif-

ferentiated, one from another, as are the seventeen kinds of Methodism.

The minister knows this. If he is the successful minister, he feels or divines it in ways he could not explain. All these differences must be recognized, understood, ministered unto, each to its own demands. Thus it happens that truths he would drive home must be presented in one garb to reach one division, in another garb for others; and no one sermon, except on unusual occasions and topics, can suit all equally.

The fact is, the minister who is worth while, the one who is able to see ahead of his people, to lead instead of driving them, is most regularly and consistently inconsistent. It is really stupid to be always consistent. No code is as good or as moral as those who break it for conscience' sake. The greater the seer in the pulpit, the oftener will he outrage the popular proverb.

Yet in a higher sense is this proverb true. Was it Dr. Stebbins who said there was but one theme for ministers, righteousness? If not he, then some other giant of the Unitarian pulpit. In fidelity to this theme a minister must always be consistent. No matter what his subject, or how his facts are handled, or what discrepancies between his utterances, if he is sincere he will never fail in this higher consistency.

And if he is this, if he holds the confidence of his people that, whatever he says or does, he is ever reaching for the way of right, ever seeking the latest and highest message to preach into the hearts of men, he is consistent; he has found the jewel; he *is* the jewel. S. P. C.

### A New Hymn and Tune Book.

We rejoice to learn from the *Christian Register* of recent date, that the Board of Directors of the American Unitarian Association has referred the revision of its "Revised Hymn and Tune Book" to a committee consisting of its president, two secretaries, and Rev. Rush Rhees Shippen. The existing book was compiled and stereotyped and copyrighted in 1877 mainly under the direction of Mr. Shippen, who, after active ministries in Chicago and Worcester,

was then secretary of the association. This service was followed by his fourteen years of ministry in Washington, D. C., and 10 years in Brockton. Mr. Shippen, while secretary, also compiled for the association "Daily Praise and Prayer," so acceptable in many homes for domestic worship. Of Welsh descent on the maternal side, Mr. Shippen inherited a fondness for music that led him to become an accomplished flutist and thoroughly acquainted with the tunes and hymns best adapted to and loved by our widespread denomination. In the last third of a century many other attractive books have been compiled and published, designed for use by our liberal churches, under the names of compilers whose individual tastes and judgments were exemplified. Yet the book of thirty-three years ago, instead of being to any large degree discarded, has been and still is widely retained in use and active demand, the report having been recently made to the board that more than 30,000 copies have been sold.

The need, however, of a revision of this valuable contribution to our denominational literature and service has been in recent years deeply felt and longed for, as it is self evident that such collection could embrace more of the beautiful and inspiring hymns or tunes of the last third of a century. We feel assured in advance that the new collection will retain much of the old—

"All the good the past hath had,  
Remains to make our own time glad."

No one would ruthlessly discard the beloved standbys our mothers used to sing, such as were so appreciatively selected as Dr. Hale's favorites and sung at his funeral. With wise discrimination, however, one half of the present book may be discarded and supplanted by four hundred other hymns with tunes that will in time become familiar favorites and be transmitted to the coming generation.

For congregational worship and singing, to which the book should be mainly adapted, there is need of distinct melodies with best harmony. A few tunes of merit suited for use by choirs of trained vocalists may not be out of place, but the committee may feel as-

sured that no tunes characterized by chromatic passages or very high notes will ever meet with general use, or find lodgment in the hearts of our worshippers.

The beautiful productions of our modern hymn-writers, Hosmer, Gannett, Chadwick, and others, have found recognition and place in many collections, both in England and this country, and we have longed to adopt and use them in our Unitarian churches. Surely this opportunity will be given by the proposed new book. Intrusted by the wise action of the Association to the charge of its corps of officers and the venerable, experienced Mr. Shippen, we shall look forward with eager anticipation to the fulfillment of the assigned task with confidence that the result of their labor will prove highly acceptable, and with hope that it may be attended with no more delay than is necessary for appropriate study and confidence by those to whom this highly important work has been intrusted.

### Faith and Philosophy; Being Sporadic Observations and Reflections at the Shanty.

By E. S. Goodhue, M. D.

Of our accomplished task—of the perfected work in our hands, we need say nothing, for the world will proclaim the matter from the house-tops.

In order to live at all, even we, the latest and brightest product of gradual adjustment, must maintain an organized war against an army of destroyers, preventing calamities where we can, and where we cannot, trying to render them less absolute. Here is the office of the true physician.

The skill we can bring to our aid is, in most cases, small enough; some of us must be sacrificed to satisfy the demands of mortality's dreadful average, sweeping upon us like some tidal wave does over the shores of a low-rimmed island.

Through some trick learned by study, accident, or sad experience, we are able this year to keep ourselves and those we love best, safe from the prevalent scourge; or through the workings of some unrecognized and therefore unex-

plained law of the universe, which we call Providence or Fate, we are not molested in our joyful course through life. But, at last, the waters begin to recede, and when we are least watchful, the wave comes rushing in and overwhelms us.

It is sure to come some day, and with all our skill and energy, the *dies irae* can only be put off. Were human hope less intoxicating, we might realize that any respite granted at such odds, is only a way nature has of playing with us; of tossing us up to see how far we shall resist, and how near we come to an escape from her eternal law, then, after all, of crushing us with her paw.

In the large, we may well admire nature's disinterestedness, but so far as individuals are concerned, it seems heartless, weeding out familiar personalities; lopping off perhaps inefficient but well-loved members; thwarting never by any miraculous intervention of favor, the insidious and fatal progress of disease. The just and the unjust suffer alike, as they both receive the benefits of impartial distribution; an awesome, universal justice characterizes the administration of nature's laws.

There are a good many things besides beefsteak which may be overdone.

A little more consideration of the real things of life would largely unfit us for a waste of time upon matters of no concern.

This great crater of Haleakela is a text if not a sermon. It knows how to be silent and impressive, indicating that the larger a thing is the less noise it makes. It is true, it puffed and steamed years ago, but it was smaller and younger then. It is something for a man to pattern after; large, broad, open to its very depths. Nothing is hidden except its history. It keeps its personal matters to itself, which is one of its best traits.

It is constantly rising without pomp or show, gradually going upwards to crowning heights. It has dignity, too, which a man cannot have if he be under five feet two; a northern exposure as well as a southern one, which every well-balanced man should have.

The mountain is constant: you cannot look at it long without following it

up, which I call a lesson in spiritual geometries. Besides, it is the same every day, which I wish all men and women were in their resolves. It has age; a valuable acquisition. We go away, but it remains, a persistent factor for good in the community where it rises. It came to stay, which has a restraining influence on those of a restless temperament.

The mountain keeps its head above water, and goes high enough for a change of climate. We might take that as a hint to keep our heads cool and our feet warm, which is better hygiene than blood letting and the application of mustard plasters.

But the mountain has not been perfect, as two large breaks in its side attest; in youth, at some time when it was heated, it broke forth in fury, and damaged itself. The world went on, but the mountain was broken, and doors were opened for drear fogs to enter.

To lose oneself in a spasm; to sputter, splurge, tremble and speak in a voice of thunder as this mountain did, will be sure to leave a gap in one's character. The foliage of trees may hide it, but it is there.

I could go on, but would come at last to the fact that Haleakela is cold and dead. I suppose we must all come to that, too.

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### The "New Christianity."

It's never too late to be what you might have been—Better late than never!

Members of the University of Chicago Divinity School faculty have defined and formulated the characteristics of what it calls a "New Christianity." The professors note the arrival of a new type of religion in an official editorial in the current number of the *Biblical World*. The University authorities point to the coming of the "New Christianity" as a type of faith which shall result in the releasing of men's minds from the bonds of tradition and creed, and accept the results of the scientific study of the world more than in theological subtleties. The religion is described as scientific, ethical, practical, and altruistic. After stating the necessity for scientific study, the author of the editorial says:

"If there be a controversy between Genesis and geology, the new Christianity will stand with geology. The record left in the strata of the earth cannot be impugned by a poet of the pre-scientific age, even though that poet be also a prophet of a higher conception of God than had before his day prevailed. In conformity to the same principle the new Christianity will accept the assured results of historical investigation into the records of ancient times. Religion has its rights, but so also has history, and one of these is that it be studied by historical methods."

These Rip Van Winkles have just awakened—*mirabile dictu*—oblivious to the fact that for the past fifty years that those beacon lights of human progress,—Channing, Parker, Clarke, Emerson—have been saying the same things and insisting upon the truth of their statements, in the face of endless derision and unfair criticism. The scales have at last fallen from their eyes. The world moves! And it is not too much to hope for that the faith and vision of the Unitarians will become the light of the world. Every person's experience, even to the highest reaches of it, is affected by what some other soul has already experienced—for human life is profoundly organic. Through the law of evolution everything hinges. All man's activity rests upon a given natural order. The great men in history are those whose own private ends and aims embody the will of the world-spirit. Ex-President Eliot, of Harvard, quite recently said of the "Religion of the Future": "It will foster powerfully a virtue which is comparatively new in the world—the love of truth and the passion for seeking it—and the truth will progressively set men free. It will teach that happiness goes with dutifulness, even in this world; that truthfulness, sincerity and candor are the best words we have. It will not be bound by dogma or creed; there will be no supernatural element. It will place no reliance on anything but the laws of nature. It will not be based on authority. It will not teach that character can be changed quickly. It will not deal chiefly with passion and death, but with joy and life. It will not at-

tempt to reconcile people to present ills by the promise of future compensation. It will attack all forms of evil. Its priests will strive to improve social and industrial conditions. All of which squares with the best thought of the time, and which now the promoters of the "New Christianity" profess to accept. The Unitarians extend you the right hand of fellowship and bid you welcome. We have no copyright on the truth which sets all men free.

### Idealism.

I suppose every man who takes pride in his vocation has dreamed of a standard of excellence which he will be free to admit, he himself can never reach. Were it not for this power to create an *ideal*, how poor a thing would human nature be! It gives birth to every effort to shake off the shackles imposed by self-indulgence; to conquer the *animal*. It educes every noble aspiration; leads in every struggle to overcome the obstacles that impede our progress to a higher plane—and strengthens every assault upon the barriers that exclude a brighter and a purer light. It excites in weak man the ambition to approximate his own super-eminent conception. It is this capacity to imagine the superlatively good and great—the *good absolute*—which constitutes, in many minds, the most conclusive argument to establish the existence of a God.—*Judge E. W. McKinstry.*

You may be rated now for what you have, your money at interest, your splendid home, your position in the world of shows; but think, I pray you, how small and empty are such estimates before the fact that soon you are to enter the halls of the great house not made with hands and begin life on your capital of mind and heart, of reverence and charity.—*Thomas Starr King.*

Spiritual facts grow brighter as we approach the inevitable journey—the last of earth. This new emergence into the thoughts of God and the sense of his nearness is more than compensation for all that youth takes away.—*George Bachelor.*

## Desert Hills.

By W. W. Lovejoy.

For the PACIFIC UNITARIAN:

(Sundown scene in May, on Overland Limited, Eastward.)

"—Hills draw like heaven,

And stronger sometimes, holding out their hands  
To pull you from the vile flats up to them."

—Mrs. Browning.

"The mountains shall bring peace to the people,  
and the little hills by righteousness."—Psalm 72.  
"Shorn hills, of very joy, toss their voices to the  
stars."—*Virgil*.

Wide spaces, glistening, brown and bare;

Afar, weird hills that shut them in—

What of their past we too may share,

Our little lives with theirs akin?

First shapings, haply, of a Plan,

That we, the later born, may read

How broadly based the work began

That waits in us the perfect deed.

No sphinx, as on the peopled Nile,

Is here, of fixed and fateful face;

No Memnon's lyre, heard awhile,

Touched by a faint, prophetic grace.

\* \* \* \* \*

Calm peaks aglow in rose and gold

Where rests the snow on seam'd crest,

If still ye dream of days of old—

Titanic wrestlings,—now ye rest

In radiant peace and cloudless height,

Beyond the earthquake and the storm—

Of chaos born and ancient Night,

That shaped you to enduring form.

High lords, ye seem, in robes of state,

And weighted with a king's behest,

To tell how vain our fierce debate—

The panic of the fevered breast;

—Or blazon, cut on butte and peak,

Fresh graven in day's lingering ray;

With margined emblems that bespeak

The praise of those who passed this way;

—Or runes of some wild, warrior age,

The treasure of a sacred shrine;

Revealed to us as open page—

The secret charm of mystic line;

—Or veterans, at wide festal board

Confederate, after conquests won,

To tell the deeds in memory stored

And pass them on from sire to son;

Invest these with the proud entail

Of knightly service and career,

That they too battle on, nor quail

When darkness and defeat draw near.

For they, altho they rest at length,

Oft live again the stormy days;

Would know once more their youthful

strength

In glad exchange for victor's bays.

\* \* \* \* \*

Through present waiting, doubt or strife,

Their spirit stills our coward fears—

The eternal hills know kindred life

With ours, and hail us more than peers.

## The Twenty-Third Psalm.

By Louisa Merrill Pratt.

For the PACIFIC UNITARIAN:

The Lord my shepherd is,

No fears, or care have I;

Since he is mine, and I am his,

What is my want or cry?

Still waters here I see,

In pastures green, I lie,

Or wander free

Because he leadeth me.

My soul, from sins and cares,

Oft he restores—and leads

In righteous paths, which he prepares,

His name is Love—and deeds,

By those he leads.

Yea, though death's darkest shade,

In valleys where I stray

Should shroud me I am unafraid,

His rod, and staff, my stay.

I'm comforted,

He leads the way.

A table he prepares,

The assembled hosts before,

Until my cup all unawares

With bliss is running o'er

Upon my head he pours

His gifts—priceless, and rare,

So much—my heart adores,

His kindness, and his care

And still he leads me there.

His goodness, and his love

And mercy, follow me

Through all my life. Above

Within his courts I'll be,

For there he leadeth me.

For aye I'll dwell

Within his house.—He leadeth well.



## Field Notes.

ALAMEDA.—The Unity Circle gave a very successful and largely attended social and reception on the evening of October 12th, in Unity Hall. Notwithstanding the threatening evening, nearly one hundred guests were present. In the receiving line were Mrs. H. L. Halsey, president of the Unity Circle; Mr. J. R. Lynch, president of the Unitarian Society; and Rev. and Mrs. J. A. Cruzan. Brief and bright addresses were made by Mr. Cruzan, Drs. Wilbur and Morgan, of the Pacific Unitarian School for the Ministry, and Mrs. Cruzan.

October 16th, in the absence of Mr. Cruzan at Eureka, where he preached the dedication sermon of the new church, Rev. Marian Murdock, of Chicago, sup-

plied the pulpit very acceptably, preaching an able sermon on "The Fountain of Youth," which the preacher herself seems to have found.

The ladies' Unity Circle are now holding all-day meetings each Friday, with basket luncheon at 12 o'clock, preparing for their annual sale and bazaar. The Circle is very much alive and at its last monthly meeting added five new members.

Mr. Cruzan seems to be very much in demand for dedication sermons, being called away again on November 5th to Fresno, where another new church building was dedicated. In his absence Rev. Florence Buck, of Kenosha, Wisconsin, supplied the pulpit.

REDLANDS.—Services were resumed at Unity Church on Sunday, September 25. The Branch Alliance met for the first time since vacation on the following Wednesday, September 28.

On Saturday, October 8, a successful tea and food sale was held in Mrs. Power's garden.

The Sunday-school was reopened on the morning of October 2nd.

The first monthly church supper will be held in the Sunday-school room on the evening of Friday, October 28th.

SAN FRANCISCO.—The church services for October were well attended and all the church work is in full swing. On the last Sunday Mr. Leavitt announced his absence for the following five Sundays during his filling of a Billings lecture-ship in New England. He urged his people to be even more constant in attendance when the pulpit would be supplied by strangers both from courtesy to them and loyalty to him.

The concert given by the choir on October 24th in aid of the Wedge mission was highly successful financially and artistically.

The "Round the Bay" Alliances met at the church for a box luncheon on Saturday, October 1st. Almost one hundred sat down to a delicious lunch. The meeting together is in itself a delight and profit, but the afternoon was a most interesting one. The topic for discussion was "What Is the Best Work the Alliance May Do for the Church?" Miss

Easton opened the discussion by a short but pithy paper of high ideas and aims, most uplifting in tone. In conclusion, she summed up the duties of the Alliance: First, strengthening life; second, Post Office Mission work, and study of church history; third, administering the charity of the church.

Mrs. Curtis, chairman of the afternoon, then asked for informal five-minute talks. The response was quite remarkable. Members from Berkeley, Oakland, Alameda, Palo Alto, and San Francisco gave their ideas concisely and interestingly. Very few agreed as to means, but the end was the same. All agreed that great attention must be given to our young people and that we must seek to interest and hold them. One bright speaker thought the principal duty of an Alliance was to create a church atmosphere and see to it that it wasn't a cold storage one. One member told of the heroic work the Alliance had to do in helping to build a new church. Some favored the open-box plan for contributions. Some were bitterly opposed to sales or fairs; some thought they promoted fellowship and interest. They all disagreed most amiably.

At the conclusion Rev. Bradford Leavitt said: "I am converted to an Alliance meeting. I have been very much interested. To key it all together, you have all agreed in what you've said. But you have approached it in different ways. When a man is hungry and cold, you don't pray for him or read scripture to him. You feed and clothe him. So with a church: its first needs are bodily until these wants are supplied. The Alliance must supply them. When the body has shelter and clothing, then administer to its higher needs, deepen its spiritual life. When you work for others you grow."

There was a delightful interlude in the serious work of the afternoon when Mrs. Lily Birmingham and Miss Helen Heath, accompanied by Miss Birmingham, sang exquisitely songs by German, French and English composers.

At the meeting of October 10th Rev. F. H. Wedge told us of his work in the Barbary Coast most graphically, yet simply. He told of the work of preven-



tion he was trying to do—to arrest the downward course of the young men and to interest them in the gospel of a clean manhood. He said the "twentieth-century message to the slums is one of prevention rather than rescue." He touched tender chords in many mothers' hearts, and with moist eyes we wished him godspeed in his chosen work.

On the meeting of October 24th, after the usual business, Miss Rhoda M. Mitchell, a pupil of Mrs. Louise Humphrey Smith, recited selections from "The Bonnie Briar Bush" and several Scotch poems; so daintily and tenderly it was a genuine treat.

A beloved member had her golden wedding this month, so beautiful, yellow decorations were in our dining-room. A poem was read and a toast (in tea) was drunk standing.

SANTA BARBARA, CAL.—After the summer vacation, services in Unity Church were resumed the last Sunday in August with a Parker memorial. Mr. Goodridge gave an interesting account of Parker's life and work, a portrait of whom was given a place on the platform. As the work on the improvement of the organ was not completed and the interior of the church was still in disorder, this service was held in Unity Hall. On the next Sunday the beautiful, mellow strains from the much improved organ greeted the audience, and on September 20th an organ recital was given, the organist of Trinity Episcopal Church assisting, rendering many fine selections.

Mr. Goodridge is giving an interesting series of sermons on "The Making of Christianity." He began with some account of the earlier forms of worship among other nations beside the Hebrews, then showed the progress of religious ideas among the Jews up to the time of Christ. Other phases of the subject are still to follow.

The Sunday-school has opened fairly well, with new pupils coming in, and the Alliance gives promise of a successful year of especial interest, with "Current Events" still the program. The Alliance luncheon on the first Friday of October was made more delightful by the presence of Mrs. Baurhyte, director of the National Alliance for Southern Califor-

nia. The menu was inviting and the tables dainty with decorations of sprays of woodbine in autumn tints and jars of cactus dahlias in harmonizing colors.

After the luncheon and a short business meeting, Mrs. Baurhyte gave an address in her own easy, charming manner.

The sewing meetings are started and the work for the year is well under way.

SEATTLE.—The church at Seattle opens its year of work auspiciously. The congregations from the opening Sunday, September 4th, have been large, with additions to membership. Also many more have handed in their names for consideration by the membership committee.

The various societies under their different heads begin their activities with vim. The Alliance has in immediate prospect the annual banquet to the pastor, which occurs on October 19th, and the annual bazaar this year takes the form of a county fair and will be held in a down-town hall. The Alliance members have set their mark high, and hope to realize enough money to lighten their obligations so that civic and philanthropic needs may be considered later.

The Dramatic Club has been honored with a place on the initial program in the series of entertainments the Anti-Tuberculosis League presents this month in the Grand Opera House, for raising money for their campaign against a common enemy. Also this club is to furnish the entertainment for the evenings when the bazaar is in progress.

The Junior Alliance, a body of young women in the church, plans to assist the church in several ways, and for a special work has undertaken the obligation of publishing the weekly church bulletin. But the especial object of this organization is to promote acquaintance and good fellowship among the young women of the church, something always needed, but more than anywhere else, in this community and church, which are ever changing.

The Men's Club and other organizations are preparing for vigorous and effective work, which will be mentioned in later numbers of the PACIFIC UNITARIAN.

## Books.

This department conducted by William Maxwell.

[All books reviewed in the PACIFIC UNITARIAN are on sale at, or may be ordered through, the Pacific Unitarian Headquarters, 376 Sutter Street, San Francisco, Cal.]

THE BURNING GAUZE. A book of poems. By Lenore Croudaee. San Francisco: J. R. Lafontaine. \$1.50.

Miss Lenore Croudaee, a California poet, has already published two small volumes of verse. In this, her third, she displays a sufficient improvement over her other efforts to show that she works steadily, painstakingly and conscientiously at her art. There is such a decided betterment displayed in the mastery of meter, and in the imaginative quality of her work, that Miss Croudaee may demand to be taken seriously. If she develops during the next five years as she has in the five that have past, she will have at the end of that time an assured position among the minor American poets, at least, and perhaps something even greater. One rarely meets, in the pages of our younger writers, such consistent signs of promise as Miss Croudaee. She errs, however, in attempting to write dramas in verse. Such poems, no matter who the author may be, are, rarely, adapted for the stage. They violate the dramatic unities on every page. Whatever the poetic worth of such productions may be, they are not mediums for the actor's art. Plays in verse do not mould themselves to the technique of the drama, and from the very nature of things are bound to be stilted, fragmentary, disconnected, and episodic. All the incidents forming the vertebra of a play cannot be shown, a thing necessary to success in writing plays, unless set forth at tedious length. Miss Croudaee, in her poetic dramas, proves by internal evidence that she has worked along well-planned, thoroughly thought-out designs; yet, still, her work, praiseworthy in other respects, suffers the limitations above named. It is in her lyric poems that Miss Croudaee rises to heights which are prophetic of still greater achievements. Here, her lines are mellifluous, her diction graceful and original, and wholly lacking in the studied effort so often found in her dramas. In her lyric measures, the poet displays a mastery of meter at times almost Swinburnian in its flexibility, and in her ability to adapt it to her needs. Her best lines, from their measure of melody, indicate a writer blessed with an unusually sensitive ear. At her utmost endeavor, what Miss Croudaee does is very well done. The press work of the volume is not in keeping with the best matter embodied in the book.

FABLES DE LA FONTAINE. (Les Classiques Français.) Preface by Jules Claretie, of the French Academy. New York: Putnam's Sons. \$2.00.

The Putnams have just published in their *Classiques Français Series*, the *Fables of La Fontaine*, with a preface by Jules Claretie of the French Academy. La Fontaine, whose acquaintance we frequently make in childhood,

is an author who appeals to us in our maturing and even more in our declining years. He is an indulgent moralist who, knowing his fellow-men, forgives them for what they are. He is not ironical like La Bruyère; he is not discontented with his lot nor restless to secure honors. He spends his mortal hour in dreaming. Absent-minded, far off in the clouds, he would resemble his astrologer, who, walking along with his eyes fixed upon the stars, tumbles into a pit, were he not safeguarded from such a contingency by the guiding force of a nicely balanced reason.

La Fontaine occupies a unique position in the development of the Fable. Before him the Fable had not attained its perfection; after him it no longer held that distinguished position in literature which enabled a little drama with a few appended verses of moralizing to take rank as a masterpiece beside a tragedy, just as a faultless sonnet may not inaptly hold a place in literature as exalted as that of poems of greater length. Hence both on account of the intrinsic value of the work and on account of the unique position of the author in the development of the Fable, the *Fables of La Fontaine* are a welcome addition to the series, *Les Classiques Français*.

ELEMENTS OF THE DIFFERENTIAL AND INTEGRAL CALCULUS. By A. E. H. LOVE, M.A., D. Sc., F. R. S., Sedleian Professor of Natural Philosophy in the University of Oxford. New York: G. P. Putnam's Sons. \$1.50.

The purpose of the book is set forth in the following extract from the preface:

In the last six years I have given annually a course of about twenty lectures on the Elements of the Differential and Integral Calculus to classes consisting chiefly of students of chemistry and engineering. The work of preparing and delivering such lectures, and of revising them from year to year, teaches the lecturer many things in regard to the nature of the difficulties which are encountered by students. He is led to depart frequently from the traditional order of the subject-matter, and to devise numerous simplifications in the proofs of propositions. It soon appeared that the amount of mathematical knowledge which need be possessed by a student before attempting the Calculus is very much less than has been supposed. For example, the binomial theorem in algebra and the addition equation in trigonometry are quite unnecessary. This book is written with the view of making the subject more easily and generally accessible than it has been hitherto. The principles of the differential and integral calculus ought to be counted as a part of the intellectual heritage of every educated man or woman in the twentieth century, no less than the Copernican system or the Darwinian theory. In order to make a beginning no previous knowledge of mathematics is needed beyond the most elementary notions of geometry, a little algebra, including the law of indices, and the definitions of the trigonometric functions. In order to advance very far in the subject the student must advance in other branches of mathematics as well. This book is intended merely to help the reader to

make a beginning. In order to render his progress as easy as possible, results with which he is supposed to be more or less familiar are recapitulated in the places where they are wanted, and formal proofs of some propositions are omitted from the text and placed in appendices, along with certain rather abstract discussions.

LONDON. By Alvin L. Coburn. New York: Brentano's. Half leather, \$6.00.

Not since Whistler published his etchings and lithographs has there appeared anything like the photographs of London which Mr. A. L. Coburn has just issued through Brentano's. They are extraordinarily like the places which make London what it is, and yet they are so extraordinarily photographed that the reproductions become revelations. Mr. Coburn has the power of dreaming dreams through his camera, and his dreams, as he reproduces them for our observation, are things of beauty. This collection of photographs of London has been in preparation by Mr. Coburn for the past five years. They are simply wonderful. They are the product of an imagination that sees London's spirit, not London's stones, or pavements, or buildings. This is the genius of the place that we see embodied in these remarkable pictures.

Mr. Coburn found it impossible to hand over his negatives for reproduction by commercial processes without losing the personal qualities on which the artistic value of his work depends. Mr. Coburn is himself a master in the photogravure process. The negatives in his hands have now lost nothing of their artistic value. He has himself carried out every stage of the process in his studio, with the result that the pictures as reproduced are exactly like the photographs. This book is a book to treasure and to find continual delight in the longer one lives with it. The edition is limited to 350 copies.

AMERICAN SUPREMACY. By G. W. Crichfield. New York: Brentano's, \$2.00.

The present conditions in Nicaragua make Mr. G. W. Crichfield's American Supremacy a timely book to read. Mr. Crichfield's book is a history of the rise and progress of the Latin-American republics and their relations to the United States under the Monroe Doctrine. It is more than a history, for it is a study of the actual conditions which prevail there; a study written with the view of impressing the government of this country with its duty, not alone to these republics, but to the countries of Europe who have possessions and interests in Latin-America, and to the people of the United States who, under the Monroe Doctrine, have obligated themselves to serious responsibility. He asked himself, in writing his book, the following questions:

What are actual conditions to-day of the several Latin-American countries?

What is the status of foreigners, of foreign interests, and of the civilized natives who live in them?

What influence has the Monroe Doctrine in the premises?

What are the prospects for the future, and what ought to be our national policy?

These are the questions to the consideration of which his work is devoted. He discusses them fearlessly, without passion, honestly, and without prejudice. The revelations he makes are so astounding that we, reading them in the quiet of our civilized state, may think the author has been overstating the case. But Mr. Crichfield assures his readers that, so far from overstating, he has understated the conditions which exist in the South and Central American republics. No newspaper reports adequately describe the matters that are so vitally interesting to us. Mr. Crichfield enters into the very center of the questions which are occupying attention just now. His book is, in truth, an important book in the best sense of that word.

THE STORY OF JESUS. Told for children. By E. F. Jones, New York: Thomas Y. Crowell & Co. \$1.00.

The author of this book has retold the life of the Nazarene in a direct narrative form, suitable for children between eight and twelve years of age to read for themselves. As he states in his preface, "it is a long time since the Lord Jesus lived on earth among men, but his story is as fresh as yesterday." He points out in a simple style where we find the sources of our knowledge of the events in Jesus' life—namely, in the books written by Matthew, Mark, Luke, and John.

The method of narration is such as to hold the interest of children, and the chapters are purposely made only two or three pages long. The account of the visit to Jerusalem, of how Jesus was taught, and of John the Baptist, for instance, each comprises a chapter. In all, the life of Jesus, told in this way, makes sixty-three chapters, forming a book which a child could well take pleasure in for several months without losing interest, by judicious guidance on the part of some older person concerning the amount read at one time.

The type, the arrangement of pages, and the colored illustrations make the volume one that parents and teachers will welcome for use in home and school. No better book could be found with which to start a child's library.

THE JUKEES; A STUDY IN CRIME, PAUPERISM, DISEASE, AND HEREDITY. By Robert L. Dugdale. Fourth edition. With a foreword by Elisha Harris, M. D., and an introduction by Franklin H. Giddings. New York: G. P. Putnam's Sons. Price \$2.00.

"The Jukes" has long been known as one of those important books that exert an influence out of all proportion to their bulk. It is doubtful if any concrete study of moral forces is more widely known, or has provoked more discussion, or has incited a larger number of students to examine for themselves the immensely difficult problems presented by the interaction of 'heredity' with 'environment.'"

In these words Franklin H. Giddings, Professor of Sociology in Columbia University, speaks of "The Jukes; a Study in Crime, Pauperism, Disease, and Heredity," by Robert L. Dugdale, to the fourth edition of which, just issued under the Putnam imprint, he has contributed an introduction.

## Scintillations.

Some recent issues of a deservedly popular weekly cause us to regret that the staff of *Life* is not better bred.—*The Christian Register*.

A negro was arrested in Atlanta (according to *Life*) on a charge of vagrancy and brought before Judge Broyles. "Why, Sam, is this you? What have they arrested you for?" "Nothin', jedge, 'cepting fragraney."

A little boy of eight years, attending school away from home, wrote a letter to his sister, from which the following extract is taken: "We had a spelling-match in school to-day, and I spelled all the boys down and won the Meddle."—*The Delincator*.

"Why doesn't wealth bring more happiness?" "Because true pleasure lies in doing things we can't afford."—*Louisville Courier-Journal*.

"Are you feeling very ill?" asked the doctor. "Let me see your tongue, please." "What's the use, doctor," replied the patient; "no tongue can tell how bad I feel."—*News*.

A fond mother in Valparaiso, hearing that an earthquake was coming, sent her boys to a friend in the country, so that they might escape it. In a few days' time she received a note from the friend, saying: "Take your boys away and send along the earthquake."—*Judge*.

Hazel, aged seven, while feeding the cat at the dinner table, was reproved by her father, who told her that the cat must wait until later, whereupon the small girl wept and said: "I think it is a shame, just because she is a poor dumb animal, to treat her just like a hired girl."—*Pittsburg Index*.

Here are a few of the best Sunday-school "howlers" which the *Manchester Guardian* has selected from a Sunday-school examiner's note-book: "Eve sinned out of curiosity more than liking for that particular fruit." "The Semitic races were the half-breeds, from semi, half." "The Sanhedrin was composed of seventy men of reclining years and great learning."

## LIST OF BOOKS.

A few copies of the following books, published by the American Unitarian Association, are on sale at the Unitarian Headquarters:

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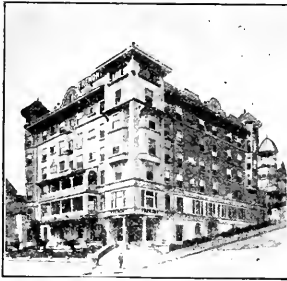
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CHARLES GORDON AMES

SAN FRANCISCO  
DECEMBER, 1910

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MARY B. PRESSON, Manager.

THE PACIFIC UNITARIAN is the official organ of the Pacific Coast Conference of Unitarian and other Christian churches. It is published in San Francisco, monthly. Subscription \$1.00.

Address ALL communications to

THE PACIFIC UNITARIAN,  
Unitarian Headquarters,  
376 Sutter Street,  
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# THE PACIFIC UNITARIAN

God our Father; man our brother

Vol. XIX

San Francisco, December, 1910

No. 2

## THE PACIFIC UNITARIAN

Published monthly by the Pacific Unitarian Conference

Business address: . . . 376 Sutter St., S. F.

Editorial address: . . . 68 Fremont St., S. F.

One dollar per year Single copies, 10c.

Editor: Charles A. Murdock

Editorial Committee:

Clarence Reed

William D. Simonds

John Howland Lathrop

William Maxwell

Entered as second-class mail matter at the Post-office at San Francisco, Cal.

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### Editorials.

The First Unitarian Church of San Francisco joined for its thanksgiving service with the other churches in the Western Addition of the city—Baptists, Congregationalists, Presbyterians, and Swedenborgians—at the Plymouth Congregational Church, seven ministers taking part. The sermon by Rev. W. S. Bagby, recently settled as minister of the West Side Christian Church, was an admirable address, which might have been given without change, and with complete satisfaction, in any one of the participating churches. He found special reason for gratitude and thanksgiving in two general facts—the moral awakening in society and the increase of spiritual life in the churches. The first is manifest in political life and in business. The American people show development of conscience, which is quickening and uplifting social life and fostering higher ideals.

That a change is coming over the churches is equally certain. In religious conceptions and teaching, the emphasis is being placed on the essential things of spiritual life and not on matters of dogmatic belief. This is established by the fact that whatever church you attend you are likely to find the text of the sermon to be something like "If ye be not led by the spirit of Christ ye are none of his." All denominations seem to be emphasizing the spirit as the essential thing, and to be urging the expression of that spirit in the service of man.

This service seemed to be a prophecy of the time to come, when denomination-

al lines will be lightly marked if not obliterated. If non-essentials were ignored or relegated to the background of private opinion and the whole force and energy of consolidated effort could be brought to bear on righteousness, through finding out and applying in daily life the spirit that was in Jesus, the regeneration of the world would be tremendously accelerated.

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To bring about such a result it would seem the duty of each church to seek out its special weakness and to fortify its defenses. Each church will be helped in this if it seeks to find the strength and points of superiority in the other churches, instead of harping on their shortcomings, inconsistencies, and general inferiority.

It is bad manners and unsafe to be over-critical and to draw comparisons that seem odious. Generosity of judgment should be given to others and is generally much needed from them. At any rate, in any general campaign for either common or individual good it is the mote, or possible beam, in our own eye that demands attention. We are all too much given to efforts to reform the conduct and manners of others.

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What is the prime weakness of Unitarians in general? We have a sane and sound philosophy of life. We believe in truth, and virtue, and the final good. We inculcate righteousness and doing good for its own sake. We can point to a long line of eminent and saint-like adherents. We are public-spirited and do our full share in works of charity, education, and reform; but as a church we make little impress on society as a whole. We do furnish some heaven, but we do not hold a monopoly in the business, and our churches are few, far between and not particularly strong. Let it be un-

derstood that in our estimation the purpose for which the church exists is not its own strength or glory but to inspire and uplift human life. Our direct and final aim is to promote righteousness and bring God's kingdom to earth, but if we would make our churches effective agents, we must make them strong; and if they lack in the essentials, they must be supplied or they will make way for others better fitted.

If we are worthy of a place in the great army of the Lord, it is because we have earned it, and if we are to keep it we must prove our continued worth. No disparagement of the work we have done or the honest and honorable place we occupy is implied when we confess to shortcomings and seek to strengthen our position by supplying practices or principles that seem to be of especial advantage to others. Neither can any gain in numbers or power be purchased at the price of forfeiture of self-respect or the lowering of a high standard of integrity; but nothing short of fatuous conceit can deny that we can gain much even in true self-respect.

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Taking, perhaps, an extreme case. What is the true cause of the very remarkable growth of the Christian Science movement? The fact will not be denied that in almost every community Christian Scientists have built large churches, and that they are well-filled. They draw from all denominations, and all sorts of people, including large numbers of Hebrews and others who have never been adherents of any form of Christianity. They seem to have a message for the many, and the fact that those who have been reared under even the better form of Unitarianism have joined the movement is evidence that something is supplied that they stood in need of and did not get. No one can

complain that any one leaves one church or faith for another. It is better that each should be where he belongs, and the church which best supplies spiritual wants and most effectively promotes unselfish and aspiring life is the true home. If a church is truly and fully imbued with the spirit of Jesus Christ, it is supplied with all the power there is, and it is hard to see how any interpretation of Mary Baker Eddy can add to it. The fact seems to be that the churches have allowed faith to fall into disuse, and that she has managed to release and restore it. The power of the spirit is boundless, and it is more than equal to bearing the vagaries of belief she has associated with it. The churches have lived on the limited supply they have kept on cold-storage, but they have emphasized non-essentials, and very slowly and doubtfully have been working out of the dogmatic misconceptions of the early fathers. Their feeble comprehension of the spirit of Christ was expressed in a system of theology which has been confounded with religion, and formal observance has repeated the conditions against which Jesus so scathingly protested. Again hath the letter killed, and calling the name taken precedence of doing the will.

And while the churches have been groping for the truth the world of material things has developed enormous power and with it scorn for the idealistic and the spiritual. The senses have been accepted as bounding all things, and possession, power, and pleasure have been the ends of life. Place has been found for the intellect because its effects are tangible and its results are useful, but the things of the spirit have been largely ignored. But this is a spiritual world, and in spite of all mistakes and all lethargy and all materialism, its progress has been due to spiritual growth.

Jesus found the religion of his fathers

supplanted by a dead formalism. He gave it a new life and a higher life through his spirit—a spirit so pure and so vital that it created a new world.

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Of that potent spirit we have been able to apply enough to make our civilization what it is, but we are only working in to it. What we need is to find it and to apply it in our daily life; and that church which most effectually does this is to be the church of the future.

The spread of Christian Science seems to be due to two widely divergent causes. It appeals to those who suffer bodily pain or from some malady and disease, promising relief, and arouses a faith in the reality of the spirit so complete that it really does greatly modify physical conditions. That it can induce such blind acceptance of beliefs that to the ordinarily balanced mind are utterly unbelievable seems incredible, but that there are physical conditions that make credulity possible is abundantly proven. There are some persons so constituted that they can blink at facts. Others cannot. To those who are not troubled with an obstinate reason, anything that promises relief from suffering is welcomed unquestionably, and the triumphs of imagination or the refusal to admit obvious truths become experiences that seem almost synonymous with religion, and very satisfying in their relation.

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This physical side of a spiritual experience is attractive to a large number of people of an unclassified make-up. But the strength of the movement is in its frank and clear acknowledgment of the power of the spirit and the immanence of God. This gives religious fervour and unconquerable power. This accounts for growth and self-sacrifice and an uplifted outlook on things.

This, then, is what Christian Science

gives our starving people, and this is what we must give them if we are to live largely. And why should we not? Is there anything taught by Christian Science, that is true and ought to be taught, that is not justified and even demanded by the life and teachings of Jesus? And if there is anything that is unworthy or misleading, we need not trouble ourselves about it. Gamaliel's advice still holds good.

The churches in the past have done too much tithing of mint and of cummin. The orthodox have been too much concerned for orthodoxy, and the liberals have been too well pleased with their liberalism, to preach the gospel of righteousness and love. We all need to magnify the reality of the things of the spirit and the power of God, and trust that *all things* will be added to us.

Churches which run on a minimum of faith need expect little result. It is probable that Unitarians as leaders have been too economical of the element of feeling. Protesting vigorously against the unreality of the pietistic and hysterical, keen to detect pretence and scorning hypocrisy, they have failed to fully appreciate the depth and power of genuine religious faith. We have done well in the matter of thinking and have served the world well in establishing truth. We need now to do something equally effective on the side of genuine feeling and to demonstrate that vital religious faith may coincide with rational belief.

San Franciscans can hold up their heads and look their fellows straight in the eyes. They have accomplished the greatest of political revolutions by methods the most creditable. A few public-spirited citizens, with complete unselfishness, devised a few fundamental changes

in the organic law and secured the requisite number of signatures to compel the submission of the proposed charter amendments to the people. The civic organizations thoroughly and judicially considered the mass of amendments proposed by the Supervisors and interested citizens, selecting about one third of the thirty-eight submitted and especially urging those that extended direct legislation, restored the Australian ballot free from party designation, and insured majority rule by providing that at the final election but two names be submitted for each office. The newspapers for once united in supporting the amendments proposed in the interest of good government and opposed the tax-eating and party-boosting efforts. Voters showed rare discrimination, and the result gives renewed confidence in the power of the people to rule wisely. All the especially good amendments were adopted, and, without exception, the positively bad were defeated. A few of debatable character were won or lost by a small vote, but the general verdict was clear and decisive. The short ballot and broken-joint in the legislative body was carried, and the pet measure of the administration, seeking to gain political control of the public library was emphatically beaten, the majority against it being over 17,000. No election of individuals could equal the importance of this adoption of the best features of modern municipal control and the insuring of the most favorable conditions for fighting for good government.

C. A. M.

"Could I embody and unbosom now  
That which is most within me—could I wreak  
My thoughts upon expression, and thus throw  
Soul, heart, mind, passions, feelings, strong  
and weak,  
All that I would have sought and all I seek,  
Bear, know, feel, and yet breathe—into one  
word,  
And that one word were lightning—I would  
speak."

It is the function of the minister to say something. If he speaks the inspiring word, people will act upon it once the inspiration is received. The greatest efficiency of the minister is found in inspiring the greatest number of people.

Let no minister hold a mirror before him as he walks to reflect the past over his shoulder, into which he peers now and then to catch a glimpse of himself beside Channing or Parker. The man he meets will surely think him vain, and even upon going around and looking into the glass will probably see only the minister's face and his own.

I have in mind the church and social service. The value of social service does not depend upon what has been done in the past, but what can be done in the present.

The church should be a power-house, sending its inspiration into countless activities of life through the message of the prophetic minister. Some would make the church a factory as well as a power-house. I agree, with a hearty hand-clasp, under one condition. The minister must not become an overseer to the extent that he neglects to stoke the furnace.

I have never heard of a social propaganda converting itself into a church. With social service to-day a distinct work, shall the church convert itself into a social propaganda?

It is certainly fair to ask if a man belongs in the pulpit when he accepts a call to a pulpit to do pulpit work and then spends his time in social service to the exclusion of his pulpit work.

The problem of social service is nowhere more vital than for the pioneer. I can testify that in Bellingham the church is touching civic life at many points, but men and minister serve as

citizens of Bellingham. I can testify that it would have been and would be absolute folly to adopt any other course. This does not mean there is less glory in Unitarianism.

Note that I do not deery social service. I do deery it as a fundamental in the church ideal. Does the minister desire a political organization? A political organization may be needed, but it is not primarily church work. Does the minister wish a series of welfare clubs? Welfare clubs may be necessary, but these are not primarily church work. Or does the minister want a church? If he does want a church it will be primarily a place where people may attend on Sunday morning and receive inspiration to do their duty and live their lives.

This message of the minister will not be an exposition of higher mathematics or a lecture on political economy. Neither will it be a treatise upon free silver or socialism. The minister will preach and that is what he is supposed to do.

It is a serious charge, and yet I do not hesitate to launch it. The minister who insists upon making politics and clubs primary to preaching has no message. The pathetic part of it is that his co-workers are without the inspiration of this message. He must keep winding them up like mechanical figures, for they are continually running down and stopping. It is different with the man who has a message. His co-workers having been inspired, inspire others. They are self-winding.

If the minister has the message its inspiration will be discerned in the deeds of the people as well as his own. There are civic organizations in the average community with which the public may affiliate. If there are not these organizations, let the minister found

them. But I emphatically deny that it is best under any circumstances for any church to place its "union label" upon any social propaganda.

A lack of faith in fellow man, in self, and in the universe is manifested by the minister who deals in deals instead of ideals and who counts in ones instead of eons by rushing into social service as the essential in occupying a pulpit, which after all is then no pulpit. Only let the minister preach a fundamental word and its lightning will illumine the ends of creation as the bolt strikes to the depth of iniquity and the in-rushing goodness thunders applause.

F. A. W.



### Notes.

The annual bazaar of the Society of Christian Work was held at the First Church on November 18th and 19th. The articles offered were attractive and either really useful or genuinely ornamental. No one was importuned, exact change was given, prices were moderate, of course there were no raffles or chances, and the net result was something over one thousand dollars.

Dr. W. S. Morgan of the Pacific Unitarian Divinity School addressed the Town and Gown Club of Berkeley on November 21st, speaking on "Some Civic Problems." Dr. Morgan took a very active part in civic affairs in Albany, and lately spent three months in studying municipal problems in Europe, enjoying unusual opportunity of getting at interesting facts.

Mr. Frank N. Powers gave a very entertaining and instructive lecture before the Channing Auxiliary on November 22d, speaking on "Unused Romance Material in the Early History of California." He convinced his audience that there was a good deal of it.

The Pomona Church has an Outlook Club, and it was addressed on a recent Sunday evening by Miss Octavia Goldsworthy on "The Religion of a Child." A lively discussion followed the paper, and

many questions were asked and answered.

The Liberal League of Los Angeles held a dinner in the church parlors early in November, at which over a hundred members sat at the table. Rev. Dana Bartlett spoke on "The Better City."

The women of the Unity Circle at Alameda are making good use of the church rooms. On November 7th they opened a day home where mothers at work can leave their children, assured that they will be well cared for.

Rev. Thomas Clayton at Fresno has given several sermons on forms of development. "The Evolution of Religious Practices" was followed by "The Evolution of Religious Sacrifices." To-day the sacrifice is not made to God. He requires nothing of man. The sacrifice, even in religion, is made for the good of man. Man has ascended far; from the day of bloody sacrifice to placate the fierce anger of a cruel deity, to the time when love is on the throne and prompts man, if the need be, to die for his friends.

At the Union Thanksgiving Service in Oakland Rev. William Day Simonds, at the request of Rev. Charles R. Brown, delivered the sermon, an unusual but deserved honor.

The Unitarian Church at Alameda held a pleasant Thanksgiving service. The Sunday-school, after a brief service in the lecture hall, at 11 o'clock marched into the auditorium and joined the congregation. After an appropriate song service, interspersed with scripture readings and other selections, there were excellent recitations given by several pupils. Rev. J. A. Cruzan gave a brief address, based on Paul's statement in the letter to the Phillippians, that he "had learned in whatsoever state he was therewith to be content," in which he showed that content and thanksgiving sprang not from one's environment—the "things" that he had or did not have—but from within the soul.

The young people of the Unitarian Church of Fresno held a meeting on November 17th, at which they organized a society for social, educational, and moral advancement. They elected offi-

cers, outlined something like a plan for future work, and named their society the Emerson Guild.

The bazaar held by the Unitarian Church at Santa Rosa on November 18th was highly successful in every respect. The attendance was large, the program offered was interesting, and sales were brisk.

The annual meeting of the Eureka church was held on November 16th. The affairs of the church were found to be in excellent condition and the new church building, free of debt, is fully appreciated. There have been three organizations formed within the church lately, the Unity Boys' Athletic Club, the Unitarian Men's Club, and the Young People's Society. Although the Men's Club bears the name of the Unitarian Church it is to be a non-denominational club and is open to all who wish to join, no matter what their faith. The Young People's Club will take up the study of dramatics, along with the other work in the church.

Under the auspices of the Woman's Alliance an auction supper and housewarming was given by the congregation of the First Unitarian Church, Oakland, on November 19th, to celebrate the making over of the church parlors and Wendte Hall, which have been thrown into one, making a spacious auditorium. A hardwood floor and a fine stage have been added, making the hall one of the most commodious and best appointed auditoriums in the city.

A novel and promising arrangement has been made in New York City for a series of Sunday evening services during the coming winter. The congregations of Rev. John Haynes Holmes (Unitarian), Rev. Dr. F. O. Hall (Universalist), and Rev. Dr. Stephen S. Wise (Free Synagogue) will unite. The idea of the meetings is to interpret broadly the social aspects of the religion and to show that Jews and Christians can worship together. The clergymen will preach only occasionally themselves, the speakers generally being well-known social reformers and philanthropists, chosen irrespective of race or creed. The

first speaker will be Judge B. F. Lindsay of Denver.

Rev. F. R. Wedge has been taking an enforced rest from his work as a helper of young men. It is trying work in many ways, and a nervous breakdown, followed by a bronchial attack, has compelled him to seek restoration in the Hahnemann Hospital. His work is attracting notice from many sympathetic persons. An interior banker celebrated his sixty-sixth birthday by sending Mr. Wedge \$66 for his personal use. Mr. Wedge promptly turned it over to the gymnasium fund, in which he is so keenly interested. The proceeds of the concert of the choir of the First Unitarian Church was \$160. The fund has reached \$723.50.

At the morning service of the Los Angeles church on November 13th twenty-one new members were received into the church.

The new church at Eureka is conveniently arranged for the varied services and entertainments which pertain to the church life. Folding doors separate Unity Hall from the church auditorium, so that both may be used for the service of worship when required, and a pleasant small hall is available for concerts. On November 9th it was filled with an audience that enjoyed an excellent concert of vocal and instrumental music.

Mr. Saichiro Kanda, for twenty-one years the secretary of the Japan Unitarian Mission at Tokyo, regretfully resigns the position which he has so acceptably filled. The Kanda family home is at Wakayamaken, where his father and mother, aged 80 and 72 years respectfully, still live. A cousin, who was a banker, has lately died, and a family council fixed upon Saichiro as the only member fitted to take charge of the bank and to be general adviser of the son of the founder and president. An uncle was sent to Tokyo to ask the release of the secretary, and Mr. McCauley, recognizing the laws and customs based upon the patriarchial ties of Japanese families, acceded to the request. Mr. Kanda writes: "Although I may leave my present situation and shall live far away from our Unitarian center, yet I expect

to help our loving and noble cause. Whenever I have a chance to extend our life-long message I shall try to do so. I bid farewell to my office, but Unitarianism will be with me always." Mr. Kanda was formerly an attendant at the First Unitarian Church, San Francisco, later taking a course at Meadville.

The Alameda Unitarian Club celebrated its fourteenth birthday with an attractive musical entertainment, interspersed with monologues and story-telling, on November 30th. It was ladies' night and of course was enjoyed.

Rev. J. D. O. Powers in a late sermon vigorously calls for an experiment whereby the money that is now spent by society in protecting itself through punishing criminals shall be spent in improving conditions and making life sunnier, brighter, and happier. "Such an experiment never has been tried in anything like a business way. With all our boasted civilization, we have never even attempted to apply the principles of Jesus to our modern life. Indeed, in our treatment of the lower classes we have adopted just the opposite method. It is an eye for an eye and a tooth for a tooth still. We return evil for evil and not good for evil, as Jesus taught us to do. This is the great trouble with our religion. All these years it has been trying to get the devil out of man, and that is sometimes necessary, instead of adopting the method of Jesus and trying to put the angel in man; or rather to develop the angel that is always there.

Mr. and Mrs. Francis Cutting, of Oakland, gave a reception to the Unitarian Divinity School of Berkeley at their home on Thanksgiving day.

The members of the faculty, Rev. Earl Morse Wilbur, D. D., Rev. William S. Morgan, Ph.D., Gifford H. G. McGrew and Mrs. Louise Humphrey-Smith, with the entire student-body, attended.

A cordial greeting was extended by Francis Cutting, who in the course of his remarks told how the school was founded seven years ago.

The Thanksgiving celebration was given by the Cuttings to keep up their New England custom and also as a mark of their love for the Unitarian School.

## Contributed.

### The Anointed.

By Edward Glenfarn Spencer.

I call him Christ, Messiah, the Anointed,  
Because his poet-soul was all aflame  
With those fine ardors of enduring youth  
The sacramental kiss of virgin Truth  
Enkindles, when the tryst she keeps  
With poets stirs the deeps  
Within, and they disclaim  
The coarse delights that grosser natures cull  
From changing modes and aspects of the world,  
To share with her the deep,  
High ranges of austere devotion,  
Man's sordid strife above;  
While still, amid the feverish commotion,  
The glare, and grime, and reek,  
Wherein our passion-driven souls are whirled,  
They bide with us, and of their love  
And ruth admonish us, and seek  
To wake in us afresh  
That vague, uncertain sense  
Which we, the later brood of time, inherit—  
Incurious why or whence—  
Of primal, obscure potencies of spirit,  
In dull quiescence furled,  
Urgent, mute, yet promiseful,  
Within the roseate, closed corolla of the flesh.

I call him Christ, Messiah, the Anointed,  
Blest Sage of Nazareth,  
Because into our human world disjointed,  
Warped, and sapped, and run to waste,  
A fresh pulse of God he came,  
Healing, restorative,  
Herald and foretaste  
Of Life's vast reserve  
Of power and grace—  
A later breath  
Creative of him who wrought  
Of old to mould  
Unto his glorious amplitude of thought  
This wondrous, manifold,  
Vast, cosmic Whole  
Wherein he cradled Soul—  
Bidding men live  
Nor doubt, nor swerve  
One hair's breadth from the straight, hard way  
That upward tendeth,  
Whereby the laboring soul ascendeth,  
Though they moved but at a snail's pace.

For through this intricate, vast fabric of the  
Seen,  
Wherein the restless shuttles of Mutation play,  
Till every hue into its variant blendeth,  
And somewhat to the growing pattern lendeth,  
The Unseen thrills,  
Burgeons, and bursts  
Into heart-gladdening Beauty,  
Clarion-voiced Duty,  
The warmth that fills  
The generous breast;  
The hungers and the thirsts  
Which bread and wine will not appease;  
The eager zest  
Of those who strive without surcease



To grasp the vision fleeing  
 Of that ideal being  
 Of their own haunting imperfection nursed,  
 And faith that strains toward seeing.  
 Thus, through the fleshly screen  
 Wherewith we veil the central altar-fire,  
 Pale splendors of the templed Godhead shine  
 To liken us unto our Spirit Sire,  
 And prove us all divine.

Because he was of our earth-nurtured strain,  
 And quick, as we, with touch of heavenly  
 flame,  
 Because, despite the obloquy and pain  
 Which they must bear to whom the fame  
 Prophetic falls unasked,  
 Himself he tasked,  
 As God does, to the last transcendent  
 Pang of self-surrender to the need  
 Of men, making resplendent  
 With love and life the very flesh  
 They habit, struggling in the mesh  
 Of passion, and debasing circumstance,—  
 Choosing to weep and bleed  
 For naught, the while they held the thread  
 Whereby to 'scape the maze, and grope  
 Toward the blurred radiance of far-gleaming  
 Hope.  
 Because to men thus plagued and sore bested  
 By their own sin and folly came this son of man,  
 To win them back into the way appointed  
 Ere yet our world began,  
 I call him Christ, Messiah, the Anointed.

## In My Hawaiian Garden.

By E. S. Goodhue, M. D.

"All my hurts  
 My garden spade can heal."—*Emerson*.

The other day when the tomato plants which we had gone to so much trouble to secure, were well set in the ground, we looked upon them with deep and silent satisfaction. But this morning all, except two, were cut clean off. A little worm lay by each stalk, apparently offenseless, or was it stupid with gluttony? After doing its work this mischief maker left the plant alone, and I have wondered why the matter was meddled with at all, though, I must confess, that it was well done. I have come to the conclusion that this worm, like some persons who cut down trees, had nothing better to do. My philosophy may be at fault, but no scientific explanation can atone for the depredation in my garden.

The plants put out in October, were doing excellently well, and gave us several tomatoes each day, but age seemed to be creeping over the older plants, or

perhaps they only needed watering! The principal of our school, who lives over in the Jones' house, told us that he had a tomato vine which had been bearing for ten years; it covered a stone wall four feet high, and supplied him with an abundance of fruit each year. But this neighbor was one of those persons for whom everything does its level best. They are not numerous, but you have met them. They almost force one to believe in destiny and the value of the horoscope. Their hens always lay, their apple trees bear every year. Worms keep out of their cabbages, and grasshoppers eat all around their pastures. They never lose a lamb, and their sales of produce bring them delight. Their investments all pay, even those in mining stock; it is as impossible for them to lose money as it is for some of their neighbors to save it. At last, as old age approaches, they sit down in ease with a large bank account and no foolish children to squander it. We knew from experience that any tomato vine we owned would not go on bearing any longer than it had to. It is possible that we never envied our more fortunate neighbor; never regretted that what he saved, we had wasted in useless books, toys, and silly remembrances—remembrances which, of course, are always forgotten! In certain unusual moods, we even felt grateful to the worm for obliging us to set out more plants, thus enabling us to get more of the early morning air into our lungs.

Then the discovery of an old wall was made and over it grew a wild tomato vine in full bearing. The fruit was small, but it was well flavored, and made excellent catsup. So we brought home some plants which grew fast, climbed up over the chicken coop and dressed the ungainly thing in robes of green and red. This crop was a great source of amusement to some Portuguese who lived across the ditch. They laughed and talked much over our vegetable and sweet potato patch, and more yet because I hoed and dug and planted with my own hands.

Old Jacinth came around quite often, and watched me with kindly interest, much as one will watch an idiot who

shows some signs of being useful. He was amused but also pitiful, and appeared to be curious to know by what series of pecuniary misfortune I had at last been driven to this menial pursuit. "Befo' haele no hanahana all same you. Mis' dochter no hanahana, plantayshe boss no hanahana. Japanese may be like hanahana hui, fifty cen' one day." He talked a most heart-rending jargon of pigeon-English, Portuguese and native, with a classical word or two from the Japanese thrown in. "Tomatt no mai-kai," he continued, pointing to the wild vine, "too sma' lili'i, bimeby mak' hum-bug. Yas, yas, sweet potatt planty, all same nui too much water." Notwithstanding, our potatoes were the best in the place (Jacinth came for his share), while the tomatoes grew larger and larger as we gave them care.

Were ever such usefulness and such worthlessness, such edibility and such rank poison, such daintiness and such want of grace to be found anywhere combined as he who runs here may find in the various members of the family of Solanaceæ? Tomatoes, potatoes, deadly night-shade, red pepper, egg-plant, ohelo (an edible berry), poha (Cape gooseberry), sframonium and tobacco! But we find their counterparts in the human family. I knew an old man whose family of ten sons supplied the community with doctors, lawyers, ministers, politicians, loafers, thieves and murderers; fair-faced, ugly, hump-backed, straight, fastidious and slovenly.

Running back of our garden along the stone wall, we set out plantains for a break-wind. Their long leaves soon grew tattered but, like the beggar boy, remained picturesque. A little distance from the house is our strawberry patch. All winter it has supplied us with berries, and we expect to have more all summer. Our New England yield was nothing to it. It is scarcely necessary to say that we had to build a chicken coop around the patch to keep the chickens *out*, just as Mark Twain placed a mosquito net about his bed to keep the mosquitos *in*; that I watered every plant each night without fail, and spent some valuable time in taking weeds out of the rows.

Weeds grow as fast as anything else in the tropics, faster than any useful thing, some say, but I am inclined to believe that such a statement is based on prejudice or poor observation. Weeds are only misplaced plants, the useful tree or shrub out of its proper sphere. It is a good thing, in the way. Our lan-tana and four o'clock, two Hawaiian nuisances, are grown in your gardens from seed purchased at the florist's, and I suppose that begonias and rare orchids give annoyance to farmers in Central America. The highly admired and honored Hiram Johnson of Big Creek in Little County, would find himself a weed in New York society; so there is a place for everything when everything is found in its place.

Some of our strawberry plants were lost by our following the advice of a loafer about town, who told us that in the tropics strawberry plants did better shaded by weeds. "You know that coffee trees must be shaded," he said wisely, "tropic heat is bad for some things." I found out that both strawberry plants and men are much the same in the tropics as they are elsewhere, and that this particular individual had been considerably damaged by tropic heat.

A weed which has given trouble to Hawaiian sugar plantations as well as to the small farmer, is the sensitive plant (*Mimosa pudica*). In New England we used to regard this curious, almost sentient thing with interest if not with affection. Strangely enough, considering its scientific name, of which they were ignorant, the natives called it "Hilabila" or shame. Every lover of Stevenson will remember his reference to the Sensitive plant in one of his letters:

"I found a great deal of tutui, our deadliest enemy. A fool brought it to this island in a pot, and used to lecture and sentimentalize over the tender thing. The tender thing has now taken charge of the island, and men fight it with torn hands for bread and life. A singular, wondrous thing, shrinking and biting like a weasel, and clutching by its roots as a limpet clutches a rock.—One thing that takes and holds me is to see the strange variation in the propagation of alarm among these rooted beasts; at

times only one individual plant is frightened at a time.—The weak point of the tutui is, that its stem is strong."

I have noticed something more about the singular, wondrous thing—if you touch it with your finger, or with a leaf or stick, or if an animal touch it ever so gently, it will shrivel and shrink shamefacedly; yet the trade wind blows it about roughly, twists and bends it, pushing neighboring leaves against it, while nothing is heeded. It seems to be conscious of personal force or a studied aggression, and to act accordingly. As I sat watching the plant one day, I saw a large guava leaf fall upon it, but the sensitive thing never flinched; then I touched it lightly with the tip of my pencil, when it shrank back affrighted,—“just threw back its ears,” as my little girl said. This observation, with others in my garden, has tempted me to enlarge upon a fancy of mine, that trees and plants may be conscious entities, endowed not only with sensibility but with sense. Are we so paramount that we should be the only possessors of apperception; that we alone should be the thinkers in this varied universe? We have been reluctant to give even the animals their due, and now that their claims have been established, we find ourselves looking doubtfully upon the bond which connects the animal with the vegetable kingdom.

So I think it is but natural for man to feel a close kinship to trees, their manly, erect individualities certainly a far-reach from amorphous matter. They too had ancestors, and came of the same incomprehensible seed; bursting as it were into life, but rigidly maintaining their differentiation. They grow up from infancy and tenderness, subject to light, heat, moisture and the varying conditions which surround the individual man who attempts to secure a footing here below. One tree differs from another, not only in personal history, but in essential characteristics, having good and bad traits; reaching up with strong arms and a free circulation, or lying prostrate like those who suffer bodily ill. Or else they live to a good old age, and die full of years and beneficent branches.

Above my garden, reaching far up the mountain side, stand the trees of a dim tropical forest, constituting a community as dignified and respectable as any in the country, and much more peaceable. Here in the “school of the woods,” may the true seeker after knowledge find it, and here may be heard the sermon of the woods, full of inspiration to a mind tempered by reflection. These woods are full of quiet and contentment, ministered to by their arboreal personalities, which, reposing in the sunshine and gently moving air of day, or in the stiller, moon-pierced atmosphere of night, suggest repose and contemplation. Those who always hear their sermons in churches, must often sit in weariness and heat, amidst artificial surroundings, forced to listen to the exposition of matters which the preacher himself may not thoroughly understand or believe in. Surely we cannot decide that a thing is not endowed with reason because it cannot talk. Although I am not able to demonstrate to the satisfaction of others, that I ever heard a sermon of the woods, or that they could hear it were they to go there, I am sure that I carry away from the shade of my dear, quiet trees, many and many a time, a more earnest purpose to better serve my fellowman.

The passion-vines have grown very fast. One has crept under the eaves, into the dining-room where, guided by loving hands, it is passing along with blanched tendrils to the sideboard. We have been watching its progress and, at meal times, amuse ourselves by guessing how many inches it will grow in a stated time. It seems to appreciate our interest, and makes the best of its shaded aspect.

A bunch of bananas has come out, unfolding layer by layer from under the red cover of its flower. As the discarded skins fall, pretty concavities of pink and green, they are picked up by Dorothy, who calls them “itty beaties.”

The tuberose are giving their fragrance to the winds; the geranium bed which was set out with plants gathered from the wild wayside, is a mass of scarlet, and the bougainvillea bends its rack with a weight of bloom.

Each day my garden opens with sunshine like some glad song of praise, towards afternoon floeculent clouds gather here and there in silent convocation, and by night the benedictional showers fall.

In the Hawaiian language there is no name for weather. The blessings of a constant factor like climate may, I suppose, be more easily forgotten than one's own face, yet we are told of a man that "he behokleth himself, and goeth his way, and straightway forgetteth what manner of man he was." Still, it is surprising how much credit a person may take to himself for a climate he has had no hand in creating. And I have seen men as pleased to exhibit their local weather to their friends, as if they had nailed or sewed it together. Yet it is a harmless sort of vanity, and something like that which induces a man to be proud of his wife and children.

From a little knoll in my garden where I am often busy planting vines among the stones, I can see the natives riding by decked with *leis* (wreaths) of gay flowers. They are truly children in their simple, unaffected ways. They go in search of wild flowers, and decorate themselves with garlands made of ferns and a scented vine called *Maile*, intertwined with the drupes of the pandanus.

Sometimes these wreaths are made of bright colored feathers, such as were used in making the ancient cloaks of the nobility. Always in returning from some picnic, these happy people come laden with a weight of flowers, and each day witnesses a flower festival filled with laughter and song for the pure joy of it, and not for purposes of "promotion." When one leaves on the steamer even for a local port, his friends see him off, decking his head and shoulders with their bright gifts of wreaths. Natives, like children, are drawn by the eye to the brighter aspects of nature, and are tempted to pluck and wear gorgeous colors for the satisfaction of primal elements of taste.

I doubt if they ever derive the pleasure we do from the contemplation of a beautiful scene, or if they are brought at all beyond the emotional stimulus of a visual impression. Their appreciation and enjoyment seldom take root in

thought. For ourselves, we realize as we grow older, that the pleasure of seeing and hearing beautiful things, keen and indescribably sweet as the sense remains after years have passed away, comes not so much from without as from within; fed by the springs of memory, imagination and a sense of being.

These merry, guileless people are the product of how many centuries of animal life into which thoughts of higher things have rarely if ever entered. Bodily pain is not keen, pleasures are those of perception only, the sensations of sight, hearing, smell and touch.

We find the same lack of associated ideas in the minds of the poor and ignorant of all countries; the sordid peasant, which the French artist has immortalized, as well as the light-hearted and superficial society man. Their minds are simple fabrics, the elemental warp and woof. The tensely wrought meshes of refinement, woven of threads centuries long, crossed and recrossed by mysterious shuttles of evolution, are a slow and exacting development.

HOLUALOA, HAWAII.

## Pope Pius's Admonition to the Unitarians.

By Rev. Clarence J. Harris, San Diego.

Frequently there is heard a message from the Vatican which is of value to all churches. The message from Rome this time I find of real worth to the men in the pulpits of our church.

The church is not, just now, in any special need for a religion of the future, nor is it especially concerned with the great social and political issues of the present or the future. If we may judge from the pulpit themes of many of our clergymen, we do not wonder that so many feel that the Unitarian pulpit lacks force and practical usefulness.

We will let Pius X speak to us: "It is necessary to banish absolutely from the pulpit that elaborate style of address which concerns theory more than practice, which concerns the civil more nearly than the religious order, and which is more notable for its external show than for the fruit that follows it. Too often the style of contemporary eloquence is

not only at variance with the clearness of that evangelical simplicity which it should possess, but is mostly made up of clashing words and recondite thoughts beyond the grasp of the people. This is deplorable and to be lamented. In the words of the prophet, 'The little ones asked for bread, and there was none to break it for them.'

This message from the Pope is significant of the needs of the times in many of our pulpits. The Unitarian people never wanted bread from heaven more than they want it to-day. But how much bread is being served out to them?

There are many valuable lines of work which it is well to have done; many lines of thought which are worth developing, but is the minister the man to settle or try to settle all problems? What is the minister hired for? Is his independence of thought and action his chief virtue? Is he under no obligation to the boards and congregations which employ him, and is he any other than an employee?

The average church of our denomination likes religion and we have few if any who would not appreciate the pastoral work and pulpit effort which entirely centers about deep, true and spiritual living.

To-day the pulpits of many churches are being transformed into lecture platforms, for every new fad and fancy its pastor can dream of, and the result must be disaster to both pastor and church.

Let the scientific mind, the one more capable in those lines, break up the stones and find there the scientific basis of creation and life, but let the minister hand out live bread. Let those who have the time and ability settle the great sociological problems, but let the minister permeate society with a Christ-like spirit of tenderness and good-will.

As a lecture platform the average pulpit is a failure, for few ministers can surpass the mental ability of many in their congregations, who, without the duties of the pastor, have time for thought and investigation and have access to the same libraries as their pastor.

No man ever entered the field of Socialism from the ministry that was not treated with suspicion, and, more than that, was not a match for many in that

well-occupied field who have made a scientific study of the facts of Socialism, as the minister is unable to do. The Socialists do not want ministers, and I dare say have little regard or confidence in the ministers who transform their pulpits (which by the way are not their's) into bureaus of social study. What is said of this subject is applicable to all lines of thought outside that of practical Christianity.

Much is said of the slavery of ministers and the muzzled tongues and the like. The minister is muzzled about as much as any professional man is muzzled. The doctor is limited by his patient, and though he may have every theory imaginable, yet he is limited by the one who employs him, and it is for the patient to decide whether he wants the doctor's theories practiced on him. The lawyer is limited, and often must stand up and plead in court for what he knows would be an injustice if granted, yet he must do it; we demand it of him. The criminal must have protection, and the lawyer who, knowing all the facts in the case, does not still strive to the end for the interests of his client would lose the confidence of all of us. The school teacher and college professor are limited and must be largely controlled by the line of work set forth by the board of directors which employ him. Everyone is limited, and when we examine all the professions we will find that the ministry has fewest limitations of all, and yet the minister has no right to take the bit in his mouth and carry his people whither he will. Have not the people who hire the preacher any voice in the matter of the kind of food that shall be dealt out to them. If we compel our cooks to serve dishes that are according to our taste, cannot the people also say something about the food from the pulpit? Very few churches have a governing body that reviews sermons and acts as weekly examiner of the preacher's ideas, and yet if there were less rather than more liberty in pulpit utterances the destiny of our church would be more brilliant.

I know a large, wealthy and cultured Unitarian Church to-day whose pastor is said by the people of the church to be

one of the best men in the denomination, but he will not stay another year; he preaches socialism all the time. Many in the congregation like that line of thought in its place, but they, as well as others, do not feel assured that it will build up their church.

Children truly are asking bread and few are there to break it. See our Sunday-schools; many of them a mere apology for schools. The little children need help, yet how many ministers are putting their hearts and souls into Sunday-school work! Said a minister one day: "I have to conserve my strength for my sermons, and cannot go to the Sunday-school." It is a pity that a few hours of the week could not be used in the conservation of this valuable force, and that Sunday, the real working day of the minister, be used for all the day is worth. A minister who cannot rightly direct Sunday-school study and work, in the building up of child life, is cutting off the future of his own work. Break some bread for the children, and see the effect as they grow into maturity as bread-makers.

Our churches need religion—old-time religion, that has emotion, impulse, and spirit. They desire it, too, and are willing to pay for it, and the minister who will get close to God in his heart and close to his fellow men in his life will be a power for good in any city.

It is amazing what a tender, heart-felt sermon will do toward breaking down dissention and softening up cold-hearted people. Jesus dealt with daily problems,—not isms, but as things of every-day concern. His remedy for the fallen was purity within, making therein a living fountain of health and blessedness. His remedy for the tyrants who throw stones at the unfortunate was self-examination, but he did not condemn either the unfortunate girl or the feelingless judges. His remedy for the prodigal was "thinking." His remedy for the Pharisaical hypocrisy was the natural instincts of Samaritans. His remedy for the disloyal disciples was a smile and a benediction. His remedy for the crucifiers was a prayer of forgiveness. No mightier teacher ever stood before people than Jesus Christ and no one with more tender impulses, kinder sympathies, or

more generous thoughtfulness ever approached humanity. He was a reformer, but every reform was inaugurated by living springs within.

When in the spirit of devotion and worship a man for a moment forgets self and selfish aims, for that space of time he is a minister of humanity. It is our duty to so inspire, uplift, transform and awaken fellow beings, that silent lips will pray, stolid features will radiate smiles, and stony hearts will feel. When a minister cannot accomplish any of these effects through his pulpit work, it is time that he got down to common, every-day experience; realize what it is to be hungry once; realize what it is to be really heart-broken once; realize what it is to really feel thorns once; and then with this post-graduate course in things real he will find that time is too precious to waste his great Sunday morning opportunity, but will go before his people with the baptism of heaven upon his brow, and as he delivers his message the effect of his experience will be felt and people will say, "Truly he speaks as though he came straight from God."

### The Unending Fight.

By Charles Howard Shinn.

"I came not to bring peace, but a sword."

Once, about twenty-five years ago, when the hard-working young members of the Chit Chat Club came together for their annual meeting, a very unusual and indeed prophetic speech was made. It was struck off, straight from the forge of a great mind, aroused and under high pressure. None of those who heard it can ever lose the memory of that wholly impromptu utterance of the late Dr. Horatio Stebbins, upon the battle of life.

It happened this way: The club had invited General O. O. Howard and Dr. Stebbins as its guests of honor, and it occurred to somebody to give out the toasts one by one, at the last possible moment. That given to the General was "Peace." He spoke earnestly about the Prince of Peace and the slow, sure movement of civilization toward the world-republic (that seemed nearer then, I think, than it does now).

Dr. Stebbins unfolded his slip, and on

it was written the one word "War." That powerful and most impressive leader of thought and action in the glowing, storm-heated San Francisco of 1880 rose, and said in his deep tones:

"I came not to bring peace, but a sword." These were the words of him who spake as never man spoke before. You have to read all progress in the light of that sentence." Dr. Stebbins went on from height to height, setting forth the doctrine of the strenuous life. (We had the real thing then, as much as now, but we named it in terms of Carlyle and Emerson, not of Pinchot and Roosevelt.)

It was Dr. Stebbins's intense conviction that only through tremendous and unending struggle, mental, moral, physical, for all one's life, and indeed for all the lives of all those who wish to leave the world better than they found it, can humanity ever win or keep anything worth having.

And still that rich voice, so full of sympathy with living human problems, so wonderfully strong and earnest, rings in my ears as I write, and his utterances again become a living force.

"Men cry 'Peace, Peace!' when there is no peace. Men say 'a little more slumber, a little folding of the hands to sleep,' and while they slumber history is being written, systems and nations are being judged and condemned." As he spoke, there seemed to rise up everywhere, far and wide, life and death questions which nothing could silence or thrust aside.

That striking personality is gone, but those who heard him will ever hold in their hearts as a wonderful summing up, that thunderous glorying in life's great struggles. He set forth for young men that true doctrine of unending conflict, of campaign beyond campaign, of still clearer and greater issues, of life and death questions, asked in the silence of the Libyan deserts by the brooding Sphinx—asked of you and me, dear reader, asked of Greece and Rome, asked of England, Germany, America, asked alike of Orient and Occident.

In Matthew Arnold's poem, "Revolutions," he says that as man builds up nation after nation he still feels that,

though he has made something, "he has not made what he should."

"And empire after empire at their height

Of sway, have felt this boding sense come on;  
Have felt their huge frames not constructed

right,  
And drooped, and slowly died upon their throne."

Yes! Eternal conflict rules and must rule upon this planet, so far as thought can run forward into the aeons of time. Armies and navies will have ceased to be, but still in schoolrooms and homes, in market places and in senates, and wherever any one still has to choose between the immediate but lesser and lower good, and the more remote but larger and higher good, there must still be inextinguishable war! As long as all men, of all races under the sun, are not brothers bound together in bonds of good-will and mutual helping; as long as opportunity is not equal for every man and woman; as long as justice fails at any time to hold the scales absolutely equal between high and low, rich and poor; as long as any one in any country has (or even desires) special privilege, and loaded dice, and the inside of the game, so long must that which has brought us up these thirty million years from ascidian to man, war relentlessly against the brute, and tear down and shape anew all things which are or have been for the sake of the brotherhood of man to be.

The doctrine of the "Strenuous Life," as set forth by Dr. Stebbins while Theodore Roosevelt was an unknown young man, is just this—no more, no less—that one shall, must joyfully pour himself out in great and constant peace-time war-service to make effective our laws and our ideals and to create new and better laws enforced by broader and wiser public opinions. Born fighters of men must go down into the press, with shortened swords, holding their lives and their fortunes as valueless, except as they are used to push the battle line forward.

Said an honest old citizen to me, lately: "I have seen thousands of reform movements. They all died out and nothing much came of them. Only a few people help anyhow, and they get lots of enemies on every turn, too. I have taken hold sometimes. For in

stance, I have been down on grafters all my life, and I guess I have seldom been on the winning side in an election."

It did seem to him pretty hard. The truth was, he had only skirmished around the edges of the real fighting. He had thrown something of himself in, but not everything.

"Old Irregular of the Light Infantry." I said to him, "put your three sons on the fighting line, and take your furlough. But push them clear in—right into the front ranks. There is more fun there. And don't get discouraged. Do you suppose that the Almighty intends *everything* to be cleaned up spick and span, for keeps, in one lifetime?"

"Well, it looks like lots of things could be made better, but one can't exactly tell."

What discouraged my old friend was evidently that he had never thought matters down to the underlying principles. When he saw that a thing was wrong, or believed that a public servant was unfaithful, he objected, but "between times" he sorrowed and grumbled.

"Well," I told him, "every worth-while reform will pull through in great shape when the time is right. If not, the fighting line must be pushed forward all the harder, and the weak places must be made stronger, and courage must be joined with courage, and the fellows down in the trenches putting mines under the enemy's forts must keep on drilling and tamping in their explosives. Then, by and by, the thin, mustard-colored line will hustle up over the debris, and the soldiers of reform will take more territory by the strong hand."

"I wish it was like that—just real fighting—," said he.

"It is exactly that," I answered. "We are born to choose our friends, our foes, and our branch of the service; we are born to live greatly, to love divinely, to work like sons of the gods; it is ours to face pain and evil, sorrow, defeat and every conceivable loss except that of honor,—and to laugh and draw once more upon inexhaustible courage and go on, even though it be with only the broken sword with which Professor Sill's prince won the battle "and saved a great cause, that heroic day."

Let it be written at last on the memorial stone of every one of the Chit Chat Club fellowship: "Here lies a good soldier; he staid on the fighting line till he died."

### The Easiest Way.

By Edward G. Spencer.

The trenchant paragraphs under this caption by the Rev. W. D. Simonds in the PACIFIC UNITARIAN for November leave little to be desired. The problem exploited in the drama of that title is a heart-sickening problem, as ancient as humanity, and laden with bitter testimony to our social and moral impotence. I am glad to acknowledge my indebtedness to Mr. Simonds for what he has said, and for his characteristically plain, straightforward way of saying it.

I think, however, the title of the play was deliberately and unerringly chosen, and is more appropriate to all the phases and implications of the problem than the substitute which Mr. Simonds suggests to himself. The adjective in the superlative degree puts the emphasis where it belongs. It intimates very clearly that there was at least one *harder* way, and the philosophy underlying that intimation seems to me incontrovertibly sound.

Entirely apart from questions of "free will" or other academic lumber the case, however, is not as simple as Mr. Simonds's diagnosis of it. Of two sisters born of the same parents, reared in the same home, subject to the same influences, one will go wrong and the other not. Why this should be we cannot explain. We can only see that it is. To talk of "the moral stamina to resist temptation" is to forsake logic for figures of speech. It is simply to personify and attach a name to the unrepulsive side of a difference we cannot interpret. The difference, existing as it does under identity of origin and environment, entirely disposes of the assumption that any type of human being is the product of contemporary social conditions.

I do not believe that the easiest way is ever under any circumstances the "only" way. There is always an alternative, and one does not find himself



face to face with an "only way" until the alternative has been rejected. The point seems to be presented objectively in the play in the circumstance which leads to the heroine's ultimate failure. That was her willing resumption of the single-handed struggle against poverty and temptation after she and her lover had determined to battle *together* "for an honest place in the world." Evidently the honest place of itself was not enough. The desire for it was not overpowering. It was covetable only upon certain terms,—terms from which poverty was excluded—and to secure those terms the man forsakes the woman "to seek fortune for both in the western mines."

That was the fatal misstep. It left the woman just where she was before her love for the man excited in her the desire for betterment. The sustaining strength of the "togetherness" was withdrawn from her, and there was the forecast of failure for both in the willingness to surrender that for the sake of what was not essential to the honest life they dreamed of.

The trouble with this couple is the trouble with a multitude of men and women variously "respectable" and otherwise. They desire virtue, but they lack the courage and strength to accept it upon what they regard as intolerable terms, failing to understand that acceptance upon such terms is of its essence, augmenting and exalting the virtue for the sake of which they are willingly borne. They want to be good, but they want to be good comfortably, even luxuriously, otherwise the attractiveness of goodness is not credible except as an article of conventional "faith." It is useless to remind them that "Rags are royal raiment when worn for virtue's sake." They will answer that you are welcome to the rags.

Here the special problem we are considering broadens into the general problem of the relation of economic conditions to morality. In our exemplary haste to abolish poverty as an intolerable evil we are in danger of forgetting that it is not the greatest evil, any more than affluence is the greatest good. I would almost hazard the assertion that the

higher types of manhood and womanhood are more frequently begotten of the dregs at the bottom of the social cauldron than of the scum that floats upon the surface. At any rate, I am certain that when slumming becomes as purposeful as it is popular it will find as much business awaiting it in Mayfair as in Satan's Alley. The Anglican bishops of New York and Rhode Island would give much for such a Wedge of light and life to drive into the summer colony at Newport as we are driving into the Barbary Coast.

Those who take the broad and easy way are those who turn from the hard and narrow way which none will seek except those who discern the supreme worth of virtue,—virtue which is the highest wisdom, whose worth is far above rubies.

How to cultivate the true sense of relative value is the problem, and it is as vexing as regards the rich as it is in relation to the poor. It is clearly a problem of education, that education which must be brought within the reach of all. The process will be slow, but let us be patient, hard as it is to be patient in view of what we see; and let us be encouraged by the fact that there are even now some who seek the harder way, and who would rather die than be a cause of death to others.

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### Eden.

When from the fragrant garden, heav'n hedged,  
The sad-eyed angel warns with flaming sword  
The rash, intruding one who seeks its shade.

'Tis his to turn to labor in the sun;  
Nor mourn the rest denied, nor seek to win  
From suppliant knee, the Guardian's gentler  
glance.

Forgetting self, he shall, with patient heart,  
Undaunted strive—and serve for service' sake.  
Then shall the seraphim, relenting, turn  
And call him to her side. With joy well-earned  
He'll reap his rich reward—her blessed smile.  
But if 't is Heaven's will he struggle on,  
And smiles and bliss are not for him on earth,  
Then let him bear his lot and bravely end.  
The Eden that he seeks he ne'er shall win,  
If rest and peace are best, then God will give.

—Charles A. Murdock.

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"I do not think that God gives us *things* in answer to our prayer. To true prayer he gives somewhat of himself, which enables us to get the things, or to do without them."

## Events.

## Dedication at Fresno.

One of the best and most workable church buildings on the Coast has just been completed and dedicated at Fresno, by the First Unitarian congregation. The plans were drawn by Mr. C. K. Kirby, Jr., the leading architect of Fresno, and in the building were incorporated suggestions from several of the leading members of the church. An efficient building committee, consisting of Mayor Chester Rowell, Robert Loehard and Maurice Rorphuro, assisted by the pastor, Rev. Thomas Clayton, had charge of the erection of the structure. Ground was broken May 15th, and the first service was held September 18th.

The building is on the corner of O and Tuolumne Streets, directly opposite

parlors, and pastor's study opens from that street. The building is 48x130 feet. Entering at the O Street front, one finds a spacious vestibule, off from which are coat rooms, gentlemen's lavatory, and out of the vestibule two flights of stairs lead to the gallery. The auditorium, with a



Fresno Unitarian Church, Corner of O and Tuolumne Streets.



Interior of Auditorium, Looking from the Pulpit Platform Towards O Street.

the high school. It is rustic in style and finish, a story and a half in height. The main entrance is on O Street, though there is also an entrance to the auditorium on Tuolumne Street, and also the entrance to the lecture room, ladies'

sloping floor, is seated with 275 opera chairs. The gallery has a capacity of 175. Between the auditorium and the social rooms is a combined pulpit and stage platform, upon which, at the right, the ladies' parlor and on the left the pastor's study open. Beyond the platform, with a heavy velvet curtain separating them, are the lecture and social hall, with a seating capacity of 125, and the kitchen, pantry, ladies' lavatory, etc. The inside finish is curly fir, and both the auditorium and the social rooms have windows galore, which furnish an

abundance of light and fresh air. The total cost of the building and furnishing will approximate about \$13,000.

Sunday, November 6th, was the "high day" of rejoicing and dedication. At the morning hour the auditorium was

filled to repletion. Among the visitors from abroad were Dr. Benjamin Ide Wheeler, president of the University of California; Drs. Earl M. Wilbur and William Morgan, of the Pacific Unitarian School for the Ministry, Rev. J. H. Lathrop, of Berkeley, and Rev. J. A. Cruzan, Field Agent of the A. U. A. The musical service was of a high order. Rev. Earl M. Wilbur led in the invocation service and Dr. Morgan read the scriptures. Rev. J. A. Cruzan preached the dedication sermon, from the text, "The church of the living God, the staff and pillar of the truth." He showed that, while the old dogmatic and despotic church had lost its hold upon thinking men and women, yet the church adapted to the needs and wants of men has a great mission and a great future. He held that the church for to-day must stand for four things: It must be "the staff and pillar of the truth"; it must lead in the great onward and upward march of humanity; it must not be a barnacle, but must serve the community in which it is planted; and it must cultivate ideal, essential manhood and womanhood.

Dr. Wheeler made a strong address, in which he pointed out the contributions which the different churches had made to the common good, and showed that the church is still necessary to human existence and progress.

Dr. Wilbur, as Pacific Coast Field Secretary for the American Unitarian Association, in a felicitous speech, extended the congratulations of that organization, and added a much-needed thought that the real power of a church, and that which makes for permanence and substantial growth, is always its spiritual power.

By a very beautiful dedication service in which the pastor, Rev. Thomas Clayton, led his people, the building was consecrated to the service of God and of humanity.

In the evening another large congregation filled the building. Dr. William Morgan spoke aptly upon the French battle-cry, "liberty, equality and fraternity," showing how these could best be realized in a free church brotherhood.

Rev. J. H. Lathrop took as the keynote

of an excellent speech the word "together," in which he showed that the great value of a church lies in the possibility of combining and using the moral force of true men and women for the upbuilding of a community.

Mayor Chester Rowell, president of the Board of Trustees, and to whom more than to any other one person is due the successful prosecution of the building enterprise, outlined the purposes and plans of the congregation to use their fine building for the intellectual, social and spiritual betterment of Fresno.

The liberal movement in Fresno has had a checkered experience. Twenty years ago Rev. S. A. Gardner organized an Ethical Society, and held services in the Barton Opera House, which drew great crowds. After the departure of Mr. Gardner these services were discontinued and the society was scattered. Later services were held by Revs. Geo. Thacher, Geo. W. Stone, and Wesley Haskell. In January, 1904, the present First Unitarian Church was organized, the lot on which the new building stands was purchased, and Rev. N. A. Haskell was chosen pastor, and served the church until his death about a year later. Only occasional services were held during 1906 and 1907, and then, for two years, services were entirely suspended. In September, 1909, Rev. J. A. Cruzan, the Field Agent of the American Unitarian Association, took charge of the work, gathered the scattered and discouraged people together, and led them in raising a building fund, the securing of initial plans, and the selection of their present efficient pastor, Rev. Thomas Clayton, to whom he turned over the work the first of last May. Under Mr. Clayton's efficient leadership during the past six months the present building has been erected, the congregations have increased, and twenty new members have been added to the church. The outlook now before the Fresno church is full of hope and promise.

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"No seed was ever sown within the mind

That failed of its own harvest; nor a day  
Which passes by would e'er elude our grasp.

Did we petition it with wise requests,  
'Til it laid its blessing at our feet."

## The Church at Eureka.

We take pleasure in presenting a front view of the church building of the Eureka Society, dedicated on October 15th. It will be readily understood that when a building has just been completed on a bare lot where vines and trees add no contribution of grace and beauty, that the aspect is somewhat bare, and the outline severe. This is especially when the building itself is of marked simplicity, omitting ornamentation on principle.

The dominant idea in this building is an adherence to the modern type as regards general style, but departing from the conventional church architecture as to steps and ornamentation. As may be inferred, the pulpit end is toward the street, the ministers' study occupying the room at the right, while the entrance is to a vestibule extending along the entire length of the building, with entrances to both the church auditorium and to the Unity Hall, connected with it by wide folding doors.

The interior of the auditorium is musically attractive, the finish being rough plaster with cornices and pilasters in pine of the natural color. It is admirably lighted from high windows of amber glass, admitting adequate light by day, and from electric lights well placed in the auditorium and concealed around the pulpit.

Unity Hall is supplied with a large corner fire-place, which gives good ventilation as well as agreeable warmth and a homelike feeling. Back of Unity Hall is a large room for the use of the boys, in which a good gymnasium is to be placed.

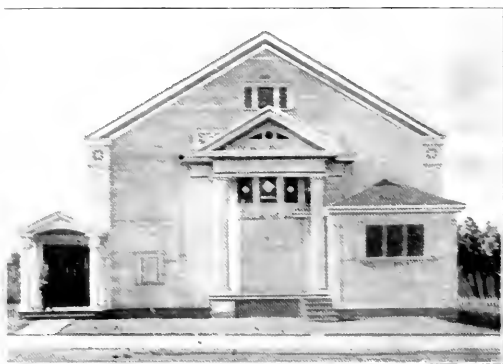
A kitchen is an adjunct that no complete church can be without, and a good one is ready for duty in this building.

The vestibule affords a fine opportunity for a picture gallery. A fine portrait of Channing, the gift of a Boston church, was alone at the dedication, but will soon find good company in a portrait of

Horatio Stebbins, the gift of the San Francisco Sunday-school, and of Thomas Starr King, presented by a friend and admirer.

The *Eureka Herald* of November 24th gave this notice:

"Open doors will be kept in the social hall of the Unitarian Church this evening. The latch-string will be out for old and young, for the members of the parish and the strangers within the city gates. The Pilgrim Fathers made their thanksgiving a day of good fellowship and the Unitarian church with its colonial tradition offers this evening of good fellowship for all."



Eureka Unitarian Church, corner E Street and Ninth.

## Annual Meeting of Palo Alto Church.

On the evening of November 15th our Unitarian Church celebrated its sixth birthday. The place of meeting, Roman Hall, was selected as being the most fitting for the occasion, since it was here that our church before it had a church home for nearly two years held its Sunday services, and for those of us who have followed the life of our organization since its first birthday this hall is associated with many proud and happy moments.

The first part of the evening was given over to the reading of the reports from the various church committees. These were followed by refreshments and a social time among the members. The evening was marked by a very impres-

sive and inspiring speech from the Rev. Florence Buck, from Kenosha, Wisconsin, who has been filling the place of our regular minister, Mr. Clarence Reed, since August. Mr. Reed is still in Japan, where he went to recover from his illness of the summer, but we hope to welcome him home late in December or early in January.

That our little church has been able not only to exist, but to show signs of growth without its regular minister, is due to the splendid work of Miss Buck, who, with her strong, fine personality, has exerted a lasting influence in the congregation.

Last month the women's organizations of seven different churches in Palo Alto held a union meeting in the Presbyterian Church. At this meeting our Unitarian Woman's Alliance was well represented. In the morning reports were read by delegates from the various organizations, all of which were interesting in showing the different aims pursued and the methods employed. At the close of this session it was suggested by the Rev. Dr. Evans of the Episcopal Church that we sing Julia Ward Howe's "Battle Hymn of the Republic," it being the day of Mrs. Howe's funeral. We Unitarians present felt doubly gratified at this tribute to a fine, great-hearted woman, as we remembered that she was one of many noble women that our faith has produced.

At noon the women present, about two hundred in number, sat down to a delightful luncheon and made good use of this opportunity for becoming better acquainted with each other.

The afternoon session opened with devotional exercises lead by the Rev. Florence Buck of our church. Then came an excellent address by the Rev. Mr. Palmer of the Congregational Church in Oakland on "The Power of a United Protestantism." There was a musical selection and then the meeting adjourned.

The whole meeting was planned and carried through by a committee of seven, women, the representatives from seven churches in the town, the Catholic and the Christian Science Churches being the only ones that did not participate.

## Unitarian Club.

The Unitarian Club held a meeting at the Fairmont Hotel on the evening of November 21st. The closing of the Pacific Coast Shipping Congress in the Palace Hotel gave a line on many brilliant speakers who have a message to all who would see the American flag restored to its position of glory on the high seas, and the Unitarian Club obtained the presence of some of the best known shipping authorities in the world.

George W. Dickie, the naval architect who designed the famous battleship Oregon, and who has designed Japanese cruisers, American coasting vessels, and nearly every type of nautical craft known, announced himself as strongly in favor of a ship subsidy. His views were supported by a comprehensive chart showing the decline of American mercantile power and the absorption of the carrying trade by foreign bottoms. This was explained by his son.

The second speaker was Mr. William W. Bates, a veteran of eighty-four years, still filled with the enthusiasm of youth and probably the best informed man on the subject he has so much at heart. He was formerly United States Commissioner of Navigation, and has made the subject of American mercantile supremacy a life study. He believes in Congress strictly holding to its obligations, and in national discrimination and the regulation of marine trade by treaty. He spoke without notes and gave a complete history of legislation from Colonial times. He was an earnest and impassioned advocate of the course which in his mind the government should pursue, but the subject was too intricate, and prescribed difficulties too great to make any proposed remedy seem adequate to the ordinary layman.

The third speaker was Mr. Frank M. Todd, editor of the *Merchants' Review*, a student of economics who follows where logic seems to lead. He quoted figures that left no doubt that the cost of American-built ships was double that of similar ships built in England, and asked how we could expect to compete for the carrying trade with such a handicap. He felt that the best way out was to allow American owners to buy foreign ships. He argued

that the ship-building industry would be greatly stimulated thereby, and the shipyards, instead of being idle, as they are now, would be kept busy in repairs. He fortified his position by quotations from prominent shippers, and he at least gave his hearers some cold facts to consider.

Professor Moses was called upon, but the hour was late and he contented himself with a few general remarks, which left regret that he had not accepted a place on the program.

### North Pacific Conference.

The eighth annual session of the North Pacific Unitarian Conference was held at Bellingham, Washington, in the Unitarian Chapel, November 15th to 17th. Six of the eight Unitarian churches of Oregon and Washington were represented by their ministers, and one church, that of Eugene, Oregon, was represented by a lay delegate, Mr. L. Phetteplace. Two unorganized pioneer movements at Tacoma and Sedro Wooley in Washington were represented by three delegates. These movements are being conducted by Mr. Duerr of Everett and Mr. Weil of Bellingham. The church in Vancouver, British Columbia, was represented by Rev. J. Edward Wright of Montpelier, Vermont, who has lately been supplying the pulpit at Calgary, Alberta.

The Conference lasted three evenings and two days, beginning with the Conference sermon by Dr. Thomas L. Eliot of Portland Tuesday evening and ending with a banquet of a hundred people Thursday evening.

A platform meeting on the general subject of "Unitarianism" was held Wednesday evening, with speakers and subjects in the following order: Rev. George W. Fuller of Spokane, Washington, "Conditions of a New Religion and Unitarianism as Religion Pursued in Freedom Rather Than a New Religion"; Rev. Arthur H. Sargent of Eugene, Oregon, "Our Gospel"; Rev. J. Edward Wright of Montpelier, Vermont, "Fruits of Unitarianism"; Rev. Thomas L. Eliot of Portland, Oregon, "Simplicity and Largeness of Unitarian Faith and Fellowship."

At the first afternoon session "Pioneer

Work" was treated by Rev. Otto E. Duerr of Everett, Washington, and "Immediate Revelation" by Rev. Howard A. McDonald of Hood River, Oregon, with the power that comes only of experience and deep conviction.

The chief feature of the second afternoon was the Alliance Symposium, conducted by Mrs. Fred Alban Weil of Bellingham, director of the Alliance for Washington.

Rev. J. D. O. Powers of Seattle and Rev. Wm. G. Eliot, Jr., of Portland, as well as Mr. W. H. Graham of Seattle and Professor A. J. Pineau of Victoria were unavoidably absent.

The loss of these absences was supplied in part by the two ministers emeritus, Dr. Eliot and Dr. Wright, who stood ready to help fill the gaps by the surplus energy of their perpetual youth.

The youngest member of a visiting delegation was Master John Lathrop Duerr, aged three years, who helped to represent the church at Everett.

Many lessons of guidance and inspiration were received by all who attended this Conference, but chief among them was the object-lesson of the work of Rev. Fred Alban Weil and the Bellingham church, a lesson of what one man can do single-handed in a hard field and of what a few loyal workers together with such a minister can do in face of great difficulty and opposition. This object-lesson, as well as the reports of pioneer movements, leave little room for doubt about the possibility of establishing a Unitarian Church in every town and city where it is lacking and a minister is ready to do the work.

This Conference was a great success in every way, and it will be an inspiration and a guiding-star for the next Conference and all that shall follow, as well as for all the days of solitary work that lie between in our widely scattered fields.

It was voted to meet next year with the First Unitarian Church of Eugene, Oregon, and Mr. L. Phetteplace of Eugene was elected president of the Conference for the coming year.

ARTHUR HAYES SARGENT,  
*Secretary pro tem.*

EUGENE, ORE., November 25, 1910.

## Selected

## The Hymns of Frederick Lucian Hosmer.

[Henry Wilder Foote in *Unitarian Advertiser*.]

There is nothing in the history of our Unitarian churches upon which they are more to be congratulated than on the stream of poetry flowing through them during almost the entire course of the 19th century. It is no insignificant fact that the great body of American song should have come from the liberals in religion, and that a good part of that poetry should be made up of some of the finest hymns in the English tongue. In truth the hymnody of this country is in considerable measure the product of Unitarian hearts and brains. We recall the early hymns of Henry Ware, Jr., and of Bryant: or our thoughts revert to the splendid group of writers of the middle period of the century: Furness, Holmes, Sears, Samuel Longfellow and Samuel Johnson, Eliza Scudder, and Whittier—akin in spirit to us, though not of our name. Happily for us the power of song did not fail with the passing of these singers. The year 1840 saw the birth of three men who form a group well worthy to stand in succession to these great fore-runners—John White Chadwick, William Channing Gannett, and Frederick Lucian Hosmer. These three—comrades in arms and close friends—have all written hymns which promise to live long as noble expressions of the coming faith, but of the three the last is pre-eminent, now the foremost living writer of hymns in the English language.

Mr. Hosmer was born in Framingham, Mass., Oct. 16, 1840, was graduated at Harvard in 1862, and at the Harvard Divinity school in 1869, and has had pastorates in Northboro, Mass., Quincy, Ill., Cleveland, O., St. Louis, Mo., and at Berkeley, Cal., where he is now living, having retired from the active ministry. It is not, however, upon his work as preacher and pastor that his fame will rest, but upon his hymns. As the noble sermons of Samuel Longfellow are forgotten, while his hymns remain a living fount of piety—as the ministrations of Edmund Hamilton Sears are undreamt

of by thousands who sing with joy his two great Christmas carols, so when the spoken word of Mr. Hosmer is still, and his parish work is deep buried from sight in the lives of men, his hymns will still resound triumphantly as noble expressions of a pure religious faith.

People unacquainted with the history of American hymnody say that Unitarians are cold, intellectual, unexpressive, the adjectives ill fit the hymns of Mr. Hosmer. His songs, indeed, are no trivial or meaningless jingles. They are the product of a trained writer, each one the expression of a definite mood or thought, wrought out with care, and finished with the artist's love of perfection. Like all great hymns they are adequate lyrical phrasings of some religious emotion which is worth expressing. Mr. Hosmer has developed a high degree of technical skill in hymn-writing. He knows that a hymn must be so lyrical as almost to sing itself: that its phrasing must be very simple—a transparent medium to reveal its depths of meaning. And these characteristics of simplicity and beauty of wording, of depth of meaning and lyrical quality, are seldom absent from his hymns. Mr. Hosmer knows also that a hymn is not a legitimate vehicle for theological teaching, and never shall you find a hymn of his which is merely a versified creed. Yet his hymns bear the unmistakable mark of the age in which they were written: it is the faith of to-day which they sing, the aspiration and hope of the modern man; it is the mysticism of the 20th century which they express. Where a Biblical legend forms the basis of his song it is transformed into a parable; where the continuity of faith is his theme, it is clothed in no garb of ancient doctrine, but in the language of to-day; where he dwells upon the thought of God he pictures no deity remotely enthroned, but worships the immanent God whose beauty shines in all the universe.

It is interesting and encouraging to note how rapidly Mr. Hosmer's hymns are finding their way into other hymn-books than those edited by Unitarians. In the *Pilgrim Hymnal*, published in 1904 by the Congregational Publishing Society, no other living hymn-writer has more than half as many as the twelve

hymns included from Mr. Hosmer's pen, and among the dead he is only surpassed by Samuel Longfellow, with 20 hymns, Whittier with 15, Bonar with 14, and Watts with 13—even Charles Wesley standing below him with 11. As the most recent of these great writers died nearly a score of years ago, so that there has been time enough for their hymns to become known and sifted, whereas Mr. Hosmer has written several fine hymns since 1904, it is to be expected that in future hymn-books he will hold an even more notable place. Of his recent, unpublished hymns perhaps the finest is one written for an installation in 1908, to the tune St. Gertrude. It is, perhaps, too much to expect that it will supplant "Onward Christian Soldiers," though it were a happy thing if it should, for it is a noble expression of the idea of the fundamental unity of mankind and of the sense of a divine purpose controlling all history. We could well spare the warlike phrasing of Baring-Gould's hymn, and "the gates of hell," and the tragic untruth which declares

All one body we,  
One in hope and doctrine,  
One in charity.

But perhaps it is the very lack of the appeal of these concrete images which will make the pure idealism of Mr. Hosmer's song less attractive to the majority of people.

Forward through the ages,  
In unbroken line  
Move the faithful spirits  
At the call divine:  
Gifts in differing measure,  
Hearts of one accord,—  
Manifold the service,  
One the sure reward,

Forward through the ages,  
In unbroken line,  
Move the faithful spirits  
At the call divine.

Wider grows the kingdom,  
Reign of love and light;  
For it we must labor,  
Till our faith is sight.  
Prophets have proclaimed it,  
Martyrs testified,  
Poets sung its glory,  
Heroes for it died.

Forward, etc.

Not alone we conquer,  
Not alone we fall;

In each loss or triumph  
Lose or triumph all,  
Bound by God's far purpose  
In one living whole,  
Move we on together  
To the shining goal!  
Forward, etc.

Akin to this fine hymn are his other two which sing the triumph of God's prophets. Mr. Hosmer has written many hymns for special occasions, but never has he caught the spirit of a great moment more perfectly than when he wrote for the Congress of Religions, at Chicago, in 1893, his now familiar hymn beginning:

O Prophet souls of all the years,

Less well known, though hardly less fine is the one of which the first stanza runs:

From age to age how grandly rise  
The prophet souls in line!  
Above the passing centuries  
Like beacon lights they shine.

To the modern preacher these hymns, with their vision of the coming righteousness, and their sense of the spiritual unity of all earth's saints and sages, are invaluable.

Perhaps the most widely known of all Mr. Hosmer's hymns is that in which he has put into words the hopes and aspirations of the true patriot. Catching fire from a passage in Lowell's Commemoration Ode he has woven a phrase or two from it into the noblest national hymn which has yet appeared in our literature:

"O Beautiful, my Country!"  
Be thine a nobler care  
Than all thy wealth of commerce,  
Thy harvests waving fair;  
Be it thy pride to lift up  
The manhood of the poor,  
Be thou to the oppressed  
Fair Freedom's open door!

Two of Mr. Hosmer's finest hymns are beautiful expressions of the modern thought of eternal life. They seem centuries away from the old hymns about death, and heaven, and hell. What a contrast to "F. B. P's." quaint and touching song of the 16th century:

O mother dear, Jerusalem,  
When shall I come to thee?  
When shall my sorrows have an end,  
Thy joys when shall I see?  
O happy harbor of the saints!  
O sweet and pleasant soil!  
In thee no sorrow may be found,  
No grief, no care, no toil,—



—or to Faber's hymn, written less than fifty years ago but nearer in thought to the 16th than to the 20th century:

O Paradise! O Paradise!  
Who doth not crave for rest?  
Who would not seek the happy land  
Where they that loved are blest?

Mr. Hosmer sings not of golden-gated Jerusalem, nor of this vale of tears. He is less certain of just what heaven will be like, but his song is no less one of trustful joy. For the inspiring music of Palestrina he has written a hymn which ends on a note of splendid exultation.

O Lord of Life, where'er they be,  
Safe in thine own eternity,  
Our dead are living unto thee.  
Alleluia!

O happy they in God who rest,  
No more by fear and doubt oppressed:  
Living or dying, they are blest.  
Alleluia!

Verily they are "gone up with a shout," of joyous faith. More tender and personal in his other hymn, which, in its subject, finds its only rivals in modern hymnody in one or two poems of Whittier's, and in Chadwick's

"It singeth low in every heart."

It is one of Mr. Hosmer's earlier hymns.

I cannot think of them as dead  
Who walk with me no more;  
Along the path of life I tread  
They have but gone before.

And still their silent ministry  
Within my heart hath place  
As when on earth they walked with me  
And met me face to face.

Mine are they by an ownership  
Nor time nor death can free;  
For God hath given to Love to keep  
Its own eternally.

It is in Mr. Hosmer's hymns of trust that one finds his deepest note. As in one aspect he is a successor of Samuel Longfellow so from another point of view he reminds one of the Quaker Whittier, and of the German mystic Tersteegen, for the strain of mysticism is strong in many of his hymns. Tersteegen sang:

Thou hidden love of God, whose height  
Whose depth unfathomed, no man knows,  
I see from far thy beauteous light.

Only I sigh for thy repose;  
My heart is pained, nor can it be  
At rest till it find rest in thee.

It is the same longing for the peace of God which we find in Mr. Hosmer's hymn:

O Name, all other names above,  
What art thou not to me,  
Now I have learned to trust thy love  
And cast my care on thee!

What is our being but a cry,  
A restless longing still,  
Which thou alone canst satisfy,  
Alone thy fulness fill!

This note of trust and faith is struck again and again:

Thy judgments are a mighty deep  
Beyond all fathom-line;  
Our wisdom is the child-like heart,  
Our strength to trust in thine.

Be thou in joy our deeper joy,  
Our comfort when distressed;  
Be thou by day our strength for toil,  
And thou by night our rest.

And from the hymn beginning, "Father to thee we look," come these stanzas, the first two and the last two lines of which are hardly to be equalled in the hymnody of to-day.

Naught shall affright us on thy goodness leaning,  
Low in the heart faith singeth still her song;  
Chastened by pain we learn life's deeper meaning,  
And in our weakness thou dost make us strong.

Patient, O heart, though heavy be thy sorrows!  
Be not cast down, disquieted in vain;  
Yet shalt thou praise him when these darkened furrows,  
Where now he ploweth, wave with golden grain.

It is the fashion to speak disparagingly of the literary quality of hymns, and it is quite true that most hymn-books contain a deal of stuff which is nothing more than the jingle of trivial rhymes. But out of the many thousands of hymns in the English tongue there may be sifted some hundreds which will compare well with any body of words written to be sung—for it must be remembered that the test of a hymn is not its sound when read as poetry, but its lyrical quality when set to music.

Among these hymns which have genuine poetic quality those of Mr. Hosmer stand high. Their careful construction, their simplicity and depth, and the

beauty of many of their lines ought to mean for them an enduring place in the spiritual life of the coming generations. No man can serve that spiritual life better than by writing a noble hymn, no one is more certain to be remembered and loved when the rest of us are forgotten. For Frederick Lucian Hosmer that blessedness is in store.

### The Season's Greeting.

By Elmira Wright.

A greeting to you one and all,  
From one whose steps have trod,  
As you do now, this home and hall,  
With thoughts of friends and God.

His love and bounty gives to each,  
This fullness from his store;  
And grants our heart's desire to reach  
His fullness evermore.

And as our hearts expand toward those  
Whose lives are part our own,  
A larger nature in us grows,  
To compass all his own.

This is his season, this his gift,  
And we are not alone—  
Tho' sundered far by many a rift,  
Our hearts and thoughts are one.

His mercy and his blessings cheer,  
Tho' far from mortal sight;  
We feel his presence ever near,  
And glory in his might.

So in our little sphere may we  
With hearts of love sincere,  
Draw nearer each, until we be  
One band, no space can sear.

Our hearts cry out for those we love,  
And mourn when they are not  
Sharing our joys and acts of love,  
And presents and what-not.

But is there not a higher light  
Can shine upon our way?  
May we not reach to duty's height,  
Transcending self alway?

Thus shall we grow to know the bliss  
Unselfish love bestows,  
E'en as the master gave to us  
A gift, this world scarce knows.

And so your love to me is fraught  
With blessing deep and high;  
No gift that wealth or art has wrought  
So near my heart shall lie.

So to be loved, so to be wooed,  
'Most more than mortal ken,  
Oh! let me never fall behind,  
Make me worthy, keep them blind.  
December, 1910.

### Field Notes.

LOS ANGELES.—November has been a busy month. All the wheels of church industry have begun to turn and large results have come and larger are in sight. On the second anniversary of Rev. Mr. Hodgkin's taking up the work here, twenty joined the church, making over sixty in the last year. Recent sermon topics have been, "Julia Ward Howe," "Fashion," "The Understanding Heart." Rev. Francis Watry, of Santa Ana, preached November 20th, with power and eloquence, on "The Prophet of Nazareth." The mid-week talks by Mr. Hodgkin, on the Old Testament are most interesting, and the attendance continually increasing.

A council has been formed, with each organization in the church represented by one member. This council will aim to keep each in touch with all, to encourage co-operation and to prevent duplication of effort or conflict in dates.

A very enjoyable event was an old-time party, with old-time costumes, and old-time songs. There was a large attendance and much good cheer.

The Alliance has held two all-day meetings with box luncheon and literary program, in preparation for their coming fair, December 1st and 2d. At one session Mrs. Shippey read from the October *Atlantic*, an article by James O. Fagan, "The Cheapening of Religion," and Mrs. H. R. Boynton gave a masterly summary of the history of Portugal. Seven appeals have been answered the past month.

The "Neighborhood Parties," or the get-acquainted meetings, which proved so enjoyable last year are to be continued this season. The first meeting will be in Hollywood at the home of Mr. and Mrs. Hoadley.

The Young People's Class have for their study "Practical Ideals in Citizenship." They have also a Literary Circle which meets in the pastor's study bi-monthly, taking alternately an English and an American writer. The Sunset Services are still continued, the last one being at the home of Madame Severance, "The Mother of Women's Clubs." The topic was "Peace," and the young people in short papers and quotations

declared for "War no more." Madame Severance recited a beautiful poem from memory.

The Liberal League, (young people of this church, the Fellowship, and the Universalist churches), had a large and enthusiastic meeting in the entertainment hall of the church. The young people of Santa Ana, Pomona, and Pasadena came in goodly numbers. Bright little speeches were made on various kinds of ships, "Fellowship," "Citizenship," etc. It is hoped to band the young people of Southern California into a helpful organization for the public good. Rev. Dana W. Bartlett, a well-known social worker, was the principal speaker. He is optimistic and says the public playgrounds have kept the young boys of their localities out of the juvenile court. The drinking habits are changing, it is possible to pass saloon after saloon and see no one inside, and the world is growing better.

SAN DIEGO. — The Women's Alliance has just held its annual fair and netted a good sum. As there were contributed about three times as many things as was expected a second sale will be held in December.

The pastor is making some calenders of the new church, and will be pleased to send them by mail to any desiring them. Postpaid, 15 cents or two for 25 cents.

The building of the church has been hindered by a contractor, which will delay its completion until the last of January.

The Outlook Club has just given a successful entertainment and netted a neat sum. Under the wise and careful leadership of President Ernest Brockway, our Young People's Club has made rapid and excellent progress in its work.

During the past few weeks the pastor has preached on the following themes: "Rising to the Level of God," "The Night of Great Certitude," "Making Life's Evening Time Bright," "The Bible and Liberal Thinkers."

The church has just adopted a new constitution, and among other changes has in substance the following: "It shall be the duty of this society to maintain a Sunday-school. At the first meeting

of the year by the board of trustees a superintendent shall be appointed, who with the pastor shall have entire charge of the work of the school. They shall be advisory members of the board, and shall report regularly about the financial standing and work of the school. The board shall make such provision as is necessary to maintain the work financially.

SAN FRANCISCO. — The congregation has been enjoying (more or less) a mixed diet of spiritual nourishment during the absence of Mr. Leavitt. The succession has been Dr. Earl M. Wilbur, Mr. Charles A. Murdock, Rev. Frederick L. Hosmer, Mr. Horace Davis, and Dr. W. S. Morgan, giving the ordained ministry a safe preponderance, which will be made conclusive on the first Sunday in December, when Rev. Florence Buck will fill the pulpit. The congregation has not fully responded to Mr. Leavitt's appeal to maintain its regular attendance, but under the circumstance has behaved pretty well. Mr. Davis is always enjoyed, and his thoughtful sermon on sacrifice was a helpful word. Dr. Morgan made a fine application of the transfiguration, appealing for exaltation of imagination and feeling. The meetings of the various societies have been interesting and encouraging.

The meeting of the Society for Christian Work on November 14th was unusually well attended. After the business routine Tennyson's tragical poem of "Enoch Arden" was listened to with breathless interest as Miss Florence Locke interpreted it. She has the rare gift of a low, beautifully modulated voice. Miss Edith Ladd played the incidental music by Richard Strauss in a masterly manner.

On November 18th and 19th the society held its annual sale. The weather was perfect, patronage good, an air of sociability being noticeable. The apron, candy, art, fancy, delicatessen, 25-cent, and rug tables were as well filled to begin with and as desirably empty to end with as usual. The only addition to the tables was a "White Elephant" table—articles new but duplicates or undesirable. It went to prove how varied tastes were, for eager buyers were found for large or

small elephants. The lunches served each day were delicious, but for fear hunger would assail our guests tea and ice-cream were served in the afternoon. November 20th found a weary but happy group of workers, for our efforts were well rewarded.

On November 28th Mrs. C. E. Grunsky entertained us by an informal talk of her Alliance experiences in Washington and New Jersey; then told of her life in Germany and compared most interestingly customs, schools, and house-keeping there and here.

TACOMA.—The new congregation is making progress. A social was recently held at the home of one of the members, with over twenty present, and all enthusiastic for the success of the church. An encouraging number of young people are coming forward. Mr. Duerr of Everett spends two days in the week at Tacoma, preaching and visiting.

#### A SIGNIFICANT DISTINCTION.

The late Bishop Potter was a wonderfully effective preacher, reserved and quiet. A clergyman who once delivered a sermon before the bishop tells, in the *Washington Star*, the following story:

"I was young and enthusiastic at the time, a disciple of the methods of Talmage. I let myself go in that sermon. My voice shook the church. My gestures shook the pulpit.

"At luncheon, afterward, I am ashamed to say that I fished for compliments. I leaned over the bishop and asked him in a low voice to give me some advice on preaching.

"Dear knows what I expected him to reply—probably that I was beyond any advice from him. At any rate, what he did reply was this:

"My dear young friend, never mistake, in the pulpit, perspiration for inspiration."—*Youth's Companion*.

#### My Desire.

By B. M. Hamilton.

Confidence from those who employ me,  
Trust from the weak and unblest,  
Friendship from those whom I long for  
Is what I seek through respect.

#### Books.

This department conducted by William Maxwell.

[All books reviewed in the PACIFIC UNITARIAN are on sale at, or may be ordered through, the Pacific Unitarian Headquarters, 376 Sutter Street, San Francisco, Cal.]

One of the most attractive books of the season is "A Berkeley Year," published under the auspices of the Women's Auxiliary of the First Unitarian Church of Berkeley. It made its first appearance some ten years ago, and was an instant success. The demand for the book has been so steady that this year the ladies re-edited it, caused some additions to be made, and now present it to the public in a form even more artistic, if that were possible, than when originally published.

Although the book is local in its setting, being a series of articles and poems descriptive or reminiscent of Berkeley and its environs, edited by Eva V. Carlin, it is by no means so in its list of contributors, among whom are numbered men and women known, not only in California, but all over the country, for the excellence and charm of their literary work. All the contributions were voluntary and the little book is, in the purest sense, a work of love. If it were only for the article by the late Professor Le Conte, and Adeline Knapp's beautiful poem, "The Sun Lies Warm on Berkeley Hills," the "Berkeley Year" would be endeared to those who knew and loved alike the aged scientist and the sweet singer, both whose voices are now stilled in death.

Other articles, interesting for themselves and because of the personality of their writers, are those contributed by Professor William Cary Jones, Professor Cornelius Beach Bradley and Professor Willis L. Jepson, of the University of California; by Edward B. Payne, Charles A. Keeler and Edward L. Greene, Eva B. Carlin and Hannah P. Stearns; and Edwin Markham's poems, "Joy of the Morning" and "The Pilgrimage."

As one reads one after another of these articles, and feels the loving enthusiasm of the writers, Berkeley, nestled on the slopes of her green hills, nurtured in her breast the germs of learning, of love of nature, love of art, love of and service to humanity, rises before the mind's eye, not as a mere aggregation of homes bound more or less closely by civic or commercial ties, but as a living, sentient thing, the embodiment and fulfillment of a vision and a faith. The little book might quite truthfully have been called "The Soul of Berkeley." Each writer and poet has tried, in his own way, to give us a glimpse of that spiritual personality. Professor LeConte, with the instinct of the scientist, begins at the foundation—the formation of the Berkeley hills, those rounded domes, verdant in winter, tawny gold in summer, that form the background of Berkeley's setting. He says:

"Some would talk of the early history of Berkeley, and would give reminiscences of the golden age of youthful Berkeley. But underlying all these and forming the condition of

their existence—without which there would never have been any Berkeley—are the hills, with their infinitely varied forms, their noble outlook over fertile plain and glistening bay, shut in beyond by glorious mountain ranges through which the Golden Gate opens out on the boundless Pacific. It was *this* that decided the choice of the site of the University, and determined the existence of Berkeley."

... "As soon as these hills raised their heads above the ocean, the sculpturing agencies of sun and air, of rain and rivers, commenced their work of modeling them into forms of beauty. Slowly but steadily, unobtrusive yet unobtrusive, the sculpturing has gone on from that time until now. The final results are the exquisitely modeled forms so familiar and yet so charming."

... "But the *character* of the Berkeley hills was not yet fully formed. Still later, there came hard times for Berkeley. But hard times are often necessary for the perfecting of *character*, and therefore we do not regret the next age. There was for Berkeley, as for other places, an ice age. . . . Our hills were completely mantled with an ice sheet moving seaward, raking and harrowing their surfaces; smoothing, rounding and beautifying their outlines. The materials thus gathered were mixed and kneaded and spread over the plains, enriching the soil and preparing it for the occupancy of man—not yet come."

Thus, one after another, the loving scribes set forth their tale: of the early history of Berkeley, of the environs of Berkeley, of the birds and the flowers of Berkeley; of the sun that lies so "warm on Berkeley hills," on the city at their foot, and on the sister city across the way.

"The sun lies warm on Berkeley hills;

Across the bay, from misty view  
The city rises toward the blue;  
With feet of clay, with burdened wings,  
Yet pressing up to better things  
From level height to level height!  
Here, where the hush all clamor stills  
Her beauty shows, a goodly sight,  
From Berkeley hills."

The book is beautifully illustrated with reproductions from photographs by Oscar Maurer and James William Crossley, and pen and ink sketches by Louise Keeler. It is attractively bound in brown boards, with leather back. No more charming and suitable souvenir of California, and particularly of Berkeley, could be found, for use at the holiday season. "A Berkeley Year" is for sale at the book stores, and will be a special feature of the bazaar to be given by the ladies of the Berkeley Unitarian Church in December. Price, \$1.25.

THE CALL OF THE NATION. By David Starr Jordan. Boston. American Unitarian Association. \$1 net; by mail, \$1.07.

"The Call of the Nation" is a plea for taking politics out of politics, with salient comments on conservation, direct primaries, public utilities, national sanitation, and other vital topics.

Dr. Jordan, who has of recent years issued small booklets just in time to catch the Christmas book trade, again makes his annual bow. To his credit let it be said that his books for this season show more pains in construction and composition than they have for the last three seasons past. The material, too, is more timely and vital than that appearing during the same period of time. Dr. Jordan sets himself squarely in line with the insurgent movement, which has made such rapid growth in this country during the past two years, and the development of which is one of the most interesting and hopeful manifestations of democracy in our national life for many years. The book is one that can be unreservedly recommended.

WORLD CORPORATION. By King C. Gillette. Boston. New England News Company. \$1.50.

The day of the inventor with a literary turn is at hand. Maxim, the inventor of the rapid-fire gun, has given his attention to the scientific analysis of poetry. King C. Gillette, whose name many call blessed, that is, among the sterner sex, is the inventor of the rapid-working safety razor. Mr. Gillette is a man of broad sympathies, shrewd business insight, an inventor of no mean repute, and possessed with a proper respect for his own opinions in each and all of the above attitudes toward life. His "World Corporation" seems to be little more than socialism with the label scratched off. It is a sort of peaceful compromise with the big corporations, made in the spirit, if not the terms, of socialism. Mr. Gillette's communism is not the pronounced kind of Marx, but is of the more moderate sort, suggesting that of Bebel, Bernstein, and others of the contemporaneous German school.

Mr. Gillette has added to the interest, if not to the beauty of the volume, by including an excellent photograph of himself therein, utilizing his well-known physiognomy as a frontispiece. It serves the purpose. For some reason, nothing is said concerning strops, shaving soap or safety razors.

ULRICH VON HUTTEN. By David Starr Jordan. Boston. American Unitarian Association. 60 cents net; by mail, 66 cents.

Ulrich Von Hutten, were he living in this country to-day, doubtless would be an insurgent of some sort. As he lived in the time of the Reformation, and took an active part in overthrowing the papacy in Germany, he earned for himself the appellation of "a black Protestant" on the one hand, and on the other was regarded as a hero of national proportions. Dr. Jordan's appreciation of this venturesome free-born spirit is a most interesting one, and is written in the style and manner characteristic of the author, when interested in his topic and writing at his best.

"What's in here?" asked the tourist.  
"Remains to be seen," responded the guide, as he led the way into the morgue.  
—*Jester*.

## Scintillations.

"Everything comes to him who waits," mused the man in a restaurant; "but it comes cold."—*Life*.

A couple of New England spinsters were seen returning from a drive, in a light shower, with an umbrella held carefully out over the dashboard, because the liveryman had told them to be careful not to let the rein get under the horse's tail.

"Simplicity," he said, just for the purpose of breaking the long silence, "is the surest sign of greatness."

"Dear me, what an egotist you are!" she pleasantly replied.—*Chicago Record-Herald*.

HEIRESS (signing her will): It's just as well to take the precaution, as only "the good die young," you know.

LAWYER: Ah, I always think that there's a mistake in that proverb. It should be, "only the young die good."—*London Opinion*.

A patronizing young lord was seated opposite the late James McNeill Whistler at dinner one evening. During a lull in the conversation he adjusted his monocle and leaned forward toward the artist. "Aw, y' know, Mr. Whistler," he drawled, "I palssed your house this mawning." "Thank you," said Whistler, quietly. "Thank you very much."—*Argonaut*.

Mrs. Julia Ward Howe's sense of the ridiculous has always been a saving grace, leading her to avoid grandiloquence. On one occasion a lady at Newport, trying to get a fine sentiment out of her, said, one moonlit evening on a vine-hung veranda: "Mrs. Howe, do say something lovely about my piazza!" Whereupon every one listened for the reply. In her delicately cultivated voice Mrs. Howe responded: "I think it is a bully piazz."—*New York Herald*.

A teacher in a New England grammar school found the subjoined facts in a composition on Longfellow, the poet, written by a fifteen-year-old girl: "Henry W. Longfellow was born in Portland, Me., while his parents were traveling in Europe. He had many fast friends, among the fastest were Phoebe and Aliee Cary." *Everybody's*.

## LIST OF BOOKS.

A few copies of the following books, published by the American Unitarian Association, are on sale at the Unitarian Headquarters:

	Postage.	
Sea of Faith.....	\$0.80	\$0.08
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Edwin D. Mead.		
Pioneers of Religious Liberty in America .....	.50	.13
Samuel A. Eliot.		

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**AMBITION.** May I not be easily satisfied, but strive to make the most and the best of myself, aspiring to that which I have not reached, that I may have more life and do more with it.

**STRENGTH.** May I be strong in bearing and in doing, carrying my burdens uncomplainingly, and finding fortitude in suffering. May I be able to withstand temptation, and to achieve worthy ends.

**KINDNESS.** May I be kind to all, with patience and consideration; sympathetic, generous in judgment, lenient to the erring, cordial to my friends, and courteous to those whom I fail to love.

Charles A. Murdock.

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**THE PACIFIC UNITARIAN** is the official organ of the Pacific Coast Conference of Unitarian and other Christian churches. It is published in San Francisco, monthly. Subscription \$1.00.

Address **ALL** communications to

**THE PACIFIC UNITARIAN,**  
Unitarian Headquarters,  
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# THE PACIFIC UNITARIAN

God our Father; man our brother

Vol. XIX

San Francisco, January 1911

No. 3

## THE PACIFIC UNITARIAN

### Editorials.

Published monthly by the Pacific Unitarian  
Conference

Business address: . . . 376 Sutter St., S. F.

Editorial address: . . . 68 Fremont St., S. F.

One dollar per year Single copies, 10c.

Editor: Charles A. Murdock

Editorial Committee:

Clarence Reed

William D. Simonds

John Howland Lathrop

William Maxwell

Entered as second-class mail matter at the  
Post-office at San Francisco, Cal.

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The contrasts of life come out at Christmas-time. Between the man out of both work and money and the magnate who can turn over ten millions of dollars to a university there is a gap wide enough to suggest the question: Why? and to make one wonder whether anything can be done to correct the seeming injustice. The same train of thought is sent out of the station of meditation when one sees four hundred children who either have no parents, or parents who cannot or will not care for them, being entertained by the benevolent at a theater and receiving a charity dole from the hands of a paid Santa Claus. The contrast between these children and the favored ones, whose parents, aunts, cousins, and friends from over-generous hearts lavish gifts in embarrassing profusion, is very insistent, but in its consideration a hint is flashed in amelioration if not explanation.

We are contrasting conditions; but what is our measure of relative value? Granted that one has little and the other much, what proof have we that it is better to have too much than too little? As we are thinking of children, we may grant that to be happy is the end in view. Does careful observation convince us that the child with forty presents has, on the whole, the advantage? It depends of course upon the child. Some are equal to the test and are unspoiled by the experience, but to many it is distinctly a pretty severe trial. Satiety is a deadly danger, and

of all sad sights a bored child getting no pleasure from the abundance of its possession is about the saddest.

Unless a child can remain a normal child little else matters. The bloom is in the simple, happy, childlike spirit, and if a rag doll or an idealized potato suffices to sustain it, and mechanical toys, gold watches, or hobble skirts drive it out and leave smartness, petulance, and weariness in its place, it is good-bye to happy childhood and badly damaged material upon which to rely for men and women.

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And for those who have reached manhood and womanhood what is best for them? Surely not degrading poverty, with the necessity of being given food and shelter, but not, necessarily luxury and superabundance. As with the children, the effect depends upon the individual. There are gracious and kindly men and women who use their great possessions with consideration, and strengthen and help and bless their fellow-men, but there are so many who are selfish and hard, prond of their achievement and scornful of the unsuccessful, that few men and women of average modesty dare long for a trial.

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We need to keep clearly and firmly in mind that the end of life is not anything that possessions can give us, unless it be more life or better life. If we seek possessions, and we surely ought to, it should be for the use they are to us or to others in promoting abundance of life—soul life. The world is given man as a place in which he may find a soul, and if he gets set on gaining too much of it for his pleasure and advantage, he is almost sure to fail to find his soul, which is another way of saying he will lose it.

It is natural for us to like easy con-

ditions. We do not like anything hard. Hard work, struggle, self-control are not easy. We hear much nonsense about proceeding along the line of least resistance, and it seems to be imagined that getting something for nothing is possible even in the world of spirit. But the observer finds that effort is the price we pay for things worth having. The underlying law finds wide exemplification. There are areas of tropical longitude in the moral world, where those who have settled in delight at finding a soft climate and languorous atmosphere stretch forth their hands for spiritual cocoanuts or mildly shake the trees that the bread-fruit of life may drop for their consumption, but though life is sustained it is not vigorous or productive. They exist, but they do not really live. Even their enjoyment is on a low plane, and they bear no part in the uplift and growth of humanity.

When we find a person of strong character, who really counts as a force in life, we almost always find a person who has suffered or who has been forced to struggle against conditions apparently adverse and hard. Sometimes it seems that it is only the hard life that proves worth while, but we can conclude that it is not the hardness itself that makes it triumphant, but the divinity in the life that masters and uses the obstacles as stepping-stones.

---

Jesus saw clearly the disadvantage of great riches to those who would enter the kingdom and had as much pity for those burdened with wealth as for those crushed by poverty. Both were conditions and of relative importance. The spirit was what counted, and it is now, as it was then, the commanding fact of life.

He told his followers they must be as little children if they were to enter

his kingdom. They must be teachable, with the open mind; they must be trustful, having faith in a Father's care; they must be loving, yearning for affection and giving it freely from full hearts. Here is the Christmas lesson: This is indeed "the peace that passeth understanding" — the good-will that brings heaven to earth.

New Year's resolutions are sometimes deprecated on the ground that they are too fragile for use, and are sure to be broken. But surely they are good while they last, and it is better to have vowed and lost than never to have vowed at all. If a little care is taken in their selection, and also in washing them when they are soiled, they may last through the year. It is not wise to be carried away with abstract beauty and to attempt to use daily a resolution so delicate that it is almost sure to break, and it is not worth while to save it by placing it on a high shelf with no intention of taking it down for use. A wise man will select something that suits his capacity. If he has not good control of his spiritual fingers he will avoid too great a risk, but after using his best judgment he will take the chances.

No ordinary sinner can expect to become a saint by virtue of a single resolution, but there is no one so perverse that he may not better his status by renewing broken resolutions with the same patience that he washes his face.

It is not reasonable to attempt absolute perfection all at once, but it is very unreasonable not to at least try to make each year better in some respect than the preceding one has been.

From time immemorial the pleasant custom of wishing a friend a Happy New Year has held sway, from which it may be inferred that happiness is a blessing. Admitting that it is does not pre-

clude the thought that it may also be a duty, why may we not help the realization of the good wish of a friend by a resolution to do our part in bringing it about? The duty of being happy is not always recognized. We are apt to think of it as something that happens to us, by good luck or otherwise, and that no responsibility rests on us, but as matter of fact it largely rests in our own spirit and comes from within rather than from without. We are far less indebted to things than to the spirit in which we use them, and cheerfulness and even enjoyment may be converted into habits through resolutions backed up by persistence. There is such a malady as moral dyspepsia and it is brought on by over indulgence and neglect of exercise. The man who has little may be healthy even though hungry, but he who has too much with no power of assimilation is sure to suffer. The source of happiness is a healthy, active, kindly heart. Ruskin somewhere wisely said "Happiness is increased, not by the enlargement of the possessions, but of the heart."

There is no new truth. The ancients knew it well. Listen to Horace:

"Would you be happy?

Be the thing you seem,  
And sure you now possess the world's esteem;  
Nor yet to others too much credit give,  
But in your own opinions learn to live;  
For know: the bliss in your own judgment lies,  
And none are happy but the good and wise."

Phillips Brooks had a genius for pithy statement. He said "Happiness is the natural flower of duty. The good man ought to be a thoroughly bright and happy man."

The best thing anybody can do is to seek the sunshine. When we dwell on the things that annoy us, or nurse our disappointments we stand in our own sunshine and leave our heart in the shadow.

Let the New Year be met with a reso-

lition to get from it all the happiness we can, and to give as much as we get for\*"

"All who joy would win  
Must share it—happiness was born a twin."

### An Appeal for the Sunday-School.

The Unitarian Sunday-School Society is facing a situation that demands the loyal co-operation of every one in the denomination who has faith in the Sunday-school as a possible force for moral and spiritual education.

Rev. William J. Lawrence, the president of the society, has firmly grasped the situation and is doing all that is possible to be done in adding to the efficiency of the work. The manuals for instruction have been improved and added to, the Sunday-school paper has been made a weekly instead of bi-weekly, and there is all along the line a steady purpose to bring our Sunday-schools into line with the best.

A considerable fund heretofore relied upon has been exhausted, and to meet the absolutely necessary expense at least \$5000 must be raised. All unnecessary expense has been cut off, and the income of the society is most economically expended. What is now needed is added income, and if its significance is appreciated it surely will not be withheld.

The Pacific Coast is called upon for its proportion of this contribution. The editor of the PACIFIC UNITARIAN is honored by being the vice-president of the society, and as he is unable to be of general service from his inability to fly to meetings, he is the more anxious to do his part in meeting this financial emergency. Any contribution, large or small, sent to him, or direct to Mr. Lawrence, 25 Beacon Street, Boston, will be deeply appreciated.

C. A. M.

### Briefs—Ideal Church Service.

Some months ago it occurred to me to try an experiment that I now wonder I had not tried long years since: namely, to take my people into full confidence and ask them to give free and absolutely sincere expression as to the features of the Sunday morning service of instruction and worship which most appealed to them, which they most enjoyed, and by which they most profited.

The result was in some respects a surprise. The question was asked somewhat as follows: "Why do we observe the forms of worship in vogue in our churches? Why retain the hymn-singing? The scripture reading? The prayer — irreverently called "long"? What about the sermon? What kind of music is most helpful?"

About one hundred of the most regular and dependable people of my congregation participated in this conference called for the express purpose of finding out why we did the things we were doing each Sunday. It was evident at the outset that the Sunday service was fashioned by men who held a conception of life and duty with which we are not in accord. Our fathers knew why they read the Bible in the house of God on the Sabbath day. It was his word and they honored him in the reading. Prayer and praise were pleasing to the great Jehovah, therefore they were duly offered. Preaching pleased God and helped man, and so the sermon was no mere incident in the service, but the heart and soul of it. In brief, men worshipped because God commanded them so to do, and they fashioned their worship in such forms as in their judgment would best please the Deity. It goes without saying that in liberal congregations this view no longer moves men to church attendance and worship. Yet we

cling to substantially the forms that the fathers devised. Is this mere mental and spiritual inertia, or is "there a reason"?

Surely here was a condition worthy of examination. Questions worth considering, and the people expressed themselves with freedom and with refreshing frankness.

It developed in this unique conference that there is at least one liberal congregation with no leaning toward ritualism. The simple service so long familiar to congregational usage was strongly preferred. Any tendency to the forms and rites called episcopal seemed to these earnest people out of place in a liberal church, and out of harmony with our general teaching and spirit. Some advocated the omission of even a brief responsive reading on the ground that the time could be more profitably occupied.

The singing of certain hymns of historic, patriotic, and spiritual import was strongly favored. Indeed, the minister was a little surprised at the devotion manifested toward that part of the service which sometimes seems to the man in the pulpit of little value. I once asked a brother minister why it is that we usually sing just three hymns in our church service and he answered "Because it is the orthodox number." Well, my people appear to be loyal to the orthodox number. Let the brothers who have charge of our new hymnal take notice, and if we are to sing "three hymns" at the Sunday service, then it is devoutly to be desired that the standard be raised, that all gloomy, obsolete and meaningless hymns be rigidly excluded from our new book of praise. As to the rest of the music, let it be brief, good in character, and worshipful in spirit. So ran their judgment.

The discussion relative to "public

prayer" was reverent and helpful. Our liberal thought of prayer as fitting, earnest and solemn expression of inward aspiration was well and even beautifully portrayed, and the minister was regarded as the one privileged to give voice to the united moral and spiritual desires of the people, and as it is the law of thought to gain in clearness and force by sincere and earnest expression so prayer is at once the expression and the cultivation of spiritual aspiration. It was evident that this group of liberals strongly felt that to omit the public prayer would be to impoverish the service, while some testified that this was to them the most helpful feature of church life. All of which is certainly worthy the attention of our ministers. Do the people understand our own work, and the importance of it better than we do ourselves? Can we make too careful a preparation for those few precious moments that needy, care-burdened men and women find so helpful to them in the battle of life?

As the minister seldom preaches less than forty minutes, and often longer, the complaint that the sermons "were usually too short" was a genuine surprise. It was evident that this verdict, which was general, was not by any means an idle compliment. It was evidence of the importance of the sermon in the minds of these intelligent and progressive people. They believed that more rather than less should be made of the sermon. While it is folly to judge of a sermon by its length, may it not be that we have misread the better judgment of our people in our effort to preach short sermons. A popular preacher on this Coast recently boasted that he seldom exceeded fifteen minutes in the delivery of a discourse. Was this a merit or a defect? Could he not have made a

deeper and more permanent impression if he had been less anxious to hold the pennant as a man who never tired his congregation?

Long or short, the sermon is, or ought to be, of prime importance. "Once a week," said Ruskin, "the minister is given thirty minutes in which to raise the dead." Put it more mildly, and say "thirty minutes in which to make a moral and spiritual impression: thirty minutes in which to mould the mind and heart to nobler thinking and truer living." And it may be thirty minutes in which to change despair to hope, or to win the consent of the will to a life of service and sacrifice. A GIGANTIC TASK. WHEREIN THE EARNEST MAN FORGETS TO LOOK AT THE CLOCK. Let us hear less in praise of the "short sermon," for it may indicate a careless pew and a decadent pulpit. One fact looms large in this connection. The liberal church came into existence through the power of preaching. A generation of great preachers gathered our congregations and welded them into churches, and it may be announced with confidence that the liberal church will not long survive the "passing of the preacher."

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When the hour allotted to the conference closed I felt that I had been greatly helped by the frank expression of my people on these matters, usually left exclusively to the consideration of the clergy. If it is not presuming, may I suggest that other of our ministers "do likewise," and give us in their own way the benefit of their experience.

W. D. S.

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The sense of beauty is the mainspring of civilization. God planted the sense of beauty in us to be our educator. Through it He says to us perpetually, "Come up higher."—*F. H. Hedge.*

### Notes.

On the evening of December 15th the Channing Auxiliary gave a very pleasant reception to Rev. Bradford Leavitt as an expression of the pleasure and satisfaction felt at his return after six weeks of hard work in New England. A large number were in attendance. The informal social hour was greatly enjoyed. Before it flagged the audience was invited to find seats and enjoyed an exceptionally fine musical program by Mr. Hother Wismer, violinist, and Miss Helen Ladd, accompanist.

The church at Enreka is pursuing the sensible course marked out by its board of trustees. No debt has been or will be incurred, but as money comes in unfinished work is done. At last advices the dining-room and kitchen were being put in readiness for the annual supper and bazaar which has since taken place.

The Woman's Alliance at Eugene, Oregon, held a Christmas bazaar on December 3d, the object being to add to the building fund, which is being collected to erect a church on the lot owned by the society. Among the contributed articles was an autograph photograph of President Taft sent as his gift.

The Los Angeles church, through its Liberal Young People's League, does fine work in helpfulness among the poor in that city. At Christmas they distributed gifts and cheer to a thousand children who would otherwise have been joyless.

At Pomona the annual meeting of the church in connection with a parish supper was held on December 7th. Covers were laid for about two hundred guests. In the business meeting which followed nine new members were added to the church roll. Reports were heard from the Outlook Club, Woman's Alliance, and the Sunday-school. Talks were made by the minister, Rev. Arthur M. Smith, and Paul McReynolds. A small debt for recent improvements was disposed of in a few moments.



The Woman's Alliance at Santa Cruz gave a very successful fair and chicken supper at Harkley Hall on the afternoon of December 6th. The rooms presented an animated scene, and the receipts were in the neighborhood of \$160.

The Ladies' Aid Society of Santa Rosa gave an enjoyable entertainment in the church parlors on December 28th. There were music and recitations and a general social good time. A large Christmas tree, which had been used for the children in the afternoon, occupied the center of the room, and was lighted with a large number of tiny electric lights, making a very effective picture.

Rev. Wm. D. Simonds, of Oakland, announces as texts for the sermons in January: "I Shall Pass this Way but Once," "The Optimism of Eighty Years—a Lesson of Faith," "Cornerstone of the Temple of Health," "Enrichment of Life, Thought, Art, Music and Poetry;" "Tolstoi's Message to Russia and the World."

Our Sunday-schools, all up and down the Coast, seem to have had unusually bright and enjoyable Christmas festivals. May we wish them all a Happy New Year, which shall also be one of earnest work and substantial progress.

The Alameda church looks forward with pleasant anticipation to the ministry of Rev. Florence Buck, which dates from the New Year. All who have heard her are delighted with both the matter and the manner of her sermons. Her marked success, both at Cleveland and Kenosha, Wis., encourages the firm belief that the church at Alameda will soon show renewed life and growth. The attendance at the New Year's service, when the new ministry began, is said to have been the largest in the history of the church. Miss Buck spoke confidently of the future, and made an excellent impression in every way. After the service an informal reception was held.

Rev. and Mrs. Clarence Reed have returned from a pleasant sojourn in Japan. Mr. Reed's health has been restored and his congregation at Palo Alto were given a Christmas present in his resumption of duties. The PACIFIC UNITARIAN has also missed him and will welcome his co-operation and contributions.

Rev. William Day Simonds, before his sermon of December 4th, gave as a prelude a sharp condemnation of "Yellow Journalism in Oakland." A widely honored public servant, a clergyman of the very highest repute, one well known and universally honored, has been made during the past week the victim of malicious newspaper gossips. Without a particle of evidence of real wrong-doing, or even of intention to commit wrong, on the part of this faithful minister, column after column, with sensational illustrations and glaring headlines, has been published in an apparent attempt to compromise his good name and permanently lessen his influence. This is at once a great private wrong and a great public curse.

On Sunday morning, December 11th, Rev. Clarence J. Harris, of San Diego, preached on the theme, "Humanity and a Man." The service was preceded by a baptismal service, during which Master Lewis Harris, son of the pastor, presented to the church, in behalf of the pastor and family, a memorial baptismal font in memory of the pastor's son, Malcolm M. Harris, who died during the first week of Mr. Harris' ministry in San Diego. Misses Christian and Ida Harris unveiled the font, which is of Italian marble surmounted with a marble bowl, encircled with white marble doves. Dr. Bessie Peery responded to the gift with feeling and appreciation, accepting it in behalf of the children of the church. Following the address Mr. Thill sang a solo, "Suffer the Children to Come," followed by the baptism of three infants.

On December 2d Mme. Johanna Wendte, the mother of Rev. Chas. W. Wendte, D. D., passed to her final rest at a ripe old age. The event occurred at the home of her son in Newton, Mass. The relations between mother and son were especially beautiful. She was always proud of and devoted to her Charles, and he was loyalty itself to his mother. On the 9th Mrs. Wendte's mother, Mrs. Ellen S. Grant, who also lived with her daughter, died, and it being impossible for both Dr. and Mrs. Wendte to come West, Mrs. Wendte performed the sad duty, and on December 17th Mrs. Grant's funeral was

held in Oakland, where she and her husband had been closely associated with the Oakland church.

At the annual meeting of the Alameda Unitarian Club, Secretary-Treasurer Brainard C. Brown made his fourteenth annual report. During the year twenty-two meetings were held, four of which were ladies' nights. The attendance had been good and lectures and entertainments of greatly varied character had been keenly enjoyed. Fifty new members had been elected during the year, and the membership at present is 241.

Field Secretary Wilbur is on a missionary journey to the North. On the morning of December 11th he preached at Everett, Washington. A church home is hoped for in the spring. A lot has been purchased at the corner of Eighteenth and Colby streets.

Contributions for the gymnasium fund for the Wedge Mission which Miss Jolliffe, of the *Bulletin*, has loyally promoted, still flow in, and about \$900 of the \$2,000 asked for has been subscribed. Mr. Wedge, whose health has compelled a vacation, mostly spent in the hospital, is visiting his former home in Nebraska. Incidentally he has married a fine woman, who will return to help him in the arduous work he has undertaken.

Many of the best weekly papers on the Coast are rendering valuable aid to our cause by publishing in full, or giving very liberal extracts from, the sermons of our preachers. The *Fresno Republican*, the *San Jose Times*, the *Santa Cruz Sentinel*, the *Seattle Post-Intelligencer*, the *Portland Oregonian* are especially generous.

The General Conference of the Methodist church of Canada, at its late meeting in Victoria, had its peace disturbed by a discussion of alleged heresy on the part of Professor George Jackson of Victoria University (Methodist). He was charged with teaching such "unsettling and injurious" doctrines as these:

"1. The early chapters of Genesis are not history and they are not science; they contain no account of the real beginnings either of the earth itself or of man and human civilization upon it.

"2. Christ assumed the Mosaic author-

ship of the Pentateuch and the Davidic authorship of the 110th Psalm. Modern scholarship denies both.

"3. A man may not do violence to his intellectual conscience at the bidding of any authority, however august, and such an appeal can accomplish nothing unless it be to discredit the authority itself.

"4. On a question of moral duty Jesus is to be listened to; on this matter (concerning the casting out of devils) he is simply to be ignored."

The conference, after spirited debate upon a resolution strongly to disapprove these and similar teachings, yet hesitated to limit the freedom of university teaching, and finally disposed of the matter by reaffirming, by a large majority, "its allegiance to Christ as king and saviour and God, and its faithful adherence to the word of God which liveth and abideth forever."

Professor Jackson was charged with teaching "the very essence of Unitarianism."

The Presbyterian synod recently in session at Fresno, dealt with a similar case. Professor Day of the Theological Seminary at San Anselmo was complained of for certain teachings about the Old Testament which have been commonplace for a generation wherever modern biblical scholarship is known. The synod took action which will result, it is said, in forcing Professor Day from his chair. Evidently the Presbyterian church in California does not mean that the young men who are to be its ministers shall know anything about progress in the study of the Bible if it can possibly be prevented.

### Old and New.

Where are they hidden, all the vanished years?

Ah, who can say?

Where is the laughter flown to, and the tears?

Perished! Ah, may!

Beauty and strength are born of sun and showers;

Shall these not surely spring again in flowers?

Let them sleep, nor seek herein to wed

Effect to cause.

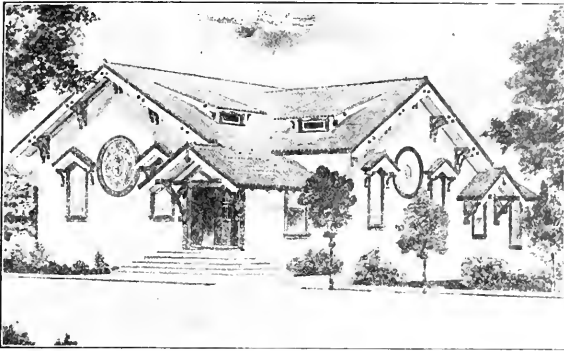
For Nature's subtlest influences spread

By viewless laws.

This only seek, that each new year may bring

Out of new gifts a fairer, softer Spring!

—Francis W. Bourdillon.



Unitarian Church, Woodland, California.

## Dedication of Woodland Church

On Sunday, December 11th, the brave little band of Unitarians at Woodland, Cal., celebrated the realization of their hopes by dedicating a very attractive church building, complete in every respect, including freedom from debt.

The morning was fittingly clear and bright, and the sunshine flooded the church, in complete harmony with the faces of pastor and people.

The service, written by Rev. Edward G. Spencer, was especially beautiful and impressive. The sermon by Rev. George Whitefield Stone was a strong presentation of the divinity in man, and was listened to with marked attention. It was fortunate that Mr. Stone could perform this service, as it was through his effort that the church was founded. He had nursed its infancy, supplied it with samples in the way of supplies, of the best that Unitarians had to offer, and finally counseled with them in calling Mr. Speneer.

A partial report of the latter part of his sermon is as follows:

"You are this day dedicating this building to the service of religion, also to the service of humanity. The world is amply supplied with churches that stand for the doctrinal and ceremonial theory of religion. We are committed to the simple religion taught by the Galilean Master, who insisted that man's whole

duty was summed up in the two great commandments of the love of God and man. Will you not seek to approach nearer to the simplicity of religion, and aim to make this church a faithful illustration of it; not drift with the tide, and take things as they come to blind deference to prevailing customs? Nothing worth having is ever gained without effort. You may accept the popular notion that a church is merely a conventional organization, useful but not sufficiently so to put yourself out of the way to support it. You may continue to rate it below other, and far less worthy objects, but in so doing you will lose something that cannot be replaced. The church must be devoted to religion in its simplicity if it is to be a power in our lives. Indeed no other kind of a church can be much of a power in our lives, at least for good. Rightly considered, the church ministers to the most serious and valuable parts of our natures. It takes away from the perplexities and annoyances of business, of society, of everything that vexes and wearies us, and gives us glimpses of something useful to the mind and satisfying to the heart. It may be a steadying influence in the lives of our children, preserving for them the experiences of mankind in the field of religion. It is worth while to have at least one object of religious affection. God lives, and he will manifest himself to you whenever you are in the spirit to receive him.

What do I mean by that, I think I hear you say. Just this, that there is in this universe a power that is righteous, just and good. How do I know it? Because I have seen and felt it. It is not a mystical feeling, but a practical experience in every normal life. I know there is such an element in this universe as justice. So do you, for every one of you has seen it manifested myriads of times. We know that if we would be happy we must observe the laws of our existence. God has made these laws, else how came they here? We surely believe in God, in man, and in justice. This is the simplest statement of religion possible. This is the religion for which this church stands. You do not need ritual, liturgy, or ceremonies, to hold you together, if you believe in this kind of religion; no fast days, no saints' days, nor any of the usual paraphernalia of worship.

You have wisely builded yourselves a home of worship. I trust it will be a source of strength, as well as of comfort and delight. Let it be a centre for the highest possible life for you all. The church is an enlargement of the family, and from my own experience among you in the early stages of your existence, I know that your family life is all that could be expected in this age of society. "Let brotherly love continue," say I, as said the writer of the epistle to the Hebrews. And I may add his other exhortations, "Forget not to show love unto strangers; for thereby some have entertained angels unawares. Remember them that are in bonds, as bound with them; them that are ill treated, as being yourselves also in the body. Be ye free from the love of money; content with such things as ye have; for Himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee. So that with good courage you may say: The Lord is my helper; I will not fear; What shall man do unto me? To be sure we do not know anything about angels, but we know what is meant when that word is used in common speech.

So I charge you to-day to set apart in your hearts, and by your conduct, this new spiritual home, as a place where you may worship in spirit and in truth, for we have the word of the greatest

teacher the world has yet known, that the Father seeketh such.

In the evening it had been hoped that Mr. Leavitt could be present, but he had returned during the week from his six weeks' New England itinerary of sermons and addresses, and felt that he must be with his own people. His parishioner, Mr. Charles Murdock, supplied his place and used the opportunity to give a layman's conclusion as to the essential element in Christianity. He was followed by the minister in a brief address, and by Mrs. Lawhead, the treasurer of the report. This report bears evidence to so fine a spirit, and of work so well conceived and successfully accomplished that we present it for the guidance and encouragement of others.

#### TREASURER'S REPORT.

In January, 1907, Rev. Geo. W. Stone, who was then field secretary for the Pacific Coast division of the A. U. A., came to Woodland to look over the field to see if there were sufficient encouragement for the founding of a Unitarian church. He and other ministers of this denomination held services here continuously for four months. When no one else could come, Dr. Stone always was present. In April he organized the Woodland Unitarian Church. The Rev. Edward G. Spencer, the present pastor, was called from the East to minister unto us. He will have been with us four years next May. During this time regular services have been maintained in Native Sons' Hall. Last spring the church decided that it must be under its own roof-tree if it were to continue its existence. A canvass was made for a subscription of \$2,500 among the church members and their friends. This amount was subscribed. Rev. E. G. Spencer, through his friends, obtained from the East \$2,500. With this amount a lot was purchased and the present building commenced. The church was most fortunate in having among its members two able contractors, Mr. W. S. White and Mr. Frank Mixon. Both men gave of their time and efforts to this work. The building was completed in October and turned over to the congregation. There was the best of harmony during the entire work, and the mem-

bers of the church are unanimous in expressions of entire satisfaction with both the plan and its construction.

The question of lighting, heating and furnishing the church still remained for discussion. It was found that \$2,180 would be needed to put the building and its ground in condition for use. The National Woman's Alliance gave us \$500 of this sum. The First Unitarian Church of San Francisco gave us \$45. Then a canvass was made among the members of the congregation of the church and \$1,635 was secured. So that the edifice with its furnishings amounts to \$7,225.

And to-day, its dedication day, it stands completed and paid for. It has had many discouragements, but it has bravely met them. To those who have given so generously of their efforts and their money, the church is most profoundly grateful.

LYDIA D. LAWHEAD, *Treasurer*.

When it is known that the small group of enthusiasts had held together for four years, worshiping in a hall two flights of stairs above the earth, in the business part of the town, no further proof of strength and determination is required. The story of the church building is not fully told by the treasurer, who was also the prime mover and chief doer in the enterprise. With another lady too modest to claim credit, she called on the leading men and announced that they would raise the money for a church building. They knew everybody interested and had a pretty accurate idea of their ability, so they proceeded to apportion the amount necessary to be raised, and when that was done it was only necessary that the assessment be confirmed by the assessed. They went to two men well able to give and asked from each \$500 to head the list. They cheerfully consented and the ladies went down the line, and with two exceptions (based on good reasons) the sums they had assigned were confirmed. When they had raised \$2,500, a liberal of the highest type in New England added an equal amount, and the lot was bought and the church was built. It was then found that for lighting, heating, carpeting and furnishing, about \$2,300 more would be required, and they repeated the assess-

ment plan, on a smaller scale, with equal success. This time their efforts were supplemented by the Woman's Alliance, and the net result is a bright, cheerful church well located and all paid for. The total number who contributed was 28 and the average given was a little in excess of \$150—certainly a very creditable showing, and a promise of solid good for the future.

### Resignation of Rev. John Howland Lathrop.

Gain and loss are somewhat closely balanced in most happenings. Sometimes the point of view shows apparent discrepancy, but it is always wise to allow for this that regret may be lessened when a sense of individual suffering is felt. When a young man has been successful in his first parish and endeared himself to his people and associates while building up a strong church, it is with mixed feelings that we learn of his being asked to supply the vacant pulpit of a prominent church, removed from his present sphere by the breadth of a continent. Hopes for his success alternate with fears that he will be called from us, and when he goes, is seen, and conquers, we are glad with him and sorry for ourselves.

The memory of the editor recalls a visit to the Meadville Sunday-school not so many years ago, and finding it in charge of a pleasant-faced, kindly voiced young man—a student in the divinity school. He learned that he had been arrested in a business career by an awakened desire to be a minister, and there seemed evidence that he was justified in his choice and would make a good one. Soon after the young man graduated, but ambitious for further training went to Harvard University. After graduating there he again showed his good sense by coming West. Fortunately for it and for him he accepted a call to the Berkeley church, and proceeded to grow in grace, marry a wife, make friends and do good.

And now that he has heard the call "go up higher," who can ask him to decline? It is fitting and deserved, and though we lose him we will smile with him and for him.

The Berkeley *Independent* of January 2nd thus notices the impending event:

"Announcing with regret his resignation as pastor of the First Unitarian Church of Berkeley, Rev. John Howland Lathrop informed his congregation yesterday morning that he had decided to accept the offer of the pastorate of the First Unitarian Church of Brooklyn, New York. This announcement did not come as a complete surprise to the members of the church, although many had not expected so early a decision.

"Following the reading of his resignation by Rev. Mr. Lathrop, Professor William Carey Jones, chairman of the vestry committee, announced that the resignation had been accepted by the committee. He paid a glowing tribute to the efficiency and scholarship of the retiring pastor and expressed the deep regret of the church at his departure.

"The First Unitarian Church of Brooklyn, locally known as the Church of the Savior, is one of the most influential and powerful organizations of that denomination in the Eastern States. Several months ago Rev. Mr. Lathrop was called East to fill the pulpit temporarily, following the resignation of the former pastor, and the members of the congregation were so favorably impressed with his ability that a unanimous call was afterwards extended to him. The duties of the new pastorate will be assumed in the coming spring, and until that time Rev. Mr. Lathrop will fill the pulpit of the local church."

### A Missionary Journey.

By Rev. Bradford Leavitt.

A Billings lecturer, as we on this Coast know him, is a child of light, rising in the east in the neighborhood of Boston, following the course of the stars westward, shedding cheer and inspiration along the way. Out from the great centers and power-houses of our Unitarian faith have come to us many of these wise and helpful prophets, and left us better for their coming.

That a missionary should go in the opposite direction was unheard of and apparently unthought of until President Eliot of the association a few weeks ago found a man presumptuous enough to carry a few coals to the very Newcastle

of our faith, to go from the newest and the farthest West back to the oldest East, and talk about the things which these Easterners had heard for generations. Perhaps he spake with a little difference, seeing things from a different angle. So at the president's call a minister went from San Francisco to Boston, for the Sundays and on the other days for three weeks, talked and lectured and conferred with ministers and people in the old parishes of eastern New England. Whether the lecturer did others any good is not definitely known, but he knows certainly that he himself received bountifully.

There is a very real fitness, after all, that some one should go back from time to time, out of the South and the West and the North, to these splendid, generous people of our old New England churches, if for nothing more than to tell them what is being done with the money they are contributing year by year through the association for the cause of liberal Christianity in those, to them, distant regions. For out of these churches of New England comes the greater part of the money and the leadership that builds and fosters the new churches in all the outlying districts. And if we on this Coast have a good deal to be proud of in the healthy progress of our work, in the growth of new movements, and the erection of new buildings, it is after all our generous friends three thousand miles away who in large part make it possible.

It was in recognition of this indebtedness to the denomination that the trustees of the First Church lent their minister to the association as a missionary to New England. For him it was a journey full of the pleasures of telling of the work and the State he loves, of renewing old acquaintances and making new friends. Almost every day, and sometimes twice a day, he addressed an alliance, a men's club, or a parish meeting. Church suppers, delightful old-fashioned social gatherings, came near being the end of the traveler, with their doughnuts and pie and pie. But how good the pie was! And how kind the thought that prompted the maker to send the last piece of an especially good pie to the stranger from California.

It makes our part of the world and our

institutions and churches seem very recent upstarts—affairs of only yesterday—when one visits Dorchester First Parish, founded in 1630; Natick, with its Indian church of 1651; Hingham, with its old meeting-house built in 1681—a hundred years, almost, before our old California missions. And the missions are ruins, while the old Hingham church houses one of the strong congregations of the faith.

The traveler would wish there were space and time to tell here of all the visits he made and the splendid men and women he met, and the courtesies extended him as representing the association and the Pacific Coast Unitarians; and that he might recall all the kindly messages and greetings sent by these friends of the East to the friends out here. That for another time and place.

One needs to travel across this continent day after day and night after night to appreciate the magnificent heritage that is ours and the wonderful opportunity to spread our gospel of the truth of the living God. Looking back over his ministry in San Francisco, the writer sometimes reproaches himself with not having sufficiently interested his congregation in the work beyond their city. Mostly we are so busy with our own affairs that we are hardly aware of the magnitude of this business in which we are engaged, of what it is that we as a denomination are trying to do, of how wide and far-reaching is our work.

In all the country a new race of Americans is growing up. By all signs and portents the Yankee is passing and has already become about as scarce as the horse-car. And this means that our missionary or church extension work must be carried on among people who have no Unitarian traditions, who perhaps never heard of Channing or Parker, whose presence in America is due in many cases to religious intolerance and persecution at home. If these people are to come into any religious life, it must be the religious life of the liberal churches. No other door is open to them.

Again, in traveling over the country a Unitarian minister can hardly fail to notice that about nine out of ten of the men he meets and talks with on trains

and boats and in hotels, if the subject of religion or church is brought up in conversation, stand just about where he does on the great fundamentals. That is to say that the average man in America, when you get him off guard, when he doesn't suspect he is being questioned by a clergyman, and so is willing to give his real thoughts on matters religious, is with us and not against us, is a Unitarian without knowing it. His theology is very simple, and very unorthodox. He believes in God; he believes there is only one way of finding favor with him, and that is not by creed or sacrament, but by righteousness. He believes in the best of the Bible; he believes in man, not as fallen, but as incomplete; he believes in the humanity of Jesus Christ and in his spiritual leadership; he believes, though he does not reason about it, that he shall live forever. There you have the fundamentals of a working theology.

But, after all, what the people of this country need most and what we should give them is not theology; it is religion. And so, for heaven's sake, let us never forget, while we are preparing the way and clearing up theological rubbish, what our churches are really for. They are not founded as lecture associations, or entertainment bureaus, or literary clubs, or social organizations. They are founded for religion, for the promotion of the spiritual life. People who come into them have lived through the week with their eyes on the ground, and they want some one to lift their eyes up to see what is outside that which is seen and earthy. They have been living under the strain of life in competition with men greedily and selfish, and they want something that shall fill them with the spirit of love. In short, they want religion. Our main business then is not to discuss religion, nor to break up the theology of the past, but to encourage and give life to the religion of the people. Our business is to help our brothers to more abounding life.

Our Unitarian gospel is good news; the people hear it gladly; it is good for all. The door is open before us; the field is waiting. Above all things then, let us foster religion; and let us put more of the missionary spirit into our religion.

## Contributed

## Faith and Philosophy.

BEING SPORADIC OBSERVATIONS AND REFLECTIONS AT THE SILANTY.

By E. S. Goodhue, M. D.

The beginnings of things! how fraught they are with grand as well as terrible possibilities! A spider's fragile web attached to the top of a young tree in my garden is bending the whole tree to the south, and a few more months of this bias will see my tree crooked for life.

A little crack which could have been stopped with thumb and finger, let the whole Mississippi in upon miles and miles of valuable property.

Such calamities are bad enough, but our children, in their tender, susceptible, impressionable years; when their hearts are sweetly loving and trustful, and their bodies mresistant,—what understanding, what wisdom, what sympathy, what care, what love, what patience, must we exhibit every hour we are with them in order to lead them into the pleasant paths of rightness: onward, upward, outward to the full of their best development!

I tremble as I rejoice, while thinking of it.

In the study of the pathology of love there appears to be no qualified teacher, and if there were, I doubt if one student willing to dissect a maiden's heart would present himself.

I know of no nobler work than mothering.

Temper is like whiskey, good to keep in the house, but bad to use except in extreme emergencies.

To lose your temper is to give your enemy a chance at your weak spot.

To have a temper as well as a bank account, and to keep them both for cases of necessity; to draw on them, if need be, wisely, carefully, economically, keeping tab. Never to exhibit them unduly, nor to squander them, nor to use them for the undoing of another. Thus your restraint and discretion as well as your checks will always be honored.

As long ago as Abraham's time it took a woman to play the hero and Lot's wife turned into a monument of salt to mark the egregious folly and cowardice of her relatives.

Fierce temper and a fiery eye; a sharp tongue, a ready fist, and a lifted heel, may seem formidable in an opponent, but they are as thunder and foam; the real power of a man lies in their opposites.

The evidence of sympathy is oftener hidden in the heart than seen in the eyes.

It is so annoying to have a real, miserable, dirty beggar boy come to your door when you are in a paroxysm of tears over a poor, miserable, dirty beggar boy in your book.

There is nothing like a deep, searching sorrow to make a person impatient with anything that has in it the least tinge of insincerity; to make him almost hate the world for its hollowness and cant. Oh, for some of the sincerity of death, wherein grief etches its way to truth!

The only way to deserve the good opinion of others is to have one of your own.

But you can't learn much from your own talk.

Opinions are like marbles,—of all sorts: good, bad and indifferent. If you are wise you will exchange yours for better when you come across them. A good, big, honest opinion, flipped by a steady hand, will knock out a hundred ones in any community.

The patriarchs and prophets of old who committed wholesale murder in the name of the Lord, may have been sincere, but they were far from righteous, and the sooner we drop them as shining examples for our children to pattern by, the better for our children.

I knew a quiet, studious man who stayed at home and prepared himself for his own work, while the gossips about him said that he was lazy. In the same place lived a little, insignificant ignoramus, who was always busy doing nothing; bustling about some trivial matter with many muscular twitches, until the whole community thought that he was the busiest man in the world. The fact was, he hadn't done a thing for twenty years.

If thou must love me let it be for naught  
Except for Love's sake only. . . .  
But love me for Love's sake, that ever more  
Thou mayst love on through love's eternity.

—Mrs. Browning.



## The Deity of the Son of Man.

By Rev. Arthur Hayes Sargent.

[Preached in Eugene, Oregon, Sunday, November 13, 1910.]

Text: John 10:24-38.

A colored soldier who had just put on a uniform of the United States army realized the honor so deeply that he replied to a threat by saying: "If you strike me you strike the whole United States." This soldier spoke a great and profound truth. He was the United States. So long as he wore that uniform in the service of his country every shot he fired and every blow he struck were fired and struck by the whole United States, and whoever struck him struck the whole United States.

As the nation is all-present in every loyal soldier and every faithful citizen so that that citizen or soldier is the nation, so God is present fully in every one of his sons and daughters through whom his power is expressed and work is done in his name.

The schoolboy excites our ridicule when he excuses a mean trick by saying, "I did not do it, my hand did it." Our hands are ourselves as the arms and hands of the nation are the nation and the finger of God is God.

The limbs and sense organs and muscles and nerves through which each soul reaches into the outward world are one with the inward center of thought and feeling and yet different and distinct from that throne of reason and will. So the son of God who does his Father's work with the inspiration and guidance of his Father's wisdom and love is one with God and also in a way distinct from that center of all life.

He is not separate from God as the materialist or agnostic who finds no intelligence higher than his own and attributes all outside human activity to blind mechanical forces and lifeless atoms to be described in the third person as "they" or "it." He is not one with God like those agnostics and mystics and pantheists for whom knowledge and love are absorbed and lost in their object, the individual lost in the infinite and universal, so that for each person God is the "I" and in worshipping him man only worships himself.

He is one with God in spirit and purpose and character, in the power which he draws from God and shares with God. Yet he is separate as one person from another person, separate in freedom of independent thought and will whereby he can choose for himself at every turn and reject his divine inheritance and turn his back upon God if he will, or seek him with all powers of his being and know him and love him and commune with him, as with a friend joined in complete union.

This separateness and oneness in the case of Jesus of Nazareth is well expressed in a recent book by the leading progressive thinker among orthodox preachers of the present day, Lyman Abbott. He says that God is greater than the aim of all his manifestations and therefore greater than Jesus; that Jesus is God manifested in the flesh. He recognizes God as the eternal unity of all life, as the "infinite and eternal energy from which all things proceed." He also recognizes a distinction between the person of God and the human person in calling him "the power not ourselves which makes for righteousness." Jesus is thus the voice of God's word, the instrument of his will and the kindly face through which his goodness shines. He is separate from God in his individual powers of thought and will, which are his own, with the power to make them his father's and make a spiritual union in which it is true that the two, "I" and "the father" are one.

In Jesus God is the power that works for righteousness: God through him declaring and doing his righteous will. And at the same time God is the power "not himself" to whom Jesus turned as the invincible ally with him to bring in the "kingdom of his own great spirit in order to work of heaven upon earth."

The custom of calling sons by the name of their father and of adding to men in mature life new names expressive of their characters or careers has led in many times and countries to calling men sons of God and deities. In case of Jesus this tendency worked as naturally as in the case of other men and with special right and fitness.

Jesus is rightly called son of God,

He is rightly called God, for his separateness as a person from the Father is almost lost in the union which he sought and realized for himself.

Jesus is God. We know it by his life and work, which are the life and work of God. He does what only God can do.

He forgives sins. Who can forgive sins but God only? Truly no one. As the helpless sufferer looked up from his bed into the face of Jesus he saw in that face divine compassion. He knew he now looked upon one with whom all his past sins would not be a barrier to free acceptance and bestowal of the best gifts. His soul was saved by that look and those words, his manhood and self-respect returned and he could stand up confident and whole and strong to face his fellowmen and his heavenly father. Whoever might deny the authority of him who declared the pardon, this man knew for himself that his own sins were forgiven.

As Jesus released souls by the power of God he bound them as only God can do with the chains of guilt, as he laid bare their selfishness and greed and pride and cruelty and hypocrisy. He shone as the sun of righteousness to show vice, even in the most respected and religious people and in the highest places, in all its vileness. Those who had excused themselves by their piety and usefulness for breach of the moral law he bound with the same hard chains that compel the drunkard and thief and murderer to repent or reap the fruit of their deeds.

Jesus called men to their life mission and his call was the call of God. Through him were revealed to men in low position and narrow fields of usefulness their larger possibilities of character and work and their opportunities to serve the world in their own time and through future ages.

Jesus was the way, the truth and the life; not alone old truth but a new and living way and new and living truth which he made for himself out of the old elements that were despised and neglected by the dim souls around him. He showed that God is God of the living and that all divine truth is of value only as it lives and grows in human experience.

Finally, and above all else, Jesus showed his deity by revealing in his own person and life the deity of all men, the humanity of God and the essential and eternal unity of God and humanity in one spirit amidst diversity of persons and manifestations.

Jesus revealed the deity of the Son of Man, his own, and that of every member of the human race. He revealed this deity where it was most hidden by ignorance and folly, where it was least recognized by people of his own time or of the present day.

What Jesus was, every son of man may be; what he did, every son of man may do. It is not left for us to choose. We are sons of God and agents for him whether we would have it so or not. We are forgiving sins or shutting the door of mercy to those burdened with guilt. We are opening or shutting the kingdom of heaven. We are establishing noble truth by our faith and devotion or breaking it down and making God a liar. We may look with kindness and sympathy upon men who are prostrate in ignorance and vice, and disgraced before their fellow men, and by our love melt the wall that shuts them out of the Father's house, and enable them again to stand upright and face God and humanity with assurance that their sins are forgiven and that they are partakers of the divine nature.

It is for us to bind with the chains of just condemnation those who break loose from the wholesome laws of private and social and civic righteousness, whether to prey on humanity as outlaws or to pose as saints, making religious experience and ritual and work a substitute for ordinary justice and mercy and truth.

It is for us to enter with divine sympathy and interest and patience into the lives of our fellow men so that we can call them out of low and narrow pursuits and interests and careers into the large mission of prophets and apostles and saviors of men and sons of God.

God is love and he is drawing all men to himself. He does this chiefly in the persons of his children who reveal his infinite love to their fellows of every nation and race and creed and condition, and touch the divine in each till it re-

sponds and grows like a plant in the sunshine above all narrow distinctions into that high plane of life where all the sons of God may unite with his beloved son Jesus in the prayer that he and they and the Father may be one.

When the aim of that great prayer is realized the deity of Jesus will be joyfully recognized by all and every son of man will feel the responsibility of his own deity.

## Founding of California Missions.

By Chas. A. Murdock.

As early as 1219 the friars of the Franciscan order systematically organized to extend their missionary activity throughout the entire world, and set out barefooted on their laborious task. When Spain began her conquests in America the friars followed closely. The first chapel, built of boughs, was dedicated on the island of Hayti in 1493. When Cortez in 1519 entered Mexico his troops were accompanied by their chaplains, and on subduing the natives the emperor was called upon to send members of religious orders to convert them to Christianity. They followed or accompanied the armies as the country was occupied. Arizona and New Mexico were discovered by Franciscan friars in 1539, sixty-eight years before an English colony was founded in America.

The discovery of California can be traced to the restless ambition of Cortez, who, deprived of power to govern New Spain, sought other countries to subdue and control. His first expedition from Port Santiago resulted disastrously but brought back enticing reports of pearls in abundance. His second expedition, commanded in person, reached Lower California in 1535, landing at a spot seemingly identical with La Paz. Great hardships were endured, and after four years of disappointed effort he returned to Mexico, and later to Spain.

In 1542 Cabrillo, the Portuguese navigator, was placed in command of an expedition to search the northwest coast and possibly to find a passage to the Atlantic. He entered the harbor now known as San Diego, which he christened

San Miguel, and on November 17th entered the bay of Monterey.

In 1543 his successor pushed further north, discovering and naming Mendocino, and reaching the coast of Oregon.

In 1593 the King of Spain directed Velasco, the viceroy of New Spain, to survey the harbors on the route to the Philippine Islands. This duty was entrusted to the Portuguese navigator Cermeron. In 1595 in sailing down the coast of California he located the port which Drake had entered sixteen years before, and named it Puerto de San Francisco, from which it may be inferred that the date was either September 17th, the feast of the stigmata of St. Francis, or October 4th, the feast of St. Francis.

In 1596, Vizcaino, who had enlisted a large force of soldiers, sailors and colonists to occupy and settle California, established the first colony of white people in California at La Paz, on the peninsula. The friars began their missionary work, but the settlement was short-lived. Vizcaino tried to explore the gulf of California, but encountered many mishaps. Provisions ran out, the Indians were unfriendly and the following year the expedition returned to Mexico. In 1602 Vizcaino commanded a second expedition which came up the coast, landing at and naming Santa Catalina Island and the Santa Barbara Channel. He also named the Santa Lucia range of mountains and the harbor of Monterey, where the Carmelite Fathers celebrated holy mass on December 17. He reached Drake's Bay, naming the point of land above it Punta de los Reyes, in honor of the Three Magi. There being much sickness, he determined to return to La Paz. The other vessels of his command were likewise compelled to give up the search, and after eleven months of hardship and suffering they all returned to Acapulco. Vizcaino again offered his services to the King, but they were not accepted. The intrepid navigator died a few years after.

For a century and a half after his death no effort was made by Spain to occupy the coast of California. The Gulf of California was the resort of Dutch freebooters and enterprising pearl

fishers. In 1632 Ortega was granted a permit to settle in Lower California and he took with him priests to convert the natives. Other efforts were made, and some desultory results were reached, but not till 1686 was anything accomplished that was of permanent value. Two centuries had passed from the discovery of New Spain, and all expeditions to conquer and occupy California had failed. Spain was convinced that military force was of no avail and turned to the Society of Jesus and the power of the cross. There had been some progress on the peninsula of California. The missionaries had gained the confidence of the natives. Three men stand out as leaders in the movement to build on the foundation laid by the early missionaries: Eusebio Francisco Kino (Kuehn), Juan Maria Salvatierra and Juan de Ugarte. Kino was a professor in Bavaria who gave his life to the conversion of the Indians in California in fulfilling a vow conditioned upon his recovery from a mortal disease. Salvatierra, a very able and zealous priest, had been appointed visitor-general for the Jesuits in Sonora and Sinaloa. For ten years these men labored to be allowed to establish missions, but their superiors were bitterly opposed to having anything to do with temporal affairs. Their persistence finally triumphed, and in 1696 they began to solicit alms for the work. At the City of Mexico, they interested Ugarte, a professor of philosophy in the Jesuit college, and he became procurator for the new mission. The subscriptions he secured formed the beginning of the famous Pious fund of California, finally adjudicated before the Hague Tribunal. The first mission was established in Loreto. In 1699 Salvatierra started on an apostolic tour and established the mission of San Francisco Xavier.

Padre Kino labored in Sonora. California was still supposed to be an island, but he suspected that it was a peninsula. He hoped to extend his missions until they should meet those of Salvatierra, north of the head of the gulf. In an expedition to establish the truth he went as far as the Gila, and followed its course to the Rio Colorado, whence he went southward until he was assured that he

was correct in his supposition. He labored for thirty years in the missions of America, dying among the Apaches in 1710 at the age of seventy years. He is reported to have baptised more than 48,000 Indians. In his journeys he carried no food but toasted corn, and he never slept upon a mattress.

Ugarte having exhausted without avail every effort to induce the government to aid the mission, determined to devote himself to the Indians instead of trying to procure supplies. He resigned his office of rector and in 1701 joined the missionaries at Loreto and soon took charge at San Xavier. He was a man of immense resource, very strong physically, and full of energy. He led the Indians in all activities, building houses, farming, digging ditches, clearing land, and caring for the stock. He planted grape-vines and made good wine. He bred horses and sheared sheep. He taught them to spin and weave, making the distaffs, spinning-wheels and looms. He brought a master-weaver from Tepic and taught his neophytes to make cloth and blankets. Upon the death of Salvatierra he became Superior of the missions. His greatest physical achievement was the building of a ship—the first on the Pacific Coast.

Whether Lower California was a part of the mainland, or an island, was still questioned, and he determined to settle it. The peninsula was rocky and timberless and the building of a ship seemed impossible. Indians told him that seventy leagues north of Loreto he could find trees of sufficient size. In 1718 he set out with a shipwright from Mexico and a number of Indians. The trees were in such a deep and craggy spot that the shipwright declared it would be impossible to transport the timber to the shore thirty leagues distant, but Ugarte was undismayed. He lived in a shanty in the mountains for four months. He cut and saved the timber and constructed a road to the coast. With the aid of a handful of whites and the ignorant, indolent Indians, he built a sloop larger, stronger and better than any that had ever been seen on the coast. On July 16, 1719, the "Triunfo de la Cruz" was launched.

He had so won the natives that they persuaded him to establish a mission near the scene of his triumph.

Two years later he embarked in his own ship and ascended the Gulf of California to the mouth of the Colorado, setting at rest the question of island or peninsula.

For eleven years more he labored with great assiduity, establishing many missions and greatly endearing himself to his neophytes and associates. He died at the pueblo of San Pablo, a station of Mission San Francisco, December 29, 1730.

After the death of Ugarte, the last, and perhaps the greatest of the three founders of the peninsula missions, in 1730, the mission suffered many trials caused by dissension, insurrection, and the slow progress of civilization among the Indians. In 1744 the king of Spain expressed his renewed interest by a decree assuring more efficient support of the enterprise and doubling the number of missionaries. There were at this time sixteen missions on the peninsula. During the next twenty years the Jesuits at great sacrifice and in the face of great discouragement steadily increased their work until in Mexico and California they had over one hundred missions. They had aroused serious enmity and were accused of avarice and of seeking independent control. In 1767, with little warning, King Carlos III of Spain expelled all members of the Society of Jesus from his dominions. The decree was cruelly enforced. In California the work of turning out the Jesuits and installing the Franciscan successors was entrusted to Capt. Gaspar de Portola, a Castilian, who was at the same time made governor of the peninsula. He was given an armed force of fifty men, but no force was necessary. The priests had offered to surrender their work two years before, and though surprised and humiliated they offered no resistance and were despatched to Vera Cruz and from there took ships to Europe. They were kindly treated by Portola and they left their followers greatly dejected and sorrowing. Thus ended the Jesuit Period, extending from 1679 to 1767.

There was at this time in the City of

Mexico, the Franciscan missionary college of San Fernando. The fathers in charge, besides preaching to the Mexicans, conducted five Indian missions in the Sierra Gorda. Viceroy de Croix and Inspector-General Galvez resolved to place the California missions in their charge. The college could ill afford to undertake the task, but they dared not decline, nor would they refuse to perform the arduous duty. They were called upon to send twelve friars. They could not spare so many without recalling a part of those at the missions in the Sierra Gorda, and they wisely decided that five, who had experience with the Indians, should join the seven chosen from the college workers, and at the head of the force they placed a friar then at a mission in Megquintal, Junipero Serra, a native of Majorca, 54 years of age. With his friend, Fr. Francisca Palou, he had sailed from Cadiz in 1749. For seventeen years he had been a missionary with the Indians. He was not consulted as to his appointment, but felt the happier that he was not. Two days after reaching the college, with eight companions, among whom were Palou and Crespi, he set forth, going overland to San Blas. The voyage to Loreto was considerably delayed, and it was April, 1768, when Portola welcomed them and expressed his willingness to turn over the missions of the peninsula. Serra and Palou remained at Loreto, and the fourteen friars were assigned to the other missions, at which nearly seven thousand Indians were gathered.

The temporal control of the missions was in the hands of the soldiers, and at first it was ordered that the Franciscans should confine themselves to the spiritual interests alone, but Galvez soon visited the peninsula, and saw that divided authority was disastrous. He relieved the soldiers and placed all power in the hands of the friars. Galvez was a strong and progressive man. He took steps to colonize lower California with Spaniards and established an industrial school, at which four Indian youths from each mission were to be taught mechanical arts. On his way from Mexico he had received despatches from the king directing him to extend the missions northward to San Diego and Monterey,

and to secure the territory, long claimed by Spain, which now seemed in danger of Russian occupation. Galvez, who was at Santa Ana, sent for Serra, and they planned the occupation of Alta California. The government would allow one thousand dollars for the founding and furnishing of each mission, and six hundred dollars a year for its support. Two royal packet-boats, the San Carlos and the San Antonio, were fitted up for the expedition, the San Jose being afterwards added. Serra on the San Carlos sailed in January, 1769. The San Antonio sailed February 15. A land expedition was also organized, in two detachments, one to be commanded by Governor Portola, the other by Captain Rivera y Moncada. Portola left Loreta March 9th and Serra on March 28th. Twenty years before Serra had walked from Vera Cruz to the City of Mexico and seriously injured his leg. It was giving him great trouble at this time, but in spite of all remonstrance he set out with two soldiers and one servant, with no other provisions than one loaf of bread and a piece of cheese. He visited nearly all the missions on his way, from the last of which he set forth on the long march to San Diego on May 15. Portola made a litter when Serra became unable to walk or travel on horseback, but his courage and determination never failed, and after forty-six days the expedition reached San Diego on July 1st, finding that both ships had reached the port. Two weeks after, Portola and two-thirds of those able to travel, started overland to Monterey. On the following Sunday, July 16th, Serra unpacked the mission bells, hung them on a tree, raised the cross and founded the first mission in California proper.

It took Portola two months to reach Monterey, and the roadstead they found was so unlike what Vizeaino had pictured, that they failed to recognize it and concluded to press on further north. The story of the discovery of the present Bay of San Francisco in the search for the Monterey they had left behind, is familiar. The lack of food and sickness compelled a return to San Diego, which was reached in sixty days. The disappointment of Serra at the failure to found a mission at Monterey was keen,

but the prospect of being compelled to abandon San Diego unless the San Antonio returned with food was far more trying. On the morning fixed for their departure the vessel arrived with abundant supplies, and orders from Galvez to hurry the settlement of Monterey. The San Antonio by sea reached the illusive harbor in six weeks and the land expedition arrived soon after, and on a fine June morning, 1770, Serra founded the mission of San Carlos, the second in California. San Gabriel at Los Angeles followed in about a year, and San Luis Obispo the following year. When Galvez and Serra planned the settlement of California and the founding of the missions, the padre had asked what should be done to honor the founder of the order, St. Francis of Assisi. He replied: "If St. Francis wants a mission let him cause his port to be found and we will place it there." When Ortega reported his great discovery of what they called El Estero, it was thought that St. Francis had claimed his own, and it was determined to explore for further proof. Two land expeditions were unsuccessful, but in August, 1775, Lt. Ayala, in the San Carlos, entered the bay. This was shortly after the battle of Lexington. In March of the following year an expedition led by Col. Juan Bautista de Anza established the presidio and the mission. The latter was dedicated to Padre Francisco Palou, the friend of Serra, on October 9, 1776. The name of San Francisco was given to the bay, and finally to the settlement of Yerba Buena, as well as to the Mission Dolores.

Junipero Serra was thenceforth in charge of all the missions in California, making his headquarters at the Carmel Mission of Monterey, where he died at a ripe old age, greatly honored and loved by his followers. He takes his place among the great figures of history. He was a hero of the cross and the story of his courage, endurance, and devotion is the heritage not alone of his order and his church, but of all mankind.

Another hero insufficiently known is Anza, a man of great character and resource, who deserves recognition as the real founder of San Francisco.

## Selected

## The Problem of To-day.

By Rev. William S. Morgan, Ph. D.

The word "humanity" is attaining to a unique significance. There are a billion and a half of us in this world. Some of us are ignorant, but we are human; some of us are learned, but we are human; some of us are rich, but we are human; some of us are poor, but we are human. We have the same problems to face. The economic problem is here; each one must live. We have the same human heart. Our longing for ideals and emotions are wonderfully alike. The same impenetrable mysteries surround us; we have the same reaching after God, the same longing for ideal life and immortality.

Because of this we are now speaking of the body social, and the old simile has taken on a new form in the light of the modern cellular theory. No longer are we satisfied to say merely we are members of the same body, but we must forthwith say each one of us is a cell in the body of humanity, and the whole body depends for its welfare upon the efficiency of each cell. One diseased cell affects all the rest; one healthy cell drives its inspiration through all the others.

What, then, is the problem before us to-day? What is the duty of the individual in face of the social solidarity which confronts him? I will state it in these words: The duty of each individual, as well as of groups of individuals, is first to recognize fully that he is a part of a larger unit; then always so to act that we shall, to the best of our ability, live for the benefit of the whole. This is simply the golden rule over again. It is simply the principle of the great philosopher Kant, "So act that the principle governing thy action might become a universal law." And here the law of sacrifice comes into play. Selfishness is acting with a view to our own self-interest. This is always our first impulse. By sacrifice we mean any diminution of my self-interest to increase the public weal. We have, in other words, to subjugate our pleasures, possessions, prejudices, powers, and preferences to the public good. Our great modern social sin is

the predominance of individual welfare over the public good.

## Aphorisms from "De Profundis."

Where there is sorrow there is holy ground.

Nobody, great or small, can be ruined except by his own hand.

Every little action of the common day makes or unmakes character.

Nothing in the whole world is meaningless, and suffering least of all.

Those who have much are often greedy; those who have little always share.

Love of some kind is the only possible explanation of the extraordinary amount of suffering there is in the world.

Every one is worthy of love, except he who thinks he is.

In the soul of one who is ignorant there is always room for a great idea.

It is love and the capacity for it that distinguishes one human being from another.

To have become a deeper man is the privilege of those who have suffered.

We all look at Nature too much, and live with her too little.

When one comes in contact with the soul it makes one simple as a child, as Christ said one should be.

Christ does not really teach one anything, but by being brought into his presence one becomes something, and everybody is predestined to his presence. Once at least in his life each man walks with Christ to Emmaus.

To know oneself is the first achievement of knowledge, but to recognize that the soul of a man is unknowable is the ultimate achievement of wisdom.

He who can look at the loveliness of the world and share its sorrow, and realize something of the wonder of both, is in immediate contact with divine things, and has got as near to God's secret as any one can get.

To be only an admirer is not to be a friend of a human being. Human nature wants something more, and our perceptions are diseased when we dress up a human being in the attributes of divinity. He is our friend who loves more than admires us, and would aid us in our great work.—*William Ellery Channing.*

## The Human Christ.

By Charles F. Dole.

I carry a beautiful picture enshrined in my mind. It is the image of the perfect man. Strength, justice, courage, truth, grace, faithfulness are in every line of the face. Kindness, sympathy, hope, gladness, enthusiasm, constant good-will shine out of the eyes.

Unknown cost of effort, peril, pain, sorrow, and sympathy has gone into this face. But it is not worn or sad. The look of victory is there—of good overcoming evil. There is firm rebuke in the face of the picture, at meanness, oppression, cruelty, selfishness, and pride. But infinite humanity also is there, as of one who believes in me to the last, expects the best of me, is determined to win me to his radiant faith in the right. The face is not too serious; it casts on me many a smile of genial good humor. There is no companionship in the world quite equal to it. In its presence I am refreshed, strengthened, and heartened for every enterprise.

No one has ever seen in bodily form the ideal face of my picture. It belongs to no single nation, or color, or race, or religion. It is not man alone; it has womanly tenderness along with its strength. It is as pure of evil thought as it is fearless of danger. It is a universal man, the son and heir of the universe. It is the image of God; it is doubtless my best self—the man I would choose to become.

The man in the shrine of my heart is like a wonderful composite photograph. All illustrious human persons and values have gone into making it. Whatever faults and foibles good men have ever had fall away. All the good are in my picture, but it is greater than any one of them all. The prophet of Nazareth, who blessed little children, is with me, and many a dim figure of great prophets before him. The Buddha is with me, with his vast pity for suffering humanity. Socrates, drinking the hemlock and scornful to save his life by running away from his duty, has entered into the soul of my picture. The brave English King Alfred is there, and many a true-hearted statesman and patriot; our own Wash-

ington at Valley Forge, and Abraham Lincoln writing the Proclamation of Emancipation, or visiting his wounded soldiers in the hospitals. The men and women who have made and moulded the lives of each of us, are in the picture, loving fathers and mothers, high-minded teachers, honest merchants, faithful workmen, good physicians. Even the heroes of good are with us—the noble bishop in *Les Miserables*, Romola, and Adam Bede. Contributions fresh from human life go daily into making my picture. It is never complete, because it is infinite, like the life of God. Yet nothing that I possess is so real.

I too help in making the picture. Every good thought, every kind act or word, every utterance of good-will develops and deepens the picture. To know the real man in my heart, to love him, to keep company with him, most of all, to do his bidding and not to dare or wish to move against his will—this is to be at one with myself; this is to love all true men everywhere; this is the essence of worship and communion with God. This is the heart of the Christmas joy.

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That there are elements of truth in the teaching of Christian Science, and that many people have found help and comfort under its influence, we do not doubt. Now that it is relieved from the enshrouding of Mrs. Eddy and her personal claims, it has an opportunity of shaking itself free from some of the undesirable elements which she imposed upon it. If, however, it persists in the dogma of her infallibility, instead of making its appeal to universal elements in religious experience, it is doomed. It must also repent of its aristocratic proclivities. A new church in Boston, costing two million dollars, is a damaging commentary upon a creed which has not tried to live simply among the poor. If Christian Science would shame its critics and make good its claim to be regarded as Christian in any real sense of the word, it must preach a gospel of sacrifice and bid men forget themselves and their ailments in ministering to the needs of others.—*Christian Enquirer*.



### Sermon Extracts

#### The Giving of Love.

Rev. Stopford A. Brooke is very kindly remembered by many who learned to admire him in his brief period of service to the San Francisco Church in its hour of need. In a late number of the London *Inquirer* appears the following account of a sermon by him preached at Rosslyn Chapel:

"Notwithstanding the inclement weather, a large congregation gathered at Rosslyn Chapel, Hampstead, on last Sunday evening to hear the Rev. Stopford A. Brooke, who is occupying this pulpit, to the delight of many friends, for three Sunday evenings. Mr. Brooke, though suffering from a cold, preached with his accustomed power, and the vigor of his delivery was remarkable. His subject was the beautiful story of the woman who lavished upon Jesus her alabaster box of ointment. She comforted and soothed and strengthened Jesus, said the preacher, just at the right moment, when his disciples misunderstood him, and he was on his way to a lonely death. The story taught us that we should give personal love frankly, even extravagantly, when we felt it was supremely needed; to catch the moment of a great need, and meet it with fulness. The whole life of Jesus until he died was comforted by this woman's apprehension, and we might do similar work to our fellows if we were quick to perceive and eager to love. How much one silent act of sympathy might mean to those who were alone in a crisis of their faith! It was the spirit of love, of imagination on fire with love, that inspired this woman's deed. She and the apostles were thousands of spiritual leagues apart. They wondered why there should be such waste. But we must never ask how far we should go in the giving of love. Jesus knew what the result of this act would be. Had the woman given less, the effect on the two persons most involved—Jesus and the woman—could never have been the same. Even if she suffered through the extravagance, even if she starved in her old age, the woman to her dying day would be thrilled by the thought of what the Master said to her. Once in her life at least she realized absolute joy. She

had her day. It was not for us to be guilty of the impertinent folly of blaming those who gave at the right moment without thought of themselves. These were as far above those who blamed them as in music the organ was above the shepherd's pipe. In conclusion, Mr. Brooke pointed out how reproductive such an act was, how this little seed produced endless harvests of love; and in impressive passages of great beauty, urged that when our lives closed we might have the joy of knowing that we had given love to our fellows with divine lavishness."

#### Who Are Our Prophets?

Rev. E. Stanton Hodgkin, of Los Angeles, in his sermon of December 11th, touched the quick of true religion when he spoke of the people who hope that a short cut to luxurious ease may be found that exacts no penalty. Mental fog is attractive because so many people feel in their hearts that their secret desires will hardly bear the light of day. They are trying to cover up an unfaith in the laws of life by a great show of mystic faith; trying to disguise a lust for material luxury by an assumed contempt for the material; trying to conceal a conscious lack of true spirituality by a deluge of vague talk about the beauties of the spiritual life. They run after the prophets that make the largest promises, whether it is in the nature of things to have those promises fulfilled or not. The feverish hope that they may come true easily induces the temporary delusion that they are being fulfilled.

"Jesus found the religion of his day to be little more than a system of complex juggling with mystic formulas and wonder workings. His mission was to make men see that religion is fundamentally a recognition of the moralities of daily life—is loving one's neighbor as himself, doing unto others as we would have others do to us, recognizing that whatsoever one soweth that shall he also reap; that the merciful, the meek, the pure in heart, those who hunger and thirst after righteousness find God and are blessed. The work of Socrates was to supplant the sophistries of his time by faith in the laws of cause and effect.



it is the throwing out of the petals of life. There is no supernatural magic by which a stunted stalk can produce a perfect blossom, or a stunted soul be saved in a moment or by a single act or a single man from meanness and imperfection. Salvation is strength, and strength comes only from food, nourishment, right use of the faculties. Salvation is growth and growth comes only as we obey the laws of growth. Salvation is health and health comes only as a result of the perfect action of all the functions. Salvation is perfection and perfection comes only as a result of perfect obedience. To compass any one of these things our religion must become saturated with the new sociological spirit. Our religion has been too much concerned with another world; too little with this. Man's feet are planted on the earth, and for a purpose. He will never lift his head very high till he obeys the primary industrial, economic and social laws of justice and righteousness. After two thousand years of preaching our progress along these great courses God has marked out is slow and halting. We creep where we might walk upright; walk where we might fly; have rolled great mountains against the door which we should long since have opened. Here and there a man wins out in the mad struggle only to find that it is all as bitter as gall if that is all he has lived for.

### The Public School and Moral Education.

Rev. W. G. Eliot, Jr., of Portland, in his sermon on Sunday evening, December 4th, urged that the real menace to society is not with the criminal outlaws, nor even the criminal in-laws, so much as in the general habits and tendencies of the people at large. A thousand confirmed crooks or thugs do not imperil the republic so much as a thousand men or women whose ruling passion is money or social racing; or one thousand men or women with perverted ideals of home life; or an equal number of men or women whose service to their fellows is too far from a right relation to their respective powers and opportunities; or one newspaper that permits its editorials

to be dictated by its advertisers, or any church that thinks of itself as a private luxury rather than as a public trust.

In the needed moral education he finds the greatest hope in the school.

"Our homes are separate and hold varying moral standards and sanctions; the churches are separate and without unanimity of sympathy and action, nor do they reach those who are most in need. But the public school represents the community or the state as a social whole. It has thus a strategic advantage over the church and the home, and whether rightly or wrongly, bulks more impressively to the child's imagination as a bigger and more imperative institution."

The public schools, however, have the disadvantage of not being free, and the problem is how can they be enabled to do more than they are now doing. In the discussion of that problem Mr. Eliot has invited several men and women who from experience and research ought to throw light on the problem, to speak on several succeeding Sunday evenings.

Some of the questions to be considered are:

"Is systematic ethical instruction expedient?" "What of religion in the public schools?" "How many parents co-operate with teachers in the moral training of pupils?" "How may the homes be reached by lectures for parents in the school buildings?" "What of athletics and morals?" "What of the moral value of manual training, etc.?" "Should boys and girls be taught in the same classes, and in identical courses of study, and should all have exclusively women teachers up to the high-school grade?" "What of free books, free lunch, free clothes?" "Ought secret fraternities to be permitted in public schools?"

"People are always talking of the quiet trees. Now does anybody suppose there is any part of a tree that would make a noise if it could?"

"Certainly."

"What part?"

"The bark of the dogwood."—*Baltimore American*.

**Field Notes.**

ALAMEDA.—Christmas Sunday morning, at the First Unitarian Church, Alameda, there was a joint service of the Sunday-school and congregation. The school sang several Christmas carols, and with the congregation gave a very beautiful Christmas service.

Monday night the Ladies' Unity Circle and the Sunday-school entertained as their invited guests a large number of children and their parents, residents of Alameda, who would not otherwise have had Christmas cheer. The festival was largely attended. An orchestra furnished music; there were Christmas readings and songs, and a delightful playlet, "Mother Goose's Christmas," was given by the school. Mrs. Arthur Piekensher, of Oakland, delighted both old and young with her rendering of a group of charming child songs.

Santa Claus led the march of the throng into Unity Hall, where an enormous Christmas tree, laden with gifts, was surrounded by the children. The members of the Sunday-school acting as hosts, assisted Santa Claus in the distribution of the gifts, and soon each one of the little guests were the happy possessors of a package of candy and a gift. The Ladies' Unity Circle served the entire company with refreshments.

With Christmas Sunday Rev. and Mrs. Cruzan closed their temporary work in Alameda. Mrs. Cruzan was pleasantly surprised by a well-filled purse from her co-workers in the Sunday-school as a token of their appreciation of her work.

Rev. Florence Buck began her work as the regular pastor January 1st. The outlook for the church is very hopeful.

BOISE, IDAHO.—The new minister of Unity Church, Rev. Harold L. Pickett, came to Boise the first of October, and his official connection with the society began the first of November.

During the quarter year just past Unity Church has made definite and real advance. We have a small but very loyal congregation of people who are earnest adherents of the Free Faith. Best of all, we have a wide and ever-widening field in which to maintain a

thriving center for the promotion of a liberal gospel. It becomes daily more evident that there are large numbers of men and women in this community who are ready for our fellowship and the newer interpretations of life and reality. The visit of the National Secretary in October was an inspiration and a lasting benefit to the cause for which we work. Unity Church has a well organized Sunday-school, and an enthusiastic body of young people working in their newly formed Religious Union. All the auspices appear exceeding favorable, and in facing the new year there is every reason to cherish the hopeful spirit and the expectation of increasing service.

LOS ANGELES.—The month of December has been a busy one and one full of interest. The Wednesday evening meetings for the study of the Old Testament have become very popular, and the numbers have increased so largely that the meetings have been changed to the Sunday-school room. The topics treated so far have been "The Fall of Man and the Problem of Evil," "The Flood and the Tower of Babel," "Abraham and Isaac," "Isaac and Jacob." These talks prove that interest in the Bible is far from being at ebb tide, and that these subjects, if rightly presented, attract thoughtful men and women.

The Alliance fair, the 1st and 2d of December, was most successful, financially and socially. Two hundred and twenty were at the supper.

Some of the sermon topics of the past month are "Tolstoy," "Having a Chance," "The Sin of the Census." This last was a great sermon, and it is hoped that it may be printed for the use of the Alliance Postoffice Mission work and as a Unitarian tract.

The young people of this and other liberal churches of the city have been for some time arranging presents for one of the poor districts of the city, and on Sunday, December 20th, these young people with a large company of interested older ones, went down to the school-house to distribute the presents. Over six hundred children received an appropriate present and a bag of candy. One little girl told her teacher a short time ago that she was praying Santa Claus

every day to bring her a dolly. The teacher was very much afraid that the little girl might get a flat-iron or anything but the coveted doll. However, a friendly lady heard of the case, dressed a doll, and carried it carefully hidden under her cloak, hunted up the teacher and saw that the right little girl had the doll. These children are mostly Russians, and their costumes had color galore. The children were very sweet and with gentlest manners, the finest set of slum children, so-called, that the writer has ever met. Many of them had unusually bright, pretty faces. The givers as well as the receivers were very happy.

On Christmas day there was a union service of the church and Sunday-school, with carols, the telling of the Christmas story by a member of the church, who has a marvelous gift for the telling of stories to children. There was also special music and decorations, and a short sermon to the children by the pastor.

PORTLAND.—Mr. Eliot devoted the evening services through November to a series of lectures on his trip to Berlin last summer, which he called "Personal Impressions of a Latter-Day Pilgrimage." His descriptions of the places he visited and the people he met were most graphic and vivid, making the lectures very interesting and instructive, and they were well attended. Through December and January he is taking up educational topics, engaging some of our best practical educators to give addresses pertaining to their especial departments.

The topics for the morning sermons in December have been "Rigidity and Plasticity in Action and Feeling," "Christian Humanism," "The Faith of Jesus." The latter, given on December 18th, was as he stated a preparation for Christmas and was an exceptionally fine sermon.

The Alliance held its annual bazaar on November 30th. It was successful, both socially and financially. The business men's lunch was a very attractive feature and proved very profitable. The net proceeds of the bazaar were six hundred dollars.

On November 1st we had a very pleasant musical—a Schumann centenary. A fine biographical sketch and a good

musical program were well rendered.

The interest in the Stevenson class continues and the attendance is good.

The ladies of the Alliance have felt for some time that our meetings were devoted too much to simply self-culture: that we were not *doing* as much as we should. We now have a meeting on the second Wednesday of each month for philanthropic work. One of our new members, recently from the East, had been interested in child-saving work and has taken up the work here. She has visited our various institutions, and at our last meeting gave an excellent report. Another branch devotes their time to making garments for the needy, helping the Visiting Nurses' Association in their good work. We hope it will eventually become a very important part of our work.

Mr. Eliot has been giving short talks to the Sunday-school on the places he visited. The children will always remember about them; it is so different from reading about those same places. The Sunday-school is small, but they all seem interested. They had their Christmas festival on Wednesday, December 28th, the Young People's Fraternity doing the work and assisting in entertaining the children.

REDLANDS.—Early in November the Branch Alliance held a sale of fancy and useful articles, cooked food and candy, which was entirely successful, netting a satisfactory sum.

The monthly socials of the church, with basket suppers, prove very enjoyable and are well attended.

The adult class for Bible study, of which Mr. Rice, the pastor, is leader, are proving interesting and helpful.

SAN FRANCISCO.—The welcome on his return must have been very gratifying to Mr. Leavitt. The congregations have been large and the satisfaction in his fresh and vigorous sermons very evident. On the first Sunday he was suffering physically, but triumphed over pain and gave an interesting account of his New England sojourn.

The Christmas service was very impressive and uplifting. The church was decorated with rare taste and the music

was of a high standard, both in character of the selections and the manner in which they were interpreted. In the sermon Mr. Leavitt expressed the significance of the child-like spirit in a way that gave it new meaning in the minds and hearts of his hearers.

The reception given by the (Canning Auxiliary to Mr. Leavitt was well attended and of a good spirit.

On Dec. 20th Mr. C. E. Grunsky addressed the Men's Club on his experiences as a member of the Panama Canal Commission. It was a very interesting and instructive talk, and gave the club a much better understanding of the great work in its physical features and commercial significance. Mr. Grunsky answered any questions asked, and there were many. With the aid of maps and a thorough knowledge of his subject, he conveyed much valuable information at first hand and made the evening both valuable and enjoyable.

The Sunday-school festival on Dec. 22d was attractive and bright with the true Christmas spirit. The entertainment consisted mainly of moving pictures, and was heartily enjoyed by the children. The presence of the children of the Home of the Ladies' Protection and Relief Society added largely to the general enjoyment.

The meeting of December 12th of the Society for Christian Work was an unusually well attended one, for the daughter of one of our own members, Miss Olive Brewster Wheeler gave a group of songs. She delighted all by her charm of manner and the purity and sweetness of her voice. She was sympathetically accompanied by Miss Edith Standart. The meeting of December 27th was not very well attended, and as we were anxious for a large audience to hear Dr. Morgan, it was decided to postpone his paper until the next meeting. Mr. Leavitt wished all "a happy New Year"; and a social hour was enjoyed over the teacups.

A sacred burden is this life ye bear;  
Look on it, lift it, bear it solemnly,  
Stand up and walk beneath it steadfastly,  
Fail not for sorrow, falter not for sin,  
But onward, upward, till the goal ye win.

—Frances Anne Kemble.

## Books.

This department conducted by William Maxwell.

[All books reviewed in the PACIFIC UNITARIAN are on sale at, or may be ordered through, the Pacific Unitarian Headquarters, 376 Sutter Street, San Francisco, Cal.]

**PUNISHMENT AND REFORMATION.** New, revised edition by Frederick Howard Wines, LL.D., special agent of the Eleventh U. S. Census, New York: Thomas Y. Crowell & Co. \$1.75 net.

A few years ago Dr. Wines brought out the first edition of this study of our penitentiary and reform system. The book was at once recognized as a new note in this very important subject. As the *New York Observer* said: "It will educate its readers in a subject on which there is, as yet, altogether too much sentimentality on the one hand and brutal severity on the other." Dr. Wines's book, in fact, struck the note which has since been echoed in the rise of the juvenile courts, the probationary officers, and other modern phases.

After running through eight editions, "Punishment and Reformation" is now being given a new and gratifying lease of life by the addition of later material by the author. Especial attention is called to the most recent aspect of the reform movement—the indeterminate sentence. He says: "The conception of an indefinite sentence for any violation of law appears from an ultra-conservative point of view to be revolutionary. It strikes more open minds merely as a phase of social evolution." And he pleads for a "campaign of education of popular opinion and sentiment." The work is invaluable to every lawmaker and giver.

**THE SCIENCE OF POETRY AND THE PHILOSOPHY OF LANGUAGE.** By Hudson Maxim. Illustrations by William Oberhardt. New York. Funk & Wagnalls Company. \$2.50.

In a volume of approximately three hundred pages, Professor Hudson Maxim "provides" what he intends shall be "a practical method for literary critics and analysis, and a standard of uniform judgment for determining the relative merits of literary productions, and further, to supply a more practical and efficient means than we have had heretofore for the standardization of poetry, whereby any poem may be assayed and the amount of its poetic gold determined and separated from the slag and dross."

Professor Maxim, whose name is associated with a rapid-fire gun, undoubtedly is more familiar with shot and shell than he is with poetry. His book, pretentious in appearance, contains nothing that any boy or girl, who has taken the literary course in a modern high school, does not know without being told. The sophomore observations of the venerable inventor are more indicative of advancing senility than of originality in literary research. Granted that poetry could be analyzed by the laboratory method, and synthesized by the same means, what benefit would result? Those who love good verse, whether through years of read-

ing and study or by processes that seem intuitive, do not need Professor Maxim's "Every Man His Own Poet." Those who do not care for poetry will not, it is needless to say, take the trouble to venture into verse under any conditions.

Whatever the aged critic may know of verse, such expressions as "a true Sherlock Holmes of science" and "a slump in poetry," and many more like them, do not suggest that his ability in prose expression is of the highest order. That he places his own rapid excursions into verse alongside those of Shakespeare, Milton, Poe, Swinburne and Keats, and that he can see nothing in the ethical measures of Browning, or in the democratic poems of Whitman, tend to weaken the conviction that the gray-haired gunner is capable of passing on the merits of even Mother Goose rhymes. Professor Maxim belongs to that class of writers who insist on using their own portraits as frontispieces for their books. A mean and unkind advantage this, at times. Walt Mason, the poet philosopher, has thus expressed himself, in a recent bit of newspaper verse, regarding Hudson Maxim poetry:

In vain, in vain, the old-time rules for recognition clamor!  
 You take a square and other tools, a rip-saw and a hammer;  
 You choose material that's strong, and plan your roof and gable,  
 And then you build a thrilling song, as you would build a stable.  
 It's all as simple as get out, since Maxim's explanation!  
 What were the old-time bards about, to hunt for inspiration?  
 The grand old poets walked abroad, by throes ecstatic driven,  
 And while their mantles swept the sod, their eyes were fixed on heaven;  
 They heard strange voices in the breeze, heard music in the willows,  
 And there were stanzas in the trees, and cantos in the billows.  
 In future time the youth will learn (or else his teacher whacks him)  
 That poets who desire to earn their grub must follow Maxim.  
 "You take a plane," the books will say, "a corkscrew and a chisel,  
 And use these rules to build a lay, or it will be a fizzle.  
 You do not wear a laurel wreath to write an ode immortal;  
 You take a saw with shining teeth and make it hum and chortle;  
 You mix a tub of sand and lime, you take a broom and hammer,  
 And some may call the product rhyme, and others—katzenjammer."

THE RELIGION OF THE DAWN. By Charles E. St. John. Boston. American Unitarian Association. 60 cents; by mail, 66 cents.  
 Our well-known and equally beloved Unitarian minister and brother has, under the title of

"The Religion of the Dawn," issued a little book of essays, religious and ethical in character. There are six of these essays, all of which display an exceptional insight into current conditions, viewed from the stand of a religious liberal. The little volume is well worth its price.

### Scintillations.

"What happened to Babylon?" asked the Sunday-school teacher. "It fell!" cried the pupil. "And what became of Nineveh?" "It was destroyed." "And what of Tyre?" "Punctured!"

Annoyed by the brevity of her nap, Grace's mother asked somewhat impatiently, "Why she awoke so soon." Looking up in childish wonderment she said, "Why, I slept all there was!"

"I have neither the time nor inclination to pass paregories on the deceased," remarked a funeral orator. "Panegyrics," corrected a person present. "As you please, sir," remarked the orator stiffly, "the words are anonymous."

"I don't know whether to accept this testimonial or not," mused the hair restorer man. "What's the matter with it?" demanded the advertising agent. "Well, explained the boss, "the man writes, 'I used to have three bald spots on the top of my head, but since using one bottle of your hair restorer, I have only one.'"—*Philadelphia Record*.

NOT PERFECT.—A horse dealer was showing a horse to a prospective buyer. After running him back and forward for a few minutes, he stopped and said to the buyer: "What do you think of his coat? Isn't he a dandy?"

The buyer, noticing that the horse had the heaves, replied: "Yes, I like his coat, all right, but I don't like his pants."—*Til-Bils*.

The game of golf has been described by a dispassionate observer as "a series of efforts to put little balls into little holes by means of unsuitable instruments." This sounds rather like a description of the ways of some of our own congregations in bringing about ministerial settlements!—*The Christian Life, London*.

## LIST OF BOOKS.

A few copies of the following books, published by the American Unitarian Association, are on sale at the Unitarian Headquarters:

		Postage.
Sea of Faith.....	\$0.80	\$0.08
Milton Reed.		
Letters to American Boys.....	.80	.08
William H. Carruth.		
The Understanding Heart.....	1.00	.09
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# The UNITARIAN ADVANCE

A Monthly Magazine of Progress in Religion

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THE PACIFIC UNITARIAN is the official organ of the Pacific Coast Conference of Unitarian and other Christian churches. It is published in San Francisco, monthly. Subscription \$1.00.

Address ALL communications to

THE PACIFIC UNITARIAN,  
Unitarian Headquarters,  
376 Sutter Street,  
San Francisco, Cal.

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#### ADVERTISING RATES.

List Prices (per month).

1 page (inside).....	\$10.00	1-4 page (inside).....	\$4.00
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# THE PACIFIC UNITARIAN

God our Father; man our brother

Vol. XIX

San Francisco, February 1911

No. 4

## THE PACIFIC UNITARIAN

Published monthly by the Pacific Unitarian  
Conference

Business address: . . . 376 Sutter St., S. F.

Editorial address: . . . 68 Fremont St., S. F.

One dollar per year Single copies, 10c.

Editor: Charles A. Murdock

Editorial Committee:

Clarence Reed  
William D. Simonds  
John Howland Lathrop  
William Maxwell

Entered as second-class mail matter at the  
Post-office at San Francisco, Cal.

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### Editorials.

The constant emphasis upon the worth of social ideals may cause a person to forget that every man owes certain duties to himself. We dislike so thoroughly the old emphasis of the church upon personal salvation, as if the chief work of religion was to be a raft to save people from a sinking ship, that we are in danger of swinging to the other extreme.

The cry for personal help rises in every human soul. There are times when every man is conscious of his weakness. A man must be strong himself before he can be of help to others. Our ability to help others is limited by our own resources. A minister must be a student of ethical and religious ideals, ready to make sacrifices for the truth and mankind, if he is to inspire his people to live the life of service and sacrifice. Some ministers sympathize with the unfortunate to such an extent that their tone becomes a whine; others in their effort to be pleasant smile so much that their smiles are mechanical.

We are witnessing the rise of a new type of Christianity as distinct as the Christianity of the primitive church, the Christianity of the Popes, or the Christianity of the Reformation. The religious questions over which men once battled are no longer vital. The creeds and forms of the church of the past have served their day of usefulness. Men are slaves if they accept traditional creeds without question, or if they shirk the duty they owe to themselves to express religion in terms of modern life they are cowards.

The new Christianity will seek to include every man in its interpretation of life, and while not destroying racial or social differences, will tend to break down racial and social prejudices. It will emphasize the inherent divineness of man and the possibility of unlimited human development. A new church as broad as human needs is arising. It boasts not of having among its followers a large proportion of the educated, the rich, or those who have social position, nor of the numbers of its adherents, but that its followers are searchers for the truth and lovers of humanity. Its great endeavor is to universalize liberty and justice in government, good will in the social relations of man, and to persuade men to make as the supreme goal of life the union of virtue and happiness.

The kingdom of God that was constantly proclaimed by Jesus becomes the democracy of God when translated into the language of modern life. God may be found in the seclusion of the home life and amid the brilliant lights of the theater, in the solitude of the forest and in the laughter of the dance, in the laboratory of the scientist and the library of the student, in the workshop of the artisan and the dark recesses of a mine.

The divine is to be discovered on the hillside and amid the rush and roar of the city streets, in the golden sunshine of the painted desert and on the vast expanses of the ocean, in the spring-day when the air is scented with perfume, and in the storm that sweeps over the land.

It is as sacred to wash clothes or dishes, to toil on fishing-boats or work in a coal mine, to dig on the road or drill in a tunnel, to hammer upon the forge or lay bricks, to plow the ground or gather the grain, as it is to proclaim religion from the pulpit, or lecture in a class-

room, or plead at the bar. It is more divine to do efficiently any kind of manual labor than to be a minister and fail to be sincere, or a political official and neglect to serve the interests of the people, or a teacher and fail to inspire pupils to become independent thinkers.

The great need of the present time is a vital belief in God. The cry of many an earnest soul is that of Job's: "Oh that I knew where I might find him!" It is easy for many to accept the traditional theology as long as they are wealthy, popular, and healthy, but in times of failure, misfortune, sickness, and sorrow, when all the odds seem to be against them and they grasp like a drowning man for a straw, then a vital belief in God is necessary.

If a man waits until he is able to prove in terms of logic his religious belief, he may never have a belief that is vital to him. Much that is best in life cannot be expressed in logical terms. A man has a right to believe that which his inmost nature craves as long as his belief does not conflict with reason, conscience, and experience. Every day choices must be made, and it is impossible to stand still at the cross-roads of life. Decide we must as to the elements of supreme worth in life. Call your ideals your religion or your God, but a religion and a God you really need to meet the great crises of life. A Mohammedan sage composed the following prayer: "O God, if I worship thee for fear of hell, send me to hell. And if I worship thee in hope of paradise, withhold paradise from me. But if I worship thee for thine own sake, then withhold not from me the eternal beauty."

C. R.

The emphasis upon the ethical element in life is the radical difference between the new Christianity and the religions

of the past. The ethical is to be discovered to some extent in all religions, but in the religion of to-day the passion of men is to interpret life in terms of the moral ideal. Religion is becoming only another name for right doing or righteousness. That man is most religious who is most moral in the sense of seeking to develop the noblest personal character and with the greatest love for mankind.

---

Recently a clergyman left the church to devote himself to socialism. Among his reasons for leaving the service of the church he stated the following:

"The church has no definite policy, nor does it desire to have any on any of the problems before the country to-day. Take the peace movement. The church is neither for nor against peace; it is neither for nor against the temperance movement; it is neither for nor against the enforcement of law; it has no opinion whatever on the labor problem."

How often must people be reminded that the church is neither a peace society, a temperance movement nor a socialistic club? It is useless to blame the church for not being what it never pretended to be, or to put it stronger, for what it has absolutely no right to be. The function of the church is to bring human beings into contact with the sources of inspiration and power. It teaches men to worship, to commune with the divine, so that they may not only ennoble their own life but be enabled to send out charges of inspiration and purity for the elevation of their fellow-men. The church has been the greatest moral force in all climes and times and under all its varying forms of different civilizations. It thus covers a very broad field—broad as humanity. It does not spend all its

energies on the mystical side of communion with the divine; on the practical side it has to do with righteous living in all the complex relations of modern times.

How absurd, then, to make a temperance society, or a peace society or a socialistic club out of it! It is its business rather to be an inspiration to the men and the women who labor in good causes, to champion if need be anything within these that appeal to our sense of universal righteousness and even to oppose their defects and policies that cannot contribute to the general weal.

This very clergyman, who would convert the church into a propagandist movement for socialism would possibly make a strenuous objection to anyone that wished the church to advocate a definite single tax, Republican, Democratic, Prohibition or any other economic or political platform. The church must minister to the religious and moral life of men irrespective of their economic or political views; it must not therefore be the tool of partisanship.

The peace movement and the temperance movement in its larger and non-political sense find very staunch advocates within the church. The peace movement, indeed, is making rapid strides and unquestionably the church will do its share to exterminate this great barbarism. The churches and synagogues are, to our way of thinking, doing more for the temperance movement in this country than all other organizations which have this definite aim can possibly do. In fact none of these independent movements would stand very long without the aid afforded them by the men and the women of the churches.

Was it not Edward Everett Hale that inspired the movement toward international arbitration that resulted in the

Hague tribunal? What about the contribution of the Quakers to the peace movement? Had the church nothing to do with the labor question? Did not Archbishops Spaulding and Ireland have something to do in settling the great coal strike?

The present trend of things in all the churches and synagogues of our land is sociological. The pulpit as never before is handling in a very fearless manner the questions of prisons, poor-houses, capital and labor, socialism, crime, poverty, divorce and the marital relation, the brothel, political wrongdoing—to mention just a few things.

This clergyman left the church at the wrong time. The days of the Hebrew prophet are returning. The church, with the dynamic of religion, bids fair to become the greatest social factor, but it can never be this if it descends to the level of a socialistic club or any other kind of a club.

W. S. M.

---

George Eliot epitomized a great truth when she said, "We touch afar." The results of a seemingly very insignificant act are often of wide importance. It may be that a kind word deflects a human being from a tendency that would lead to bitter distrust, or that a thoughtless indulgence of the temptation to tell a witty story, a trifle off color, robs a clean mind of its purity and implants a vicious taste that eventually ruins. Possibility of good and danger of evils go hand-in-hand, and influence has power undreamt of. We count for help or hindering much more than we are conscious of, and responsibility cannot be escaped on the plea of ignorance. Occasionally an instance presents itself that clearly enforces the truth we need to realize. Human helpfulness is among the highest of divine facts. The record of modern efforts in its direction is the

greatest glory of the age, but it is not as easy as it is sometimes supposed to be. Much effort is misdirected, and the weakening of character and ability through doing for others what they ought to do for themselves is a result that turns good intentions into vital and serious injury.

The making of a pauper out of a man is about the worst offense possible, but it is the direct result of much well-meant effort to relieve. The frequency of this has a tendency to discourage all effort, so that incidents showing far-reaching good are all the more to be cherished.

One of the finest types of the business man of a former generation was Amos Lawrence of Boston. His autobiography is the simple story of a clean, strong country boy who went to the city with a good degree of ambition and with firmly formed purpose to do right. He was early impressed with the responsibility resting upon every human being to be helpful to his fellows—to be not unmindful of the general good. He had read his Bible and no doubt had been attracted to the methodical resolution of Abraham, who on the morning following his memorable dream, pledged himself to give a tenth of his substance to the Lord. He does not seem to have followed Abraham's calculating thrift and to have made the promise conditional upon anything that he should receive, but he reasoned it out that a tenth of his income would be a fair and reasonable proportion to give for charity or the helpfulness of others. He adopted the practice when he was young and earned little, and followed it religiously to the end of his career. He became one of the foremost merchants of New England, and by the standards of his day was a wealthy man, so that he was no mean philan-



thropist—in the best sense of the term.

One of his means of helping was the direct assistance of friends or acquaintances who from various causes had met with losses and suffered from the lack of ready money. He knew and admired John Davis, who was the Governor of Massachusetts and later United States Senator. Mr. Davis was neither rich nor poor, but entertained the laudable ambition of giving his sons a good education. Meeting with some reverses, he felt compelled to withdraw a son from Williams College and was about to do so when Mr. Lawrence, who had learned of the fact, insisted on advancing the money required. Mr. Davis was loath to incur an obligation he might not be able to discharge, but at the earnest solicitation of Mr. Lawrence finally accepted the money as a loan. He was subsequently enabled to repay it, and Mr. Lawrence accepted it, and used the amount in similar help to others.

Here was simply the regular exercise of a well-considered habit. The investment was made on principle; the return was, to be sure, uncertain, but it rested on faith, and whatever it was it would be for the general good.

That was more than sixty years ago. The young man who was helped was a brother of Horace Davis, so well-known and well beloved in San Francisco. The assistance enured eventually to him and made possible his own graduation at Harvard, and so may be justly considered the turning-point in the career of a man who has been much to San Francisco and whose influence has been very great and very helpful. Horace Davis would have been a good citizen and a helper of the right, with or without those concluding years at Harvard, but he would not have been the same man, and his power for good would

have been far less. His honorable career as a business man, his services to education, and his faithful devotion to the cause of liberal religion were all greatly augmented by the wise and unselfish act of Amos Lawrence.

The giver thought not of results. His responsibility ended with the use of the substance intrusted to him. He could not know that the young man he had helped would for forty years teach a Bible class that would open a new world, or at least influence for good thousands of young men and women. He did not need to know; he believed in One who can be trusted to "give the increase."

---

A visit from Judge Lindsey of Denver is like the discharge of electricity from a Colorado sky. The horizon and zenith are lighted up by the nervous energy of a man thoroughly aroused. In an address before the League of Justice and in a lecture at the Young Men's Christian Association he preached the gospel of the new justice—a justice that places human rights first and property rights last, and it is interesting to follow the progress of an idea and to see the development and growth that comes when one faithfully follows a lead. A young judge is impressed with the bad methods of treating children brought before him. His sympathy is aroused, and his friendliness follows. He finds custom crystallized, but he breaks it, and establishes a new order. The juvenile court is among the most important of modern improvements, and the bad boy problem has a changed aspect since this big little man applied common sense and a sympathetic heart to it.

But more and more the oncoming hordes of juvenile offenders seemed symptoms, and prompted the finding

of the cause. He felt that conditions and environment accounted for most of the trouble they got into, and that as a wise doctor seeks causes and heads off germs, so the reformer must get at the cause of crime. He finds poverty largely contributory, and injustice a frequent cause of poverty. He finds graft and dishonesty led and encouraged by the organizations who control politics, and corrupt public officials, and so his final fight is with "The Beast"—which typifies dishonest wealth preying upon individual welfare, demoralizing the community and blighting justice and right.

His victory has been a wonderful testimony to what a man can accomplish if he is in dead earnest and has sufficient backbone. He has not only won justice for the children, and given the grafters large doses of disgrace, but has embodied in the laws of the State, for the first time in history a measure which compels an examination of conditions and circumstances in the case of a first offender, thus placing human rights on an equality with property rights. When he tells us that as late as 1830 a young woman in England who had stolen a bolt of cloth was put to death for the offense we are reminded that progress in mercy and justice has not been slow.

When we reflect on how long liberal views have been proclaimed in American pulpits, it seems strange that they have not been generally adopted. The first volume of the "Heralds of a Liberal Faith," by Samuel A. Eliot, is dedicated to the prophets, and the goodly company is led by Rev. Ebenezer Gay, born in Dedham, Massachusetts, August, 1696. At the installation of a brother minister in 1751 he thus expresses himself on written articles of

faith: "And 'tis a pity any man, at his entrance into the ministry, should in his ordination vows, get a snare to his soul by subscribing or any way engaging to preach according to another's rule of faith, creed, or confession, which is merely of human prescription and imposition."

In reading the brief biographies of the ministers of the early times, the first striking similarity is that they all seem to have graduated from Harvard College at ages that cause wonder as to his standards. Charles Chauncy, for instance, born in Boston in 1705, entered Harvard at twelve years of age and graduated when he was sixteen.

The new Governor of California declined the customary inauguration ball, which was mainly an exhibit of gorgeous staff uniforms and an excuse for free champagne, and went quietly at work in a business-like way that promises much. The Legislature also lost no time, and gives assurance of efficiency. John D. Works, as United States Senator, has full opportunity to serve the people, as he is no man's man.

There are other things that California has reason to be thankful for, but it is not strange that the climate is foremost. It is in very marked contrast with that of her sister States, and is within the universal range of appreciation. We have a self-sacrificing band of athletes who celebrate New Year's date each year by plunging into the ocean on our park beach. The fact that it is the only day in the year that they do this does not militate against the fact that they can do it on New Year's day. But this year we have a new testimony, Mme. Tefrazzini, to express her appreciation and her love for the city that

first acclaimed her a great singer, sang on Christmas eve in the open air to an audience of over one hundred thousand, limited only by the capacity of the streets within sight and sound. It was a great event, and was acknowledged by a gold plate on which was expressed the gratitude of our people. The presentation and acknowledgment of this testimonial on January 19th was another day long to be remembered.

The student membership of the University of California has passed that of any university in the United States, numbering over 4,200. Its post-graduate department, affiliated colleges of medicine, pharmacy, and dentistry, with farm experimental stations, Lick Observatory and other ramifications, make it something of which we well may be, and are, proud.

Three advance steps in aviation have been established at the San Francisco meet. It has been demonstrated that explosives may be dropped from aeroplanes, giving them a part in adding to the terrors of war; they can light on a vessel fitted with a platform for the purpose, and communication can be kept up with them by wireless telegraph. Beyond that they can be controlled in various ways, but it still seems that the air was not intended as a medium for man's activity and cannot be practically appropriated.

Among the new buildings soon to be erected in San Francisco are several notable church edifices. The most important is the magnificent cathedral that will crown California-Street hill. The Presbyterian Church on Van Ness Avenue will be a fine and commodious structure, and the Central Methodist, to which Rev. E. R. Dille, D. D., so accept-

ably ministers, will also be a credit to the city.

The convention of the National Association of Architects, which met on the Pacific Coast for the first time, on January 24th, was an interesting meeting. Its members were greatly impressed with what has been accomplished in the building of a city in less than five years. Among the local architects an effort is being made for the appointment of an unpaid commission to advise as to all public improvements—a highly desirable purpose.

Praise has its uses as well as its dangers. It modifies uncomfortable self-dissatisfaction and offsets severe criticism which we hope is not wholly deserved. Its value depends largely upon its source. To be praised by those whom we do not respect arouses suspicion, but when those whom we admire show favor it is as a fresh breeze in a stifling day. All of this as introducing the following from *The Unitarian Advance* in its December number. "THE PACIFIC UNITARIAN says very nice things about us in its November issue. May we return the compliment by confessing what we would not otherwise confess, that when we were searching out our new printers we sent up a copy of our Pacific contemporary as a sample: 'We want something as handsome as that; and handsomer—if it is possible,' we said; and our prospective printers acknowledged the severity of our standard of excellence. Let us hasten to add that its handsome form is but its lesser merit. How thirty-two pages can be made to go so far is to us a continual source of editorial envy—and dismay."

It would seem that in some instances it may not be altogether useless to "carry

coals to Newcastle;" native supply may burn better by being mixed with the product of distant mines. The value of coal depends upon its combustibility, and if anything can be done to make it burn more readily it should not be left undone.

Boston is the center of Unitarianism, but its life may possibly be quickened by contact with that developed in a different climate.

It was a praiseworthy innovation that was made when a Billings lecturer was brought "out of the West," that we might be relieved of being wholly debtors.

It seems to have been justified. A friend, in a position to judge fairly, writes of Mr. Leavitt:

"His Sunday preaching at Arlington Street was fine and uplifting, and in his week-day evening work he showed great power of adaptation and met just the needs of the different churches he served."

C. A. M.

### Notes.

Dr. Earl M. Wilbur, after his return from the North, made a brief incursion on the Sunny South, preaching in Los Angeles on January 23d. He prefaced his sermon by an account of the school, which in its seven years' history has become firmly established, and is now able with the co-operation of other schools and the State university to offer facilities for theological education not surpassed in the country. Speaking also as field secretary for Unitarian work, he told of recent progress on the Coast in the way of new churches and buildings, and declared that the churches had never multiplied so rapidly or been in such good condition as now. Dr. Wilbur preached on the practical application of the spirit of Jesus, "We that are strong ought to bear the infirmities of the weak."

The Unitarians of San Diego at a meeting on January 18th, re-elected Judge M. A. Luce as president of the church society. Mr. W. Wirt Francis

was elected financial secretary and a trustee.

Dr. Guy Carleton Lee lectured in the San Jose church on January 23d on "The Mind of Man." In his lecture he explained the cause of bad laws and bad men in office. The remedy for these conditions he stated would be effected through more spirituality, more education in reciprocal rights and duties, and great humanity not in theory, but in fact. Mr. Lee said that modern discontent arises from many causes, but can be grouped under four general heads, which are, envy and antagonism, distrust of law, antagonism between capital and labor, and materialism. He said that the cure rested with the church members of the country. Mr. Lee spoke unconventionally and stated arguments in clear, simple language. The lecture was interesting and Mr. Lee's presentation was excellent. In spite of the weather there was a good-sized audience.

Mr. J. R. Farrell, a mining engineer of large experience in Africa, in a recent address before the Unitarian Club of Alameda, expressed a confident opinion that King Solomon's wealth came from the gold of the Phoenicians gained in commerce or mined in various parts of the world, but not from any mythical deposits in Africa worked by the king or his followers.

At the Union Liberal Religious Service held in Los Angeles on the evening of January 8th, Rev. E. M. S. Hodgkin spoke to an audience that taxed the hall, on "Can the Modern Man Believe in God?" He found the cruel dissensions of the past had arisen from man's efforts to define God. "When we cease trying to define God, cease looking for knowledge of Him by special revelation and regard all knowledge of God but fragmentary and incomplete, then the question is not, 'Can we believe in God?' but, 'Can we disbelieve in God?' Every man by his acts and attitudes displays a faith or belief in some power working in and through the universe of life that makes for order and higher things."

The January calendar of the "Church of Our Father," Portland, Oregon, out-

lines an amount of activity that challenges respect and wonder. The morning sermons include the topics, "Our Church Not a Private Luxury, But a Public Trust," "The Forgiveness of Sin," "The Function of Religion in the Curing of Disease and the Function of Religion in the Development of Character," and "Devotion." Evening addresses: Dr. D. L. Kiehle on "The Place of Religion in the Public School System"; Prof. D. D. Sheldon, "Existing Systems and Experiments in Moral Education in Europe, Japan and America," and Prof. L. R. Alderman, "What the Rural Public Schools Can Do to Make Country Life More Nearly Ideal." The Young People's Fraternity considered "Miracles," "Current Events," "Portland's Social Service Activities" and "An Evening With Henry W. and Samuel Longfellow." At the Women's Alliance Mrs. Ralph W. Wilbur recounted her experiences in the Hawaiian Islands at a social meeting. The Stevenson Class considered, "Aes Triplex" and "Stevenson's Education," and the Philanthropic Branch held a meeting. At the Sunday-school special services were held for New Year's day. The superintendent told of a recent visit to the home of John Robinson. Written examinations for the half-year's work were held, and on the following Sunday reports of the examination were made. The Sunday-School Association held its annual meeting. There was a meeting of the Christian Union. The Neighborhood Kindergarten and Kitchen Garden held four meetings. The Post Office Mission held one evening meeting, and so did the trustees. A banquet was given by the Unitarian Club, of which Prof. Wm. T. Foster, president of the Reed Institute, was the guest of honor.

Mr. E. J. Holt of Alameda gave an interesting account of his recent travels before the Unitarian Club of Alameda on the evening of January 15th. He traveled Northern Europe in his automobile, shipped from America. He considered Rome the most attractive city visited. From Rome he went to Genoa and then to Milan and the Riviera. After a short tour through Austria the party traveled extensively in Germany.

English experiences were left for another evening.

The third anniversary of the pastorate of Rev. J. D. O. Powers was marked by the Seattle church on January 15th. The sermon was on "Moral Evolution and Ethical Inheritance of the Twentieth Century." His outlook was distinctly hopeful. In conclusion, he said: "With the fullest confidence I believe we may prophesy that the twentieth century is to be the golden age in the solution of moral problems. We have turned wisely away from the remote theological questions to the near moral problems which are wrapped up in our municipal life, in the moral conduct of our public officials, in the moral character of our industrial and financial leaders, in the very conditions in which men and women must live and work and grow, in child labor, in the hours of labor, in the relation between wages and profits, and a hundred other problems which throng about us. And we are getting ever more sensitive to them. For we know that the conditions under which the worst live vitally affect those under which the best live and if neglected will in time ruin the best."

There seem to be many people who are impressed with the thought that they get too little credit for what they do, but occasionally we find those who fear they are getting too much. The following communication in the *Santa Barbara Press* confirms this:

*Editor Morning Press:* In the report of the annual meeting of the Unitarian Society, which was published in your issue of the 11th, a statement is made which should be corrected in justice to both Mrs. Spencer and others.

While it was quite true that it was through her efforts the money was obtained for the building of Unity Hall, yet it is equally true that it was the generous giving of her friends in Boston and elsewhere, and not solely her own generosity that accomplished the result. Will you kindly allow me space in your columns for this correction and oblige.

Yours very truly,

HENRY F. SPENCER.

There has been a very general interest awakened among the bishops, pastors and leaders of moral forces in the three hundredth anniversary of the English Bible.

The response to the call of the American Bible Society to properly observe this historic event has been spontaneous

and enthusiastic. Over two hundred of the pastors of San Francisco and bay cities have already expressed their willingness and desire to preach sermons and commemorate the event.

On the afternoon of Sunday, March 26th, ex-President Roosevelt will deliver a lecture on the Bible in the Greek Theater, Berkeley, under the auspices of the Earl Lectureship of the Pacific Theological Seminary, in view of the tercentenary of the English Bible. It is not to take the place of the celebrations which will be held in the churches, though it will be a splendid introduction to the general commemorative services which will be held the latter part of April.

During the present semester of the Pacific Unitarian School for the Ministry, Professor William S. Morgan is offering a course in "Civics." He will discuss the municipality from the governmental, physical, aesthetic, and moral viewpoints. Such a course is not often given in a divinity school; but there are few things more necessary to a minister than the knowledge of the proper conduct of a municipality.

The Society for Christian Work was addressed on January 9th by Rev. Dr. Wm. S. Morgan, of the Divinity School, on the subject of "European Municipal Conditions," concluding with an interesting "Interview with the Mayor of Rome." A large audience keenly enjoyed a fresh and illuminating talk. Dr. Morgan took an active part in the civic redemption of Albany, and subsequently improved an extended vacation in Europe by investigating how its cities were governed. Letters from Governor Hughes and the Secretary of State gave him unusual opportunities, and he evidently improved them. He is an uncompromising idealist, and finds no excuses for such diseases as typhoid and tuberculosis, or for infant mortality. He thinks there should be substitutes for jails and stripes and certainly for bill-boards. He treated of the city, governmentally, physically, morally, and esthetically, and gave a graphic account of what had been accomplished in Rome in the housing of the poor, and in advanced educational methods. He closed with a vivid description of the Passion Play at Oberammergau.

### Contributed.

[For the PACIFIC UNITARIAN.]

#### Man's Responsibility.

If man would heed the voice within and try  
 To learn to cherish in his heart the dove  
 Of peace and purity, and brother-love,  
 Could he not then upon himself rely?  
 For man lives not by bread alone, nor by  
 The letter of a creed can he know love,  
 And truth, and mercy's rich reward; above  
 This sordid plane which wisdom must deery  
 There springs that fount of the eternal life  
 Which is man's own responsibility.  
 To know that you must stand for what you  
 are,  
 To know that you can turn from sin and strife  
 Because you love His laws,—sweet liberty  
 Of mind and soul! with Christ your guid-  
 ing-star.

—Mary Emerson Doble.

#### Faith and Philosophy.

Being Sporadic Observations and Reflections at the Shanty.

By E. S. Goodhue, M. D.

What a joy it is to plant and water and pick and eat your own strawberries! There is as much difference between your own and other people's strawberries as there is between your own and other people's babies. Your own are always so much sweeter.

With a basketful of a little of everything,—lettuce, onions, radishes, cucumbers, tomatoes, corn, beets, asparagus,—picked in your own garden,—all from a few small seeds you left in the soil not long before, rounded and reddened and ripened without a word of boastfulness, silently perfected at the gentle call of the sun and rain.—ah, don't say to me that a garden doesn't pay!

To the growth and proper development of the aesthetic sense is due, to a far greater extent than we may realize, the essential qualities of a man's character. To see nature in all its moods, to live in contact with its changing forms, to feel it hot and cold against your cheek, to have it reach you sometimes boisterously through each of your five senses, is an education in itself. It gives a boy poise, coolness in emergency, intellectual and moral restraint, and it yields sympathy. It makes the right sort of a boy open and true, like the face of Nature. There is a good

reason why the best men have come from the country.

Climate is above flattery. It will never adapt itself to the wants of the most distinguished person. He must go where the climate is in the habit of supplying the sort of weather he is looking for.

Now, if God created anything, he created the tropics, too. And if Nature is a perfect architect, evolving her beauties as well as her tragedies every day, if she is worthy of the honor and affection accorded her by her worshippers, one of her most interesting and conspicuous productions should not be so generally misrepresented by those who love her. I refer to the Nature writers who speak of the "enervating" climate of the South Seas. The sea is sky-blue except for the white caps; the sky is sea-blue except for the cloud caps; and the bits of cloud are running almost as fast as the specks of foam.

As you climb the side of the mountain you strike heavy showers,—and they strike you. It is the way of the world—the higher up a man gets, the more blessings he receives. His very prominence arrests them. And it is a very dependable arrangement, for men as well as for climates.

We know down deep in our hearts that the most profitable hours we have ever spent were spent doing nothing with our brain cells and the muscles of our body, but just taking in deep breaths of inspiration from God's air—drinking the elixir of Quiet, greater than any fountain of youth ever sought by the restless Ponce de Leon.

Viewed from whatever point, or at whatever time of day, these islets are as God made them, if so be, a pleasant form of atomic whirl. Each Hawaiian dot is only the tip of a vast mountain sticking out of a vaster sea, crowned with the gold of sunshine and the silver of the moon; preserved for peace and comfort and the happiness of men. Perhaps this sense of being perched on the top of things accounts for the deep love every Hawaiian resident has for the soil he occupies.

On touching foot again to palm-lined sands, I knew that we were back to the Islands of the Blest, and that nothing

the politicians might do could change the delicious quality of our land.

Everything comes from seed,—and goes to seed, alas! Books may be called the scattered seeds of a man's brain. Away they go, whirling like two-winged samaras, or thistle-down, over the land, upon tables and book-stands, into libraries—everywhere. Many of them perish. Some of them, like certain seeds, fall into good ground and take root; and for this possibility the author gives his product to the winds.

Such skies, such days, such nights, such mountains, such valleys, such shores, such seas, such everlasting elbow-room as we have in Hawaii! With your right hand you may pluck California poppies and with your left cherry-blossoms along the slopes of Fujii; or fly east or west or north or south for days and days and never get anywhere.

The whistlers and singers about their work are the inspirers of task-burdened men and women in this world; not those who go about the land with long faces denouncing the rich and announcing the poor.

The song of a cheerful heart rises in melodious praise—morning orison, noonday offertory, and evening vesper—throated not only for the joy of one, but for the good of a thousand.

A woman who sings about her daily task will have no desire to fret or fume or worry or scold. You may trust her with your heart or with your children, and be sure she will never mistreat either. And her work! Ah, that will have in it the joyful spirit of her, and show not only how well she can sing, but how well she accomplishes what to her is not drudgery so much as a pleasant accompaniment to her melody!

Wear your necklace of song, and let every word be united by the tones of your voice, as the pearls of the necklace are bound by its links of gold!

The man with money enough to provide a simple home for his wife and children, and to maintain therein necessary comforts, who can pay for a few inexpensive adornments, who can meet his monthly bills, and know that he will never be rich and never very poor,—he is the happy man

The man who knows the least about his own business generally knows the most about the weather.

I would rather be alive in a sleepy country town than dead in New York or London.

We wander as the dodder does, from one place to another, dropping our locative thread, thenceforth deriving our sustenance from our new host.

The nearer together trees grow, the punier they are, and it seems to be the same with people. Originality and well-fibred mental wealth come from the country.

There is a sadness about a dying forest. When it comes time for an individual tree to die, and it is surrounded by its progeny; when the falling of the useless trunk is scarcely noticed because a sturdy, youthful tree stands ready to take its place, we hardly regret the change. But this devastation! It is so with men, too. Old age and decay are not sad incidents in a life which provides individual compensation in the boys and girls who are rapidly and adequately taking the places of their parents. The shriveled, faltering limbs fall at last under the gentle shade of spreading branches, and Nature goes on triumphant.

Stature is not a thing to be regulated by foresight or inclination, and when the Lord gives a man a big body at the expense of brains, he must put up with it.

I have come to the conclusion that the genius is intellectually great at the expense of the rest of his kin. He appears to be born with a part of the brains which belonged to and should have been divided up among the other members of his immediate family.

Those who have enough cents in their purses for every need in life, often lack the sense necessary to wise expenditure.

Men are so massed as to intellectual abilities, so ground into a homogeneous commonness, that even the law of gravitation tends to keep the heads of individuals on a level; and unless there be force behind or underneath, the man who pops up above the crowd by some freak of misplaced energy, soon finds himself back where he belongs.

Holualoa, H. I.

## The Church on Trial.

By Rev. Clarence J. Harris.

As Christ stood before Pilate, so, too, the church has long stood and is standing before its judges, among whom are numbered those it has healed, the ones it has helped, the Judases it has befriended, the multitudes it has served. The church now stands before the majesty of the masses to whom it has ministered in the name of its Master.

\* \* \* \* \*

We ask no one coming to us, "What do you believe?" But, rather, ask if they are willing to grow and let others grow. Every church of our faith is a quotation of earth's mountain peaks of vision, her mines of moral wealth and her flood tides of power. No church has a right to force a faith upon anyone, and we stand as a body which requires independence in others.

The church is on trial; she is not what she used to be. Years ago the church and minister were the centers of all the life of a community, but to-day she is one interest among many. The ministry to-day is a great indefinable quantity, and its worth is entirely limited to the personality character and humane qualities of the man who occupies that station.

The question asked of the church to-day is, Does she develop character, elevate ideals, and charge the atmosphere with peace and goodwill? Are churches of different faiths kind toward each other? Does the church accepting entire sanctification feel tender toward one which claims it needs no such cleansing? Do those churches which stand for faith in Christ and worship of the Son feel the heart throbs of humanity, and willingly worship in the road between Jerusalem and Jericho instead of in the temple? Are those churches which have a Christ for a model, a master, a mediator and a maker tender and sympathetic and charitable toward those who are trying to make their own lives, build their own models, be their own masters and act as their own mediators between themselves and God? If there is malice, envy, strife, selfishness in any organization claiming



the name of church it will fall at the trial, convicted.

The church will stand at the trial if she is daily leading souls to the vision and life of the transfiguration mount; if she is leading men to the Samaritan post of service, if she is causing men to drop their stones of judgment, if she is leading hearts to Gethsemane, where self-sacrifice and unselfishness find their highest expression, if she is charging lives with so much purity and truthfulness that before its Pilate they can cry, "I am the truth," again she will stand if she can charge souls with the strength by which they can bear their crosses without flinching. Do this and the church will stand as the Nazarene of old, and though she may for a moment be brought low, she will rise again, break the petty seals of state, the simple picket guards of temporal power, and move on to Galilee with the spotless garments of eternity's endless morning.

### A Missionary Journey.

Once a year, if his prior duties to the School for the Ministry permit, the Field Secretary tries to visit each of the churches in the Pacific States department. In pursuance of this habit he betook himself to a sleeping-car as soon as the last lecture of the fall term had been given, and hied himself away northward before the middle of December, determined if possible to pay his respects to every one of the twelve stations where our banner flies in the Pacific Northwest. A brief account of the journey may interest readers of the PACIFIC UNITARIAN.

The first Sunday's stopping place was Everett, Washington, where Rev. Otto E. Duerr has been courageously holding the fort ever since he went there, fresh from school, a year ago last May. It was a trying, all but impossible task to set before a young man without previous experience to fall back on, to build up a church in a town still in its pioneer period, and build it out of charred timbers, so to speak, in a field twice "burnt over"; and Mr. Duerr has performed his duty with unexampled diligence and persistence in the face of conditions that

would have led most men to give up the job months ago. It is nothing to his discredit that the place needed the full, mature powers of an experienced man; and after a full conference with all concerned I could not but advise that the minister let an older hand take up the work there, and that he himself now carry out a plan previously formed but deferred, of taking a post-graduate year at Harvard, and add to his experience in another part of the country before returning to the West he loves. Mr. Duerr therefore leaves Everett at the end of January, and will at once proceed eastward. Mr. Weil, of Bellingham, has kindly consented to keep the altar-fire burning at Everett until the right man to carry on the work can be found. It is hoped that the society may be able in the coming summer to erect a modest and tasteful chapel upon the finely situated lot recently bought for it by the American Unitarian Association. Everett is a very interesting and promising city—a bit proud of having exceeded its rival, Bellingham, by a few hundreds in the recent census—and presents an excellent post for one of our churches. The conditions are no more difficult to meet than Mr. Weil found at Bellingham three years ago, and the same patience, persistence, and faithfulness on part of minister and people will win out here within the next three years as have won such fine success there.

A Sunday afternoon steamer brought Mr. Duerr and me to an evening service at Tacoma, where he has been holding regular services since last summer, and has discovered an interesting number of persons who want a church. I preached to twenty people, and met a company of them the next evening to talk over prospects and plans. It will be remembered that we had a well-established church here in the 'eighties and 'nineties, which at length withdrew from the denomination, and after several changes of name and of minister, has steadily declined. A careful canvass in the summer developed a large number of persons who would naturally gravitate toward a Unitarian church; and Mr. Duerr has been doing what he could to keep them together and interest them. The services

will be continued by competent leaders, with the hope that a permanent organization can again be effected the coming spring.

Ten miles from Tacoma is Puyallup, where we also had a church in the 'nineties for several years, which in those troubled times declined and finally collapsed. I was invited to go there to meet and counsel with a little group of entirely new people, who during the past eighteen months have been gathered together and organized into a Unitarian church by Rev. J. A. Baldrige, formerly of Hood River. The church has a respectable constituency and an apparently growing influence, and it is possible that we shall be able here also in some modest degree to recover lost ground.

The next stage of my journey took me "out of bounds," into the territory of the Field Secretary for Western Canada. But when I was within three hours of British Columbia, while Secretary Pratt was at work at Calgary, six hundred and fifty miles away east of the Rockies, there is no reason why official etiquette should stand in the way when a helping hand could so easily be given. So I visited those outposts of the British Empire and of Unitarianism, Vancouver and Victoria, where a single layman, a Victoria high-school teacher, has within the past year by Saturday and Sunday labor gathered two congregations, now organized into churches, of which any minister might well be proud. Not satisfied with a Sunday meeting, the Vancouver friends turned out Saturday evening also to hear me speak on the "Vocation of Liberal Christianity"; while Sunday morning I spoke again on the "Distinctive Mission of the Unitarian Church," to a most attentive congregation of fifty, of whom more than forty were men. Incidentally during two days I was able to counsel with several of the members about calling a permanent minister.

It was hurry away from the morning service to take the I o'clock steamer for Victoria, as Mr. Pineo has done every Sunday for a year, arriving at the charming and distinctly English capital of the province just in comfortable time

for evening service, where I renewed some pleasant acquaintances formed last summer, and found a hall full of a congregation that might easily have been mistaken for one out of the heart of England, to hear me tell again why no other church could satisfy them so well as the one we hoped to establish on permanent foundations this time; for here, too, we had a church and building a short generation ago, too isolated and weak to stand alone long. This time we shall succeed better; and the first steps toward greater permanence were taken Monday evening when I met a dozen of the "pillars" to discuss definite plans for acquiring a building lot.

A steamer taken at midnight landed me at Vancouver again in time for breakfast and a conference with one or two of our members before I took the train for Bellingham, now too well established and too free from problems to need more than a call of official courtesy from the Secretary. Mr. Weil's work here has been of the sort that endures, done by methods that do not wear out with time nor forfeit public respect in the process. The constituency and the resources have steadily grown, and the church is firmly progressing toward self-support. The people who more and more are drawn to our church here are those that form the civic back-bone of the community; and the minister has an influential part in several lines of public service.

During three brief visits to Seattle, where I was unable to be present on a Sunday as I had hoped to be, I tried my hand at an unwonted task, the composing of a church quarrel, happily a rare occurrence in our churches. There is no profit in rehearsing the matter here—the usual story of two parties with divergent tastes and convictions, each out of sympathy with the other, each partly misunderstanding, distrusting, or misinterpreting the other, and each strong in the conviction of being in the right. A field secretary in such a case can do little but hear both sides, try to bring about a better understanding, counsel moderation and patience, and if possible prevent an open rupture and a newspaper scandal; and his counsels

are not always heeded. The matter at issue has since been settled by a decisive vote in church meeting, and it is to be hoped that tranquility will ensue.

Christmas Sunday afforded no proper opportunity for an official visit, and I was happy simply to sit as a guest in the pulpit of the church at Salem, whither I returned two weeks later to attend an annual meeting. Salem seldom has exciting church news to give out; but there is the steady record of faithful work and dogged persistence in a rather sluggish community, and of conspicuous success in the work of the minister, Mr. Bandy, among the street boys of the city.

New Year's day found me in the pulpit at Hood River, morning and afternoon, to meet a congregation not large, but full of warm spirit and devotion. Mr. MacDonald has not yet been here long enough to get the hold he will have later, and he is having such experiences as befall a New Englander getting adjusted to the conditions of a growing western community, but he is growing into his new environment as he should. Monday evening I assisted at the formation of a men's club, which proved to be a regular Unitarian experience meeting; and the following week I came up from Portland again to attend the annual meeting of the church, where eighty people sat down at table, and the most excellent spirit prevailed afterwards.

Spokane is the most remote place from headquarters that I visited, and, save Eureka, one of the most isolated of our churches in the country. I suppose Mr. Fuller does not exchange pulpits once in two years, if ever. He is correspondingly glad to receive any traveling minister. I was pleased to note, as I faced the congregation on the second Sunday in January, a visible gain in the character of it; and before the last greeting had been given me afterwards, I knew that what had seemed to me two years ago a rather cold and indifferent congregation had grown into a warm and hearty one. The natural conclusion is that the change must be due to the good preaching and contagious earnestness of the minister. Besides being minister of the church, he is one of the busiest and most valued of Spokane's volunteer pub-

lic servants, whose influence is actively felt in the city library, the city charities, the stage censorship, the chamber of commerce, and as many more lines of work for the public weal. After meeting Monday with a ministers' club which is liberal enough to include Mr. Fuller, and lunching with him Tuesday at a live meeting of the Chamber of Commerce, I attended the annual meeting of the church on Tuesday evening. An even hundred sat down to supper—the largest attendance yet had; and the reports were followed by a succession of addresses designed to furnish some dynamic for future work and growth. What the Spokane church now most needs is a modern and attractive church building, adapted to its present needs—and the willingness to venture a little, if need be, in order to get it.

At Portland, where I sojourned off and on for three weeks, the society had under active consideration an offer of a quarter of a million dollars for the property which it has owned for now nearly forty-five years. Strong and healthily active as the church is, it has infinitely much to gain and little of consequence to lose by following the drift of the times and seeking a new location and a modern building; and probably nothing else could so help it to grasp more strongly the opportunities open to it. There seems to be a general feeling that this offer, or some similar one, will ere long be accepted.

The last station in my long journey, and not the least interesting one, was at Eugene, seat of the University of Oregon, where I had an opportunity to observe what Mr. Sargent had been able to accomplish in his even year of ministry. After visiting the minister's Bible class for university students, in an earnest and well-attended Sunday-school, it was a pleasure to preach to over three score eager listeners, including a fine proportion of young people. There was certainly a true church. In the afternoon I again met with the trustees and a few others, to encourage them in their plans for a church building. This infant church, with not a wealthy person in it, has bought an admirably located lot, corner, a few blocks from the uni-

versity, and in another few months will have got a clear title to it, with only the slightest assistance from any outside source. The members are naturally anxious to be under their own roof as early as possible, and will deserve abundant sympathy from the denomination in their efforts to realize this hope. The self-reliance of this young church and its minister, entirely self-supporting from the start, is an inspiring contrast to any other churches, east or west, that ask the largest appropriations they can get from the association, and hold on to them just as long as possible. Its reward will come in a strength that will be proof against all storms.

It is but little, after all, that a field secretary or anyone else can do on a tour of visitation: a few words of advice in perplexity, of encouragement in difficulty, of caution in time of rashness, and always of friendly sympathy, and an assurance that the whole denomination is interested in the work of any worthy church or minister, appreciates their sacrifices and rejoices in their progress—that is all. And yet how much good it seems to do, and how much would be missed without it!

E. M. W.

### An Echo from the Aviation Park.

During the late "International Aviation Meet" at South San Francisco a couple of us, who had never before seen an aeroplane, went down to Selfridge Field, and of course had a (for us) novel experience.

The illustrated magazines and newspapers have made it needless for us to attempt any detailed story of what the "bird-men" were doing then and there. Enough to say that from an unexcelled vantage-point on the grandstand, just opposite to and but a few yards from where the power-driven heavier-than-air flyers made their starts, we watched Ely, Parmelee, Brookins, Willard, and Radley—on the whizzing, whirring Curtiss or Wright biplanes or Bleriot monoplane—rush, and rise, and soar away, and circle far aloft, and return, every one of them to alight safely on terra firma.

Wondrous and touching it proved.

And it made us remember "Locksley Hall," where the laureate, in prophetic vision,

"Saw the heavens fill with commerce  
Argosies of magic sails."

And anon, alas,

"The nations' airy navies grappling in  
the central blue."

But God grant that this latter dire spectacle be forestalled—forestalled forever—by the speedier coming of the day "When the war-drum throbs no longer, and the battle-flags are furled

In the Parliament of *Man*, the Federation of the *World*."

In this age of dreadnaught-building and high explosives, amid the inhuman jealousies of class-selfishness and the racial provincialism of exclusion leagues, it may seem "a far cry" to the day when "nation shall not lift up sword against nation, neither shall they learn war any more." But already we have its forerunner—"the voice of one crying in the wilderness," if you will—in the Hague tribunal; and let us "forget not this one thing, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day," but steadfastly hope and look for "a new earth, wherein dwelleth righteousness."

"The world shall not forever bow

To things that mock God's own endeavor.

'Tis nearer than they dream of now

When flowers shall wreath the sword forever."

N. E. B.

### Events.

#### Unitarian Club.

The Unitarian Club of California held a meeting at the Fairmont Hotel on January 23d, which was devoted to the subject of "Reforms in the Administration of Justice"—a subject of special interest at this time, as a number of bills prepared by the Bar Association and the Commonwealth Club are now being considered at the session of the Legislature.

President Payson opened the discussion by a review of the general features of the reforms proposed, and called upon Mr. William Denman, a member of the Club, to speak on "Non-Partisan Selection of Judges." He referred to the fact that in thirty years there had been but one Democrat on the bench of the State

Supreme Court. He was elected through the weakness of his opponent. Republicans had been elected by reason of their nomination by political conventions. In all this time there had not been a single case where any political question was involved. It was well known that there were Democratic judges well fitted for the office and there was no reason that they should be excluded from service by reason of their party affiliations. It was a distinct loss to the community. The candidates have been named by political conventions controlled by representatives of special interests, and to their names on the ballot has been attached their party designation. The result had been a lessened respect for the law and its administration. The bill now before the Legislature provides that no party designations shall follow the name of a judicial candidate. Judges will be elected, if it becomes a law, without reference to their political affiliations, and the judiciary will be on a non-partisan basis. Other reforms are outlined, and there seems no reason to doubt that substantial gain will be made in the method of selection and election of judges.

Mr. Oscar K. Cushing spoke on the specific reforms in the administration of justice now under consideration, the bills embodying them having been formulated by the Bar Association of the State, acting in conjunction with various civic organizations and with a committee of the District Attorneys. Among the more important measures is the provision allowing a verdict in criminal cases, other than those involving execution or imprisonment for life, to be found by three-fourths of the jury. There seemed no good reason against the change. In all civil matters it is now permitted, and no dissatisfaction is expressed. Under the change justice would be guaranteed and the effective administration of the law would be promoted.

Another measure in the interest of justice and prompter disposition of cases was an amendment restricting the peremptory challenges allowed a defendant to the same number as given the prosecution. At the time the jury trials began, double the number might have been required, but under the changed conditions they are not called for, and the

prosecution and defense should be placed on an equality.

Another reform was the enforcement of the very obvious right of a jury to draw inferences from the refusal of a defendant to take the stand.

Other measures on the same line, intended to simplify procedure and avoid delay, had been carefully considered by all interested, and it is believed will be adopted at the present session of the Legislature.

President Payson introduced as the last speaker Mr. Charles S. Wheeler, who would speak on "Reforms in the American Judiciary." He said he had placed Mr. Wheeler the last on the program and had given him full privilege to speak as long as any one would stay to listen to him.

Mr. Wheeler spoke with deep feeling, greatly exceeding the time he had expected to occupy, but he was listened to with the closest attention. All were impressed with the conviction that they were listening to an address of unusual import.

Mr. Wheeler addressed himself to one issue, which he feels of the greatest moment. While heartily favoring the recall as applied to officers of the legislative or executive departments of the government, he sees in the proposed recall of judges a danger so great as to threaten the forms of government under which we live. In the presence of such a proposal a limited democracy is tottering to its fall. The judiciary, subject to the passion or prejudice of the passing hour, would no longer be a conservative force. A judge in danger of losing not only his means of subsistence, but his good name and the honor in which he is held, is a pitiable spectacle. To remove a judge because he decides a case upon his own judgment of what is right and not to conform to popular opinion would be fatal to every interest of public welfare.

Mr. Wheeler's presentation of the serious danger incident to this measure was very impressive.

He then turned to the causes of a public sentiment that made the consideration of such a thing possible and found its conception in the decision of the United States Supreme Court on the constitu-

tionality of the income tax. That decision reversed the findings of a hundred years and constituted a distinct encroachment on the legislative functions of the government. He read extracts from the dissenting judges and from writers on legal ethics, showing that the magnitude of the wrong was fully appreciated at the time. The dangers outlined had been fully realized. The Supreme Court happily had not again erred. He had carefully examined over five hundred decisions since rendered, and no following of the precedent had been found, but the various State courts had followed in so construing laws as to make them express not the intention of the legislators who framed them, but the opinion of the judges as to what they ought to be. He instanced the Fresno rate case in California and a whole line of decisions that left the so-called "Sand Lot" constitution of California far removed from what it was clearly intended to be by its framers. But whatever wrongs had been perpetrated could be corrected under existing provisions of the law. It is not necessary to set up a pure democracy in place of the restricted democracy established by the constitution in order to correct abuses that have arisen.

The provision for impeachment is ample to remove judges who deserve removal. The trial is in the hands of the legislators, whose province is invaded and whose rights are violated, and there need be no fear that justice will not be done.

The courts should be left to administer the law. To leave it directly to the people would be a danger so great that its possibility is appalling.

Mr. Wheeler's deep earnestness and fervid feeling, with his very evident sincerity, greatly impressed every hearer, and aroused a determination to use every effort to mould public opinion to moderation in the consideration of a proposed reform that promises to be so disastrous to the welfare of society.

#### Illness of Rev. F. R. Wedge.

The friends and supporters of Rev. F. R. Wedge in helping men on the danger line of San Francisco, regret that by reason of his physical condition, work must be temporarily suspended. After

the relapse following his leaving the hospital too soon, he was advised to take a rest and visit his former home in Nebraska. He seemed to improve and made all his plans to return and resume his work, but recent letters show that it would be unwise for him to do so.

Rev. Bradford Leavitt is in receipt of a letter from Dr. M. J. Ford, of Omaha, in which he says:

"I have talked with and examined Rev. F. R. Wedge, and find him to be on the verge of a nervous breakdown, and I advised that he take a year in a country parish and get back his normal nervous tone. Rev. Wedge during his seminary days had just such an attack as he has at the present time, and it was my privilege to take care of him, and I think at the present time unless he takes the required amount of rest, he will have a nervous breakdown."

Mr. Wedge writes Mr. Leavitt:

"Dr. Ford, one of the leading physicians of Omaha, has examined me thoroughly and says that I am in no condition to take up the strenuous work at present. He has written you and I suppose by this time you understand. The work this summer has been too much. It is a case of taking a year in the country now, or eventually ruining my health to the extent of total inability. All I ask is a year's leave of absence, to work in the country. Some of my time will be spent in farm work, out in the field with farm hands.

"I regret to have to write this. I wanted to come back at once. Mrs. Wedge wanted me to see a physician,—she knows how I have suffered and was alarmed. If you say I must come, I'll do what I can. Now I am able to work in the country till strong enough to take up the larger work. If I go into the larger battle at once, I may soon be unable to even provide for my wife."

#### To the Unitarian Churches on the Pacific Coast.

The American Unitarian Association earnestly asks your co-operation in its efforts to spread the liberal faith. Last year it helped found 14 new churches, assisted over 100 young or feeble ones, published over half a million tracts, and in many other ways effectively widened the influence of our faith.

On the Pacific Coast alone it spent last year for missionary work, etc., \$7,975, aided in the maintenance of 11 churches and gave over \$6,000 for the acquiring of church property. This year it has assisted at 17 places on this Coast, and has aided two more churches

in buying building lots, with a total expenditure of about \$10,000.

The Association depends upon contributions from the churches for resources to carry on this work. To it, 20 of our 25 churches in the Pacific Coast States gave last year a total of \$1,333.91, barely more than one eighth of what was spent here.

For the coming year, the Association would like to be able to assist at 15 or more places on this Coast where assistance is needed, and to recover ground at four or five places where we once had churches. Present prospects, however, are that it may be necessary to reduce some of the appropriations seriously, and to refrain from all new work, unless larger contributions are received from the churches.

If every one in our churches will ask himself how much he *really* wishes to have our churches multiply and strengthen and our faith spread, and will give in proportion to his interest in the cause, we shall have enough to push on our work splendidly. Shall we not be willing to *sacrifice* something for the sake of our faith that many more may share in its blessings? "Let each man do according as he hath purposed in his heart: not grudgingly, nor of necessity; for God loveth a cheerful giver."

On behalf of the Association.

HORACE DAVIS, Vice-President.

San Francisco,

CHARLES A. MURDOCK.

San Francisco,

WILLIAM P. OLDS,

Portland.

EARL M. WILBUR,

Field Secretary. Berkeley,

January, 1911.

### A Scotch Evening in Oakland.

With Scotch music and oratory the anniversary of the birth of Robert Burns was celebrated at the First Unitarian Church, Oakland, on January 23d, Rev. William Day Simonds, pastor of the church, discussing Burns as a democrat. That Scotland's poet was a many-sided genius, he said, was evidenced by the statements of Emerson and Lord Roseberry, the former of whom stated that Burns could have

done anything else just as well as he wrote poetry, and the latter that it was unnecessary to quote a line of Burns' poetry to prove his greatness.

"I like to think of him," said Dr. Simonds, "as Robert Burns, democrat,—that is, a man of, by, and for the people. He was born of peasant parents in a mud hut, and all his life was spent among the lowly, except for a few unhappy months at Edinburgh. He revealed the Scottish people to themselves, he lifted the curtain of obscurity and made the people of his native land known to themselves and to the world; he opened the door of the cotter's humble home; he took a peasant couple, old and feeble, and in 'John Anderson, My Jo' made their names immortal; he took the lassies of Scotland, the farm girls and the milkmaids, and clothed them with a loveliness above the beauty of queens; he took the language of the common laborer and made of it a Doric dialect of fame. Even his landscapes are democratic, for he sings of the thistle and the heather, and the nest of the field-mouse, and because of all this he was the poet of an essential democracy."

George W. Dickie, of San Francisco, gave the reasons why Scotland honors Burns, and W. S. Morgan, of the Pacific Theological Seminary at Berkeley, spoke of Burns as a liberal in religion.

The church was crowded with the members of the Clan MacDonald and the St. Andrew's Society, the two Scottish organizations of Oakland.

### Heralds of a Liberal Faith.

The American Unitarian Association has just issued a remarkable publication in the form of three fine volumes of three hundred pages each on the "Heralds of a Liberal Faith," edited by Samuel A. Eliot, D. D., the president of the association, who has devoted such time as could be spent from his other duties during the past ten years to the gathering, sifting, and arranging the material for the work. It forms a series of biographical sketches of three hundred of the leading ministers of the Unitarian fellowship in America, dating from pre-Revolutionary days to the year

1900. The three volumes are happily named "The Prophets," "The Pioneers," and "The Preachers."

"The Prophets" include the early liberals not yet known as Unitarians, but of kindred spirits, and in embryo the church of to-day. It covers Ebenezer Gay, Jonathan Mayhew, Charles Chauncy, William Bentley, Joseph Priestly, and others, who led not only in striking the shackles from theology, but in forming new ideals of patriotism, education, scholarship, and of public spirit.

"The Pioneers" includes the careers of the liberal leaders of the first half of the nineteenth century—the period of controversy and organization.

The third volume, "The Preachers," covers the period of spiritual affirmation and church extension. Theodore Parker, Orville Dewey, James Freeman Clarke, Frederic H. Hedge, Henry W. Bellows, Thomas Starr King, Horatio Stebbins, and many others of whom it is a delight to know more.

The biographies are necessarily brief, but they embody the essential facts with interesting anecdotes, and bring before us a body of men of whom Dr. Eliot says: "Whatever may be the final influence of these prophets, pioneers and preachers, it is certain that men of purer lives or nobler spirit never transmitted religious inspiration from one generation to another."

Dr. Eliot's introduction is admirable, showing a true conception of what the Unitarian movement has been and of its present significance. It outlines its negative, protesting period, and then shows the deeper movement of religious life, and the passage from protest against wrong to service of the right and to grandly positive affirmation. Of the present he says: "It is now entering upon a new period wherein the emphasis is to be not so much upon the discovery of the truth as upon the application of truth, not so much upon freedom as upon the uses of freedom,—a period wherein the dominant impulse will be that of social and public service, and which, while retaining all that the past has won and continuing the necessary work of protest against error and evil, of organization and church exten-

sion, and of spiritual affirmation, may be called the 'period of the application of truth to life.'"

It is a great service to place within the reach of those capable of appreciating them the story of such noble lives. They are evidently sold at, or below, cost, for they are beautiful books, and are sold separately at \$1, or the three volumes, boxed, at \$2.50, with 35 cents for delivery. They may be ordered at Unitarian Headquarters, 376 Sutter Street.

### Roses.

My garden has roses red,  
My garden has roses white;  
But if when the day is sped

I stand by the gate at night,  
One fragrance comes, when the day is dead,  
From my roses white and my roses red.

The roses of joy are red,  
The roses of pain are white;  
But I think, when the day is sped

And I stand by the gate at night,  
I shall know just this, when the day is dead,  
That a rose is sweet be it white or red.

—*Percy C. Ainsworth.*

### A Method of Church Finance.

The Field Secretary for the Pacific States has recently sent to church officers the following circular. The method suggested in it has been adopted by several of the churches already with good results, and the circular is reprinted here in order to make it of wider service.

#### *To Church Trustees and Ministers:*

For over two years, as I have become more or less familiar, by personal visits and through correspondence, with the inner working of our Pacific Coast churches, I have observed that one of their most common and troublesome problems is how to develop the church's financial resources so as to meet all expenses, and come to the annual meeting with a balance on the right side. Boards of Trustees made up of men who manage large business affairs efficiently are sometimes singularly at a loss how to conduct the comparatively small business affairs of a church. I was asked some months ago by one such board to suggest a more effective plan for raising the money needed by the church. I recommended one highly approved where it has been used; and with a view to helping solve a common problem, I venture to recommend it also to our other churches, if their present methods do not work well. Local conditions may of course suggest modifications in some respects.

It is presumed, in the first place, that a church will wish to have the larger part of its definite expenses provided for by definite sub-



scriptions, leaving only a small margin to the variable contingencies of plate collections.

It is obvious, in the second place, that the number and size of the subscriptions will depend very largely upon how fully the constituents understand and can be made interested in the church's financial condition and needs.

It should be clear, in the third place, that the time to strike in these matters is when the iron is hot. The following method is therefore suggested:

1. Get out as large an attendance as possible at the annual meeting, preferably with a parish supper, using pulpit, press, and circular notices, and personal effort.

2. That subscribers may have an opportunity to consider the matter deliberately and with full knowledge, place a printed financial statement and a subscription card in the hands of each attendant at the annual meeting.

The financial statement should contain

(a) The Treasurer's itemized report of receipts, expenditures, and balances.

(b) A classified list of last year's subscriptions, (no names given) thus: 3 at \$100 or over; 5 at \$75 or over; 10 at \$50 or over, etc., down to the lowest amounts; so that the subscriber may the more easily judge by comparison what he should give.

(c) An itemized budget recommended by the Board for the year to come, subject to discussion and adoption by the meeting.

(d) An account of current resources and liabilities, if any.

The subscription card should be in the form of a column of amounts ranging, say, from \$100 down to \$1, against which a subscriber may indicate by an "x" the amount of his pledge, as also the way of paying it.

3. After a suitable statement and appeal, let subscriptions for the next year be invited, and as many cards as possible be secured on the spot, and the results reported before adjournment, for the encouragement and the force of example. Let notice be given, at the same time, that a thorough canvass will be made within the next fortnight of all persons who have not turned in cards by the next Sunday.

4. The following Sunday may well be made a "Rally Sunday," previously announced, with especial effort made to get out a full attendance, and a sermon making as much as possible of the purposes, work, and value of the church.

5. Immediately after this Sunday, send out to all who have not yet subscribed, a brief and pointed sealed letter of solicitation, personally addressed and signed by the trustees, urging the importance of getting the budget provided for promptly, and giving the number and the total amount of subscriptions already received, and the amount yet wanted. Inclose, of course, the financial statement and subscription card above mentioned; and say that a call will, if desired, be made within a few days, but ask that if convenient the card be sent by mail in order to save trouble.

6. By the second Sunday after the annual meeting let, say, ten or twelve carefully selected canvassers divide the remaining names between them, and complete the work at once; or, if the

ideal person can be found, it might be done by one person.

It will be observed that the features of this plan are, First. That the constituents of the church are taken fully into confidence as to its needs; Second. That subscriptions are sought immediately, before the interest has had time to subside; and, Third. That all who have not subscribed are personally followed up with as little delay as possible.

Certain cautions are suggested by experience. If the resources in sight do not equal the demands of the budget, steps ought to be taken early in the year either to develop further resources, or else to reduce expenses. A deficit should never be allowed to pile up in the vague hope that some way it will be met before the end of the year.

It has a bad effect to make a separate canvass to clear off a deficit. People dislike to be asked twice near together to give to the same cause. Better include any deficit in the new budget, and concentrate all efforts on the canvass for that.

It is a bad plan to depend only on circular or public appeals for subscriptions; they miss many who will give only when personally approached. The numerous small subscribers should not be neglected, and young people should be encouraged to do their share.

Of course, no plan will work itself; but if such a plan as this is seriously and vigorously followed out, it will develop a very high percentage of the available resources of any church.

Faithfully yours,

EARL M. WILBUR, *Field Secretary.*

## To an Automobile.

(With apologies.)

I have a humble longing that has never been confessed,

A longing I have striven in vain to bury in my breast;

I want to take a ride once more, when the days are hot and muggy,

Behind a little jogging horse in some old shabby buggy.

I oft am hurled along the road in some one's fine machine

At such a pace I cannot tell a brown field from a green.

I want to amble on at peace, unheeding what they say,

And watch with joy an ancient horse flick ancient flies away.

I never see a landscape now that is not sending by

In gales of wind and clouds of dust before my goggled eye;

The pensive cows are galloping, the hens are squawking past;

If anything seems peaceful I know it will not last. . . .

This my plebeian longing, without quibble or remorse—

I want that shabby buggy and I want that ancient horse!

*Grace Duffield Goodwin, in Good Housekeeping.*

### Sermon Extracts.

#### An American Citizen.

By Rev. Benjamin F. Goodridge.

(Sermon at Santa Barbara Church January 8th, suggested by the life of Wm. H. Baldwin, Jr.)

"It is required in stewards that a man be found faithful."—1 Cor. iv:2.

"With good will doing service."—Eph. vi:7.

There are so many break-downs of moral integrity in the modern business world that hasty philosophizers are ready to declare that the human fiber out of which character must be made is poor weak stuff, and getting weaker.

The facts cannot be gainsaid. Every year the stormy sea of business strews its shores with an appalling number of wrecks. The financial losses are enormous, but far worse than these are the reputations for honesty which go down into the depths to rise no more.

And far more disheartening than the wrecks of weak souls that line the shore are some of the strong ones that have weathered the storm without apparent damage. For we know that they have survived not because of superior virtue or skill, but by sheer ruthlessness.

But let me drop this figure of ships upon a stormy sea, and speak of what is to me the most disheartening fact of all in the modern business world. It is the willingness of good men in business to admit that business must be done upon the low moral plane of bad men if it is to be done at all. Not all good men, by any means,—probably not the majority of them. But too many of them say, in a sort of despair, "Oh, well, what is the use? It's an actual condition of the business world that has to be dealt with, and however much it may go against our grain to meet grafters and bribe-takers and dishonest competitors on their own ground, it is there that we must meet them, if we want to do business at all."

But in spite of these disheartening facts, we are not warranted in coming to the doleful conclusion that the moral fiber of our humanity is becoming essentially weaker, and that the time will soon come when Diogenes, with a search-light in place of his lantern, cannot find an honest man.

A wiser and more warrantable thought would be that men are not more dishonest than of old, but that they are under

greater strain of temptation to dishonesty than they used to be. I doubt not that they are stronger. But they are not quite strong enough to scope with the enormous expansion of modern business without a great many moral disasters.

The keenness of such men for money-making leaves them strangely dull in other directions. They spend all their good years in piling up these absurd fortunes, and when they get old and the zest of the game is over, and their minds are no longer at the best, they turn to the spending of a part of what they have accumulated. They have a mistaken idea that the spending of large sums of money is an easy matter, whereas the exact opposite is true, namely, that the wise spending of large sums of money requires more wisdom than it does to make them.

Now we look for the man who in business consecrates himself to the service of the public, who scorns to look upon the mighty operations of modern commerce as "a great game" to be played most successfully by the most unscrupulous, but regards them rather as a solemn trust placed in his hands by fellow-citizens—an honor which he will repay with the utmost of his zeal and faithfulness. We look for the man in business who regards himself not primarily as a money-maker for himself, but as a steward of the public good, and knows how "necessary it is that a steward should be found faithful." We look now for such business men as these, and—thank God!—we find them.

#### I Shall Pass This Way But Once.

By Rev. William Day Simonds.

(Extract from sermon preached in Oakland January 22d.)

"I shall pass this way but once," and I am passing swiftly; therefore I will do my duty to the highest level of my capacity now, to-day, this week, this month, this year, already fleeing so swiftly from my grasp. "A life of ease is not for any man or any God," wrote Carlyle. "Give me one hundred preachers," said John Wesley, "who fear nothing but sin and desire nothing but God, and I care not a straw whether they be clergymen or laymen; such alone will shake the gates of hell and set up the kingdom of heaven

on earth. Such is the power of positive, enthusiastic, militant goodness. And this is the world's sorest need, now in this year of our Lord, 1911.

The majority of people are amiably good. They do not ruthlessly break the commandments, nor do they endanger society by their evil conduct. If all the world were filled with the amiably good, it would at least be a safe world in which to live, but given a society composed of a majority of passively good people, and a minority of pugnaciously bad people, and the whole structure is in gravest danger, for a minor force active more than equals a major force inactive.

"Is your father a Christian?" "Yes, but he isn't working much at it lately," answered the little boy, who was evidently something of a philosopher. Our churches contain all too many Christians who "are not working much at it," who would be highly indignant if they were expected to render any large service to the church or community. And yet the first characteristic of a good and true life must be that one is good for something.

It has been said that the greatest regret of life is the good we might have done. Lord Shaftsbury mourned that he must die and leave the world with so much poverty and suffering unrelieved. "I shall pass this way but once," but in the path I tread millions must follow as the generations come and go, and if I can give one impulse for good to my fellow men, I shall live on and on in the reformed life of the people. So shall "we point the choir invisible, whose music is the gladness of this world."

### The Opening Door.

By Rev. N. A. Baker.

(Synopsis of sermon preached at Eureka, January 11th.)

Did you ever stop to think when modern times began or what opened the door for the beginning? Students of world progress have agreed that in the year 1517 a new impulse was set in motion. In that year Martin Luther nailed upon the castle church at Wittenberg his declaration of religious independence, and since then science has made its greatest

gains and belief has found its firmest base in reason.

It seems a far flight to go still further back from the opener of the door for modern belief, but there is the seed sower, Jesus, and the husbandman, Paul. Jesus had sat at the feet of the temple scholars and in their teaching a new world view focused for him. The old formalism was set aside and the religion of the spirit took the place of the religion of the letter.

In the direction of our minds in these days we are making the greatest gains. Why then should anyone fear that in such following we are to fall into error?

Already the putting aside of many an outgrown belief and commotion within stolid circles indicates that the day for still wider reformation is at hand. As men of wisdom let us enter the opening door of modern belief and live with larger life understanding and purpose.

### The Understanding Heart.

By Rev. E. Stanton Hodgkin.

(Abstract of sermon, November 13, 1910.)

We can find no better guide to the understanding heart than the prophet Micah gave us twenty-five hundred years ago, when he said: "What doth the Lord require of thee, but to do justly, to love mercy and to walk humbly with thy God." To unite justice and mercy, the head and the heart, the sentiments and the understanding is to build up a personality with prophetic power. Such a person will be reverent in spirit, but be free from adoration and idolatry.

Adoration and reverence are the antithesis of each other. Adoration means the suspension of all one's faculties of understanding and appreciation. It is a reaching out toward a thing because one has no understanding of it. True reverence is the emotion or heart throbbing that results from the highest understanding of a thing. It is a going out toward it because of a keen appreciation of it. We must free ourselves from the adoring spirit in order that we may have true reverence.

The man with the understanding heart distinguishes between the things of the outer world and the things of the inner life. He knows that the former can be

described, defined and analyzed in terms of the senses, while the latter cannot. It is the attempt to deal with inner experiences in sensuous terms that is forever degrading religion to idolatry. Wealth belongs to the outer world, happiness to the inner life. They cannot be treated alike.

To acquire wealth one should concentrate upon it as an end of itself. Should study it in all its various ramifications. Not so with happiness. To concentrate upon happiness as an end of itself is to destroy it. The only way to get happiness is to forget it. Happiness hunters are invariably miserable. The thing they are seeking forever eludes them, and they grasp a phantom. It is only as one gives himself over to some noble service, all forgetful of happiness as an end, that true happiness enters his life.

Happiness is an accompaniment of action. It is the signal passed along that all is well. It is the experience that comes to one when the currents of life pass through him. When one turns to contemplate it or to bask in it, the current is reduced or broken and he has only a memory.

Religion is of the same character. It is not an outer reality, but an inner experience. So-called religious institutions become irreligious when they attempt to treat it as a commodity that can be segregated, controlled and institutionally produced. They reduce it to idolatry. If one would be truly religious, he must not specialize on religion. Religion is the inner experience that comes only from activity in the outer world. If one will do justly, love mercy and walk humbly in the affairs of life, all forgetful as to whether he is religious or not, a sweet peace, a feeling of harmony with all life will take possession of him and he is experiencing religion in the highest degree.

If one would find God, let him cease to seek God as an outer reality. Let him give himself up to duty doing in his daily life, and God will steal into his soul all unawares, as an abiding sustaining faith.

"Everything comes to him who waits," mused the man in a restaurant; "but it comes cold."—*Life*.

### Selected.

#### Religion and the School.

In a fine address on "The Place of Religion in Our Public School System," before the Unitarian Church in Portland, Dr. D. S. Kiehle, of the University of Minnesota, deplored the removal of religious influence in education, which had resulted from the dissensions among the churches, rather than from atheism, after the Reformation. "The Christian world was divided into two great camps, Catholic and Protestant, each contending for the mastery. Within, Protestantism was a breaking up into a multitude of sects, each at war with the others, and all united against Catholicism. A suspicious and proselyting spirit disposed every sect to give prominence to its own peculiar tenets rather than to the broad and practical truths of our common Christianity, that stand for love, purity and fraternity. The contentions caused moral advantages to be lost, and no peace found until all religion was excluded."

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"If the moral power of religious truth is to find place again in our public schools, it must be through the serious and united influence of its religious citizenship. As to the place of religion, it should be no religious attachment in set forms of worship and perfunctory religious instruction. We ask that, in appropriate manner, our teachers be reminded that our children come to them with religious, as well as rational natures, and in their training we wish them to recognize the fundamental truth of religion, that we are under the divine government of our creator, who rules beneficently for moral ends, and we ask that they apply it obediently to the sound principles of education to establish standards of duty and moral character that will fit them to live life at its best.

"The material for this instruction will be found in sources like these:

"1. Songs of religious patriotism and thanksgiving.

"2. Literature that presents vital truths reverently and with power and beauty, pre-eminently in the Hebrew and the Christian writings.

"3. Biographies of noble men and women.

"4. The personal characters of teacher and pupils, in whom these influences are incorporated."

### The Ideal Christ.

In the December number of *The Unitarian Advance* there is a very interesting symposium on the question, Is it the "Historic Jesus" or the "Ideal Christ" which can most honestly and effectively remain an insistent factor in liberal religion? Among the contributors is Rev. George R. Dodson, Ph. D., of St. Louis. From its intrinsic merit, as well as from the affection in which he is held on the Pacific Coast, we reprint it:

"All persons are ideal. We never know the full truth about our friends, and we know still less about the men and women of the past. We idealize everybody, either upwards or downwards. Those whom we admire and love are seen through the glorifying haze of our affection, and tend always to become gods. What they actually are seems to be a stimulus to our imagination, and if they do not make it impossible we clothe them with the qualities we need them to have. And we do this instinctively and inevitably, for our greatest need is of heroes, who alone can call forth the heroic that lies implicit in our own hearts and lives.

"Of the actual Jesus we know little, and since he was human there is some gain as well as loss in this fact. Our imaginations are the more free to create the figure we need. Whatever the man of Nazareth was, it is not in our natures to worship anything but the human ideal, and it is perfectly plain that, whatever any one may say or think about it, Christ as an object of worship means and can mean nothing else than the ideally perfect man.

"Now liberal religion, and all real religion of a high type, is essentially a worship of ideals, and that in which our ideals of the good life are united may be called Jesus, Christ, God, or anything we please. I cannot see that the name makes a very great difference. About these two questions may be asked. The first and principal is 'Do you have such

an ideal to which you try to conform your life?' and the second is, 'Do you call that ideal Christ?' Or the second question may be put in this way, 'Do you think that Jesus of Nazareth personally realized the human ideal in absolute perfection?' To me it seems perfectly clear that the first is the religious and vitally important question, while the second is purely intellectual and to be decided by historical evidence, or left undecided from lack of evidence. And no matter what may be the true answer to the second, it remains that practically our sole concern should be with the first. As historians we will doubtless go on turning over the meager fragments of tradition and longing for data that are irrecoverably lost, and as sincere men we will have to resist the temptation that comes to all to assert more about Jesus than is actually known, because it is so hard to admit that we really know so little about him. But though we know in part, and as to future achievements of scholarship cannot prophesy at all, our religious life will not suffer from this fact. All that Jesus has ever been believed to be, all that the ideal Christ has been and is, lies implicit and undeveloped in our own hearts. We have the grand teachings of the New Testament, that God is the spirit of goodwill and truth. Moreover, humanity's ideal is composite, and it is ever growing. Some features of our dream of perfection, (and we can never really worship anything less) may have been taken from the life of the great Jewish youth, but much has also come from elsewhere. And this is as it should be. Even the Bible declares that all things are ours. All spiritual heroes, Christian and non-Christian, will inspire the men and women of liberal religion, in the future as in the past. Their feeling has been expressed in Emerson's quatrain:

"I am owner of the sphere,  
Of the seven stars and the solar year,  
Of Caesar's hand, and Plato's brain,  
Of Lord Christ's heart, and Shakespeare's  
strain."

Love comforts, strengthens, helps, and saves us  
all;

What opportunities of good befall  
To make life sweet and fair.

—*Celia Thaxter.*

### Field Notes

ALAMEDA.—Christmas Sunday marked the close of five months' faithful service by Rev. John A. Cruzan, who as representative of the American Unitarian Association, has been filling the pulpit until a permanent minister could be secured. In the work of reorganization he was ably assisted by Mrs. Cruzan; her efforts as superintendent of the Sunday-school were untiring and were especially noted in the successful Christmas entertainment given by the children in conjunction with Unity Circle.

On New Year's Day Rev. Florence Buck preached her first sermon as minister of the church. An audience of flattering size listened to her with deep interest and pleasure; her discourse was appropriately entitled, "All Things New," and was a most inspiring summons to a noble activity for those better things for which we stand. The three sermons following have been marked with a like eloquence and wisdom, and have been received with an enthusiasm that foretells a year of hearty co-operation and pleasure. Miss Buck has taken up her pastoral duties with energy, and has also assumed charge of the Sunday-school. She hopes soon to have a junior church, as well.

Unity Circle continues its zealous work; its field has been extended to charitable endeavors, beside the usual church activities. Various enterprises are in hand, in order to make this possible.

LOS ANGELES.—Last month's sermon topics have been: "Life More Abundant," which is gained by sacrificing the lesser things of life as we grow into the larger and nobler; "The Christmas Story," told in an original, rational, and believable way, to the great interest of the Sunday-school and of the elders as well; "The Year That Is Past," and "Something to Hope For," pronounced by many "the best yet."

The annual meeting was well attended despite the storm. After the supper came encouraging reports from all departments. The Sunday-school is growing steadily, the average attendance being higher than that of last year. The Fireside Literary Circle has a good at-

tendance, rain or shine, and is doing careful work. Talks on the Old Testament continue to bring out large audiences for each Wednesday evening meeting. The second series takes up Moses and his times, and interesting discussions follow each talk.

As announced last month, Union Liberal Services Sunday evenings were held during the month of January. This new departure has met with most gratifying success, Blanchard Hall, the place of meeting being crowded to its capacity. The papers give fair reports, and evidently these services are reaching many thinking people not connected with the three churches engaging in the work.

Alliance meetings, both business and literary, are full of interest. On January 19th the literary meeting of the month was held with a large attendance. There was a social hour, with "mother's doughnuts" and coffee. Mrs. H. R. Boynton gave a rapid but comprehensive survey of current events the world over, leaving all who heard her more confident that "there's a good time coming." Miss Wiltse told of the ennobling of the theater in Ireland, which has the first endowed theater in English-speaking countries. It has in a few years inspired a number of new dramatists of great talent. She read a short play, "The Shadow of the Glen," by a Mr. Synge, full of tender pathos and quaint Irish touches.

Miss A. R. Griffiths, who resigned as a vice-president of the National Alliance from illness, is recovering her health and was at the last Alliance meeting. At the next meeting a reception will be given several members, who have just returned from extended travel. Among these are Mrs. Adelaide Wood, Miss Dickenson, Mrs. A. A. Stowe, and Miss Isabelle Bennett. The latter was at her old home, Beverley, Mass., during the centenary celebration of the founding of Sunday-schools in this country. The first Sunday-school in the United States was established in Beverley by the Misses Hannah Hill and Joanna Princee, first in their home, later in the church, which is today the Unitarian Church, the one President Taft attends when at his summer home. There were three days of celebration—for the backward look, the forward look, and a gala day for the Sunday-

school itself. The old members came from everywhere, a lady from Tacoma also representing the Pacific Coast. Another centennial was that of the Beverley Female Benevolent Society, held last October. What untold help that society must have been in its hundred years of life to the needy of that city.

PORTLAND.—The annual meeting of our society was held January 10th. The Women's Alliance served a bountiful parish supper, and although a stormy evening about one hundred and seventy-five were seated at the tables. Dr. Eliot invoked the blessing in his most tender words. Every one was in a happy mood; it was like a family gathered round the social board and most thoroughly enjoyed. Following the repast two fine vocal solos were rendered by the baritone and tenor of our choir. Then came the business of the evening. W. P. Olds presided in his usual felicitous manner. Reports were read from the Sunday-school, Women's Alliance, Post Office Mission and other activities of the church, closing with that of the pastor summing up the work of the year. The reports all showed the various organizations in good, healthy working order—not but what we would have been glad to have made a better showing, to have reported greater results, but certainly there was no cause for discouragement. The trustees were particularly happy, as they were able to report all expenses paid and money in the treasury.

SANTA BARBARA.—The annual meeting of the Society of Unity Church was held in Unity Hall, January 10th. A supper preceded the business meeting; a supper that was so good, and so well attended, it put everyone in fine humor, and ready to deal with whatever church problems might be presented. The reports were very satisfactory, showing a prosperous condition in every department. The Women's Alliance received a gracious word of appreciation for its work and aid financially, and Mrs. Goodridge a well deserved meed of praise for her very efficient work as superintendent of the Sunday-school, for the interest she takes in the young people and the interest she awakens in them.

A constant and attentive listener bore testimony to the high character of the sermons preached from the pulpit of Unity Church, Sunday after Sunday.

Mrs. Sarah D. Spencer, to whose zeal and enterprise the building of the attractive Unity Hall is principally due, tendered her resignation of its management. This was accepted with words of sincere appreciation of her efforts, and of her own and her husband's interest in the welfare of the Society.

One report was from a new organization, "The Young People's Club," started during the past year. The report of its president received marked applause, and there was a general feeling that this club was a welcome addition to the life of the church.

The election of officers resulted as follows: Judge R. B. Canfield, president; Dr. Ida V. Stambach, vice-president; L. Richardson, secretary and treasurer. These, with Mrs. Hollingsworth, C. C. Knight, Frank Smith, and W. St. John Candron, constitute the board of trustees.

The Alliance promises well for the year's work. At the November meeting a very agreeable talk by a non-member was given upon the Passion Play at Oberammergau. She illustrated it with a little card-board model of the stage, making it all very clear and vivid.

The Christmas sale was as usual successful, adding materially to the finances. It was followed by a supper for the church people mostly.

The Sunday-school is in a prosperous condition. On the Tuesday following Christmas there was a Christmas-tree for the younger members, and for the older ones a very enjoyable dancing party.

SAN FRANCISCO.—A month of steady and interesting work, of good sermons and fair congregations. There are indications that special attractions such as aviation meets, or the extra special glorious days that make our San Francisco winter the wonder of the world, are sometimes sufficient to deflect church-goers of the less steadfast class, but those who maintain their orbit are satisfied that they lose less than they gain.

The Channing Auxiliary, in addition to its study classes on the Modern Drama and French Conversation, was entertained at its monthly business meeting by an interpretation of Maeterlinck's "Mary Magdalen" and by an illustrated lecture by Mr. Henry Payot, on "The Historic Chateaux of France."

The January meetings of the Society for Christian Work have been well attended. On January 16th, Dr. Wm. L. Morgan talked most interestingly to us of "Civic Conditions at Home and Abroad." Seven men guests added to the interest of the afternoon. Generally we have "second hearings," but for once we had the first, and so Dr. Morgan spoke later to the Men's Club. Dr. Morgan said the city of the future will be a place of ideals. There will be fewer deaths from tuberculosis, typhoid fever, and fewer infant deaths when sanitation is studied more. God made the city as well as the country, and fundamental religion can be applied to its government. The modern keynote is prevention and not cure. A city should be managed like a well-ordered household. Cities are the footballs of politics. He felt there was much to hope from government by commission, which would remove control from politics and give needed expert management. There should be public ownership of gas and water service and street-cars. Swiss cities are ideal. There are no slums. To civilize is to citify. Through Italy, Germany, Holland and France, wonderful improvement was found in ornamental street furniture, park conditions, sanitation and housing of the poor. In Mayor Nathan, Rome has an ideal mayor, whose intelligence and knowledge of city conditions extend to cities of the United States.

At the close, Dr. Morgan invited discussion. Judge Weller and Mr. Leavitt asked several questions.

All thought a pertinent note was struck when Mr. Murdock said in actual experience the principal factor was public opinion, instancing the defeat of the "bond issue," with which we hoped to adopt the Burnham plan and eventually build our "city beautiful." He claimed that the commission form of government

had yet to demonstrate its superiority in the control of a large city and that no plan is of so much importance as an enlightened and interested public sentiment that would in any way select honest and able men to manage public affairs.

On January 23d the annual meeting was held and was well attended. The reports showed the fine work of the society for the past year.

We feel it a subject of great congratulation that Mrs. Curtis still continues in the office of president. So well, so ably does she guide us that no one else is willing to even try, but all gather around and rally to her support, that 1911 may be a year of good work well done.

The Men's Club, having heard of the enthusiasm aroused by Dr. Morgan's address, invited him to repeat it at their meeting of January 17th, and he very kindly did so, adding some valuable observations especially important to an audience of men.

On the evening of January 26th Mr. Horace Davis addressed the Starr King Club, giving his personal reminiscences of Starr King, with whom his relations were close and long-continued. It was a revelation to the later generation of how much was accomplished in a life of less than forty years.

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*Violette*—I wish you would tell me how to get this pitch off my dress. I have tried everything I can think of.  
*Reginald*—You might try a song. You always get off the pitch when you sing.—  
*Judge.*

---

Daughters of Time, the Hypocritic Days,  
 Muffled and dumb like barefoot dervishes,  
 And Marching single in an endless file,  
 Bring diadems and fagots in their hands.  
 To each they offer gifts after his will.  
 Bread, kingdoms, stars, and sky that holds them  
 all.

I, in my pleaded garden, watched the pomp,  
 Forgot my morning wishes, hastily  
 Took a few herbs and apples, and the Day  
 Turned and departed silent. I, too late,  
 Under her solemn fillet saw the scorn.

—Emerson.

---

No man's labor for good is vain,  
 Tho' he win not the crown, but the cross;  
 Every wish for man's good is a gain,  
 Every doubt of man's gain is a loss.  
 —Owen Meredith.



## Books

This department conducted by William Maxwell.

[All books reviewed in the PACIFIC UNITARIAN are on sale at, or may be ordered through, the Pacific Unitarian Headquarters, 376 Sutter Street, San Francisco, Cal.]

**BARBAROUS MEXICO.** By John Kenneth Turner. Chicago. Kerr & Company. \$1.50.

The opening chapters of this book were prepared and printed originally in an Eastern monthly magazine. So opposed did certain great financial interests, chiefly centering in Wall Street, become to Mr. Turner's exposition, that the magazine was forced to discontinue the articles. The author has written a thrilling narrative of the heartless cruelty that is practiced at our very doors by one of the ablest and most unscrupulous rulers of our time. His analysis of Diaz is most interesting. He finds the Mexican potentate, disguised as a president of a republic, a strange combination of personal vanity and far-seeing cunning. The book is profusely illustrated.

**WOMAN AND SOCIALISM.** By August Bebel. New York. Socialist Literature Company. \$1.50.

Everyone who believes in breaking down the prejudice that enthalls womankind should read this book. It is a history of her economic development, her social enlightenment, from the earliest times to the present day: The author, the venerable leader of the socialist movement in Germany, offers as the remedy to woman's unequal position the principles of the cause he has so long advocated. The socialistic portion of the book is comparatively insignificant, and whether or not one endorses that school of reform, the enlightening method in which woman's relation to the social body is set forth cannot but do much toward making whoever reads the volume more inclined than before to the emancipation of womankind.

**IDYLLS OF GREECE.** (Second Series.) By Howard V. Sutherland. New York. Desmond Fitzgerald, Inc. \$1.00.

A series of poems, in blank verse, written with an unusual understanding of ancient Greek life and thought. The poet is blessed with imagination and technical ability.

**DEMOCRACY AND THE OVERMAN.** By Charles Zueblin. New York. B. W. Huebsch. \$1.00.

Charles Zueblin apparently had, when writing this book, a pessimistic view of men and things in general. Each chapter is devoted to the adverse criticism of some phase or outlook of life. He begins with the over-specialized business man, passes to over-estimated Anglo-Saxon, and after what may be best described as an intellectual anvil chorus in some five or six more chapters, he concludes with the overworked charters of cities. The book is cleverly written. The author has his own convictions about things, and he is not afraid to express them, whether they entail Dr. Cook or the Hearst newspapers.

**COMMENTARIES ON SIN.** By George F. Jelfs. Boston. Sherman, French & Company. \$1.00.

The special object of this little book is the discrediting of the orthodox belief in Paul's doctrine of redemption, or any scheme by which man can be saved from the inevitable penalties the law of nature justly annexes to the commission of sin, other than by doing the will of God. It is written in a thoroughly scientific spirit, and, perhaps, because its views are so thoroughly in accord with Unitarian principles this is the reason that it is endorsed so heartily.

## Scintillations

The wife of a prominent young Germantown man went away over night not long ago and left her three-year-old daughter in her father's charge. When she came back she hurried to the baby and asked her if she had missed mother and how she had got to sleep.

"All wight," eooed the baby. "Daddy twied to sing to me like 'oo, and I des went to fweep quick's I tood so I wouldn't hear him"—*Philadelphia Times.*

*Yeast*—And was he cool in the hour of danger? *Crimsonbeak*—Well, his feet were!—*Yonkers Statesman.*

*John*—I say, old man, how would you like to come up to the club to-morrow and play golf? *Henry*—Why—er—I can't say for certain till I—er—consult my wife. *John*—All right. Let me know as soon as she makes up your mind.—*Harper's Bazar.*

Rivers had just got home, and was stumbling over the things in the dark hallway. "What are you growling about, dear?" called out Mrs. Rivers from the floor above. "I am growling," he answered in his deepest bass voice, "to drown the barking of my shins."—*Chicago Tribune.*

Archibishop Ireland was urging one of his senatorial friends to help the church with his presence, but the senator declined to be a regular church-goer, giving this reason: "One finds so many hypocrites there." "But there is always room for one more," said the genial prelate, as he gripped the hand of his statesman friend.—*Washington Herald.*

LIST OF BOOKS.

A few copies of the following books, published by the American Unitarian Association, are on sale at the Unitarian Headquarters:

	Postage.		
Sea of Faith.....	\$0.80	..	\$0.08
Milton Reed.			
Letters to American Boys.....	.80	.08	
William H. Carruth.			
The Understanding Heart.....	1.00	.09	
Samuel M. Crothers.			
Some Memories .....	1.25	.12	
Robert Collyer.			
Whose Son is Christ?.....	.80	.07	
F. Delitzsch.			
Apples of Gold. Book of Selected Verse .....	1.00	.12	
Clara B. Beatley.			
Unitarianism in America.....	2.00	.15	
George W. Cooke.			
Historic Americans .....	1.00	.16	
Theodore Parker.			
Daughters of the Puritans.....	1.50	.13	
Seth Curtis Beach.			
The Church of To-Day.....	.75	.07	
Joseph H. Crooker.			
Jewish Religion in the Time of Jesus .....	1.00	.08	
G. Hollman.			
Soul of the Bible.....	1.25	.12	
Ulysses G. B. Pierce.			
Church Councils and Their Decrees .....	.80	.08	
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The Shepherds' Question.....	.80	.08	
Burt Estes Howard.			
Miracles and Myths of the New Testament .....	1.00	.07	
Joseph May.			
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W. W. Rede.			
Sons of the Puritans.....	1.50	.12	
A. U. A.			
The Transfiguration of Life....	1.00	.11	
James Freeman Clarke.			
Immortality and Other Essays.	1.20	.12	
C. C. Everett.			
Four American Leaders.....	.80	.08	
Charles W. Eliot.			
The Bible. What it is, and is Not .....	1.00	.08	
Joseph Wood.			
Message of Man.....	.60	.05	
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Minot J. Savage.		
Some Ethical Phases of the Labor Question .....	.25	.09
Carroll D. Wright.		
Tides of the Spirit.....	.25	.08
James Martineau.		
The Supremacy of Jesus.....	.25	.08
Joseph H. Crooker.		
West Roxbury Sermons.....	.25	.09
Theodore Parker.		
Endeavors After a Christian Life .....	.25	.11
James Martineau.		
The Influence of Emerson.....	.25	.10
Edwin D. Mead.		
Pioneers of Religious Liberty in America .....	.50	.13
Samuel A. Eliot.		

The following are 25c books, paper covers.

Transcendentalism in New England.	
By Octavius B. Frothingham.	
Orthodoxy, Its Truths and Errors.	
By James Freeman Clarke.	
Religion and Science as Allies.	
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The Individual and the Social Order in Religion.	
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By Charles W. Eliot, LL. D.	
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**THE PACIFIC UNITARIAN** is the official organ of the Pacific Coast Conference of Unitarian and other Christian churches. It is published in San Francisco, monthly. Subscription \$1.00.

Address **ALL** communications to

**THE PACIFIC UNITARIAN,**  
Unitarian Headquarters,  
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Copy for advertisements must be furnished by the 25th of each month.

# THE PACIFIC UNITARIAN

God our Father; man our brother

Vol. XIX

San Francisco, March, 1911

No. 5

## THE PACIFIC UNITARIAN

Published monthly by the Pacific Unitarian Conference

Business address: . . . 376 Sutter St., S. F.

Editorial address: . . . 68 Fremont St., S. F.

One dollar per year Single copies, 10c.

Editor: Charles A. Murdock

### Editorial Committee:

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Entered as second-class mail matter at the Post-office at San Francisco, Cal.

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### Editorials.

There are two ways in which men have commonly regarded religion. In the first way, they consider it to be the devotion of man to the service of God. They emphasize the means of worship, they magnify prayer and devotional reading, they attach much importance to attendance at church, and sometimes set high value upon ritual and sacrament. Their temperament is mystical, their aim is the cultivation of "spiritual life," and their criterion of religion is the depth of personal religious experience that it nourishes; while high character, apart from this, they are often inclined to ignore, or even disparage, as being somehow defective.

The second way is opposite to this. Men regard true religion as devotion to the service of man. They lay their whole stress upon conduct; they express it in good works, charities, reforms and civic betterment. Their temperament is practical, their aim is ethical, their test of religion is found in mutual helpfulness, and they attend church chiefly for the sake of the social intercourse and the sermon, and are largely indifferent to the rest of the service.

But there is a third way that is better than either of these, because it combines the values of both. It is when men look upon religion as a personal experience which is cultivated in church as love to God, but bears fruit in the world as love to man. We must recognize the value of worship as a means, and the necessity of service as an end.

We must see that while a form of religion which cultivates only the devotional side of the nature is in danger of becoming little better than refined selfishness, yet one which is to keep up its vitality when first enthusiasms are worn off and discouragements multiply, must be continually refreshed by connection with sources of inexhaustible strength.

We need to pray, lest we grow weary in well doing. We need to work, lest our prayers become hollow mockery. Worship of God must inspire to service of man. Service of man needs to be stimulated by worship of God. The only religion that will express man's full spiritual nature and fully answer the needs of the world will be diligent in cultivating both.

E. M. W.

The Declaration of Independence and the Constitution of the United States should be considered among the sacred books of mankind. Many persons have read the Bible time and again, but they have never read the Constitution of the United States, although it has infinitely more worth to-day as a religious document than a knowledge of the books of Leviticus or Judges. There are certain speeches of Washington, Jefferson and Lincoln, as well as a number of State documents that should be valued as sacred scriptures, to be known and read of all men. The history of the heroic struggles of the founders of our country should be revered as part of our religion.

The speech that Lincoln delivered in Independence Hall in Philadelphia when on his way to Washington to be inaugurated President is one of the best expressions of the aims of modern democracy. He said that the Declaration of Independence "gave liberty not only to the people of this country, but

hope to all the world, for all future time. It was that which gave promise that in due time the weights would be lifted from the shoulders of all men, and that all should have an equal chance."

What is the meaning of the social and political unrest throughout the world at the present time? Not only are we witnessing the breaking down of old party lines and the birth of new political issues in our own country, but we also read of the revolution in Mexico, the remarkable growth of socialism in Japan and the execution in that country of twelve socialists charged with being anarchists, the widespread demand for constitutional government in China, the political unrest in India, the continued growth of the vote of the Social Democrats in Germany and the success of the recent political campaign of the Liberal and Labor parties in England in their war against poverty and unjust taxation.

It is a revolt against paternalism, despotism, oppression and corruption in government. The belief in the worth of the individual and that a man comes to his best through endeavoring to realize social ideals is almost universal. Men are feeling responsible for the poverty, preventable diseases and accidents, and the vices of society. A passion is taking possession of mankind to universalize liberty, justice and happiness. The time is at hand for the fulfillment of the prophecy of Lincoln "that in due time the weights would be lifted from the shoulders of all men, and that all should have an equal chance."

What place has religion in the present universal unrest? The Christianity of the creeds and external forms has been a separating influence, dividing men into groups that have been more or less antagonistic to each other. A demo-



cratic religion is needed that will unite men in the pursuit of the beautiful in the arts, of truth in the sciences and of goodness in the varied relations of life.

Commercial life, public schools and universities, art galleries and libraries, the stage, the public playgrounds and the juvenile court are not organizations to be indirectly influenced from without, but should be considered as organized parts of the church of democracy.

The democracy of God embraces the highest strivings of all religions and denominations, the best aims of all charitable and philanthropic societies, the virtues brought to clear expression in the business world, the justice administered by the courts and the truth discovered by the scholars of all the ages.

The aim of religion should be to make men free. There ought to be no dividing line between the worship of God and the service of man. The energy of the church used in the past in proclaiming a supernatural world-despising religion should be used in the interpretation of religion in terms of life and in efforts for the betterment of social conditions. The greatest good of the greatest number was one of the ideals of the Nineteenth Century, while the ideal of to-day should be, the greatest good to every man.

C. R.

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Ministers and churches are frequently perplexed as to their duties and privileges in respect to the aggregates known as municipalities. What shall a church do in a city? What can a minister do to make the city in which he lives a better city, physically, aesthetically, educationally, morally?

The problem is not quite as simple as it looks. The proper management of a modern city, its ideal management, let us say, would take about a dozen experts

in law, administration, political economy, chemistry, engineering, medicine, education, sociology, sanitation, statistics, morals, and aesthetics. We are aware that no city on earth has just such a complete equipment; but we are just as confident that these are the ideals toward which with ever greater velocity our municipal life is tending. At present we must be satisfied with a great deal of blundering, but we must insist upon as much efficiency and integrity as is possible.

It is safe to say that neither a church, which is but a group of citizens come together for religious purposes, nor individual citizens are capable of managing a municipality for the best interests of all its citizens. Even ministers of the gospel manifest a great lack of common sense, sometimes, in city administration. We have in mind at this moment a good mayor, who proceeded upon much urging from ministerial associations to clean a city in respect to the social evil that is undermining the health and well-being of so many citizens. But it was the judgment of all who were in a position to judge that the good mayor did more harm than good.

What then? Must all of us, churches and ministers and laymen sink into innocuous desuetude and do nothing for our cities because of the complexity of the problem, because of our inability in knowledge and experience to tackle the problem? No, a thousand times.

We are compelled, willy nilly, to take a hand in the work. Our cities are supposed to be democracies, and shall some day be what they are supposed to be after we have buried the "boss" and the political machine that are now controlling our cities for the most part—buried them "deeper than did ever plummet sound." We are tax-payers, we make contributions to streets and sidewalks

and sewers and what not. We have to select and vote for the men of our choice to manage the municipality for us. We are amenable to city ordinances and it is by all means our duty so to live in a municipality as to make our life a benefit to the whole community. In other words both the ministers and members of the churches have much to do with the management of the municipality. And we take it that every good citizen wants his city to be well planned, kept clean, possessing fine roads and sidewalks and parks and playgrounds; kept free from the taint of prostitution and drunkenness and gambling; in addition he wants good educational facilities and hopes to be guarded against the plague, tuberculosis, typhoid fever and all the ills which are now preventable.

But what can churches and ministers do as churches and ministers? As to the minister, he can and is doing much indeed. There is scarcely an ethical or ameliorative move made without making its urgent demands upon him. He is always ready to serve as an inspiration to his people. The modern theological school does not know its business unless it gives him a thorough equipment in the management of a municipality. He must know how in order to inspire. The better the housekeeper the better can she direct others in this particular work. At least she must know how. Every municipal problem is a moral problem at heart. The social evil, gambling, bad politics, the saloon, the school, etc., have something to do with morals. The minister will fearlessly castigate all municipal wrongs despite the fact that he may have some in his congregation who have personal reasons for disliking what he may say. He will also commend every good work and every attempt on the part of the municipal management for better things.

The members can also join the minister. It is perfectly proper for even a church meeting to come together to commend the board of supervisors and the mayor for reducing a thousand saloons to one hundred, or for putting a stop to gambling. There is too little commendation from the churches and too much protest.

In our experience it has never been difficult for a church to find something to do to help municipalities. Much can be and is done through the men's clubs, women's alliances, young people's societies and other organizations. The imperative thing at present is to take these municipalities of ours away from the domination of State and national politics. This is the very first step.

Then, placing men of integrity and ability in charge with all the churches and ministers wide awake to their civic duties, we take it, there would be such tremendous progress along lines that seem now so discouraging that we should all be very much surprised as to the amount of the kingdom of God that can be realized after all in these glorious cities. There is not a city evil that cannot be cured; there is not a city evil that could be cured much more rapidly if all the members of all the churches took a deep and vital interest in their cities. "Remember," said a lawyer for the gambling interests that we were prosecuting in a certain city, "that the gamblers are more afraid of the ministers and the people in the churches than of anything else. Don't tell them I told you so."

Shall we not, then, take to heart the words of the good Plato:

"As a ship sailing on the sea has to be watched day and night, in like manner a city is also sailing on a sea of politics, and is liable to all sorts of insidious assaults; and therefore from morning to night, rulers must join hands with rul-

ers, watchers with watchers, receiving and giving up their trust in a perpetual succession." W. S. M.

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President Taft has served half his term, and while the political barometer has shown a considerable range in registering popularity, it seems quite evident that the period of depression has given way and that "set fair" is the present reading. He has kept steadily on and demonstrated that he has a few sample policies of his own, not to be easily ignored, and as an impressive mile-stone for the half-term, his proposal for reciprocity has aroused interest, world-wide and profound. That it has not won immediate acceptance is neither strange nor a reflection on its worth. The seed has been sown and the harvest will follow in due time.

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It is one of the characteristics of these modern days that a man may pass from obscurity to prominence in an inappreciable space of time. Two months ago Louis S. Brandies was known to few. Now the country recognizes him as one of its foremost citizens. He performs a great service, shows a fine spirit of unselfishness, and is at once given a foremost place in national confidence and affections. The press reaches far and fast, and the public is responsive to merit, so that reputation emulates Jack's beanstalk and leaps instead of grows.

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The value of truth is established in many ways. To know the truth is found to be the indispensable first step to everything of real worth. In business the application of science in ascertaining cost of manufacture is making marvelous strides and revealing astonishing conditions. It is found that it pays well to turn the best brain power on the simplest processes, and to learn the ultimate

facts. The following of blind precedent and the reliance on guessing has resulted in inefficiency and failure, and is fast giving away to thorough analysis, systematic methods and a proper regard for facts. Concentrated thought, painstaking study and ascertained truth alone form the basis for effective work. The more intelligent and thorough the thought the greater the result of effort. It is only the ideal that truly succeeds, whether it be in economies or in the conduct of life.

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San Francisco has plucked victory from defeat and been accorded the privilege of spending many millions of dollars for a great exposition to celebrate an event in the history of the world that she expects to mark a new era in her growth and importance. It brings a demand on her resource and on her resources that will severely test them. It is a great opportunity, and a test that calls for steady, patient, determined effort. If we could not see on every hand encouraging evidence of what we have done, we might well quail before the stupendous task that is the reward of a hard-fought battle. But courage gained by accomplishment is of good quality, and we accept the burden we have assumed in modest confidence.

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In the *American Magazine* for March appear two extremely important and significant articles on "The Gospel of Efficiency." Mr. Ray Stannard Baker writes of "Frederick W. Taylor—Scientist in Business Management," and Mr. Taylor, himself, contributes the first of three articles on "The Principles of Scientific Management." The first briefly sketches the life work of a remarkably successful business man, who seems to have revolutionized the branch of manufactures in which he is engaged

by the admixture with his work of more and better brains than any of his predecessors. Mr. Taylor was constantly referred to by the witnesses introduced by Mr. Brandies in the rate-fixing cases before the Interstate Commerce Commission last November as the originator of the system of scientific management which it was claimed would commonly double or treble productive capacity of workmen, increase profits and go far toward solving the labor problem. It was asserted that if applied to railroads it would save \$1,000,000 a day. Mr. Baker, much impressed, visited Mr. Taylor at his beautiful home in Philadelphia and also visited shops and factories being operated under the method he has developed.

Thirty-six years ago Taylor began work at the bottom of the ladder in a Philadelphia machine-shop. He had prepared for college, but his eyes failed him and he became an apprentice. He was soon impressed with the "soldiering" of employees and the waste and inefficiency occasioned by it, and he determined to do what he could to correct the condition. In a short time he was put at a lathe, and turned out rather more work than the average, and was made gang boss over the lathes. There ensued a hard and bitter fight, but he won out, and was promoted till he was foreman of the works. He worked out a system of management in which the interests of the workmen and employers were co-operative instead of antagonistic.

The details need not be given, but the result to-day is that at least 50,000 men in the United States are employed under the new system and they are receiving from 33 to 100 per cent higher wages than are paid to workmen of similar calibre, while the companies who employ them are more prosperous than ever before. The output per man has doubled,

and in the shops so managed there has never been a strike.

Now, here is something worth careful consideration, for the same use of intelligence, common sense, and justice will promote efficiency and forestall difficulty everywhere. It is revolutionary in many respects, and organized labor may blindly oppose it, but it is the way out, for it is based on a wise mixture of science and good-will.

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### Notes.

"The Christ of the Human Heart," (Unity Club, Oakland, 50 cents) is the title of a Christmas gift book by William Day Simonds, minister of the First Unitarian Church, Oakland. It is also an all-the-year-round gift book. In this handsomely printed booklet are collected a number of uplifting talks, with such titles as "The Old, Old Story," "The Mother and the Babe," "The Consecrated Young Man," "The Tempted Christ," "The Teaching Christ," "The Healing Christ," "The Suffering Christ," and two especially fine ones, "Jesus and the Modern World" and "The World's Prophetic Day." This is a gift for people of all sects written straight to the hearts of reverent readers.

At the Alameda Unitarian Club on the evening of March 1st, a debate was held on the subject of the recall of the judiciary, the participants being friends and admirers, with strong differences of opinion on the question at issue. Francis J. Heney favored the recall, and Charles S. Wheeler earnestly opposed it.

The Rev. John Howland Lathrop, pastor of the First Unitarian Church, Berkeley, preached his farewell sermon at the morning service on February 12th. Mr. Lathrop has been called to the pastorate of the Church of the Savior, the largest Unitarian Church in Brooklyn, New York. He departs from Berkeley March 1st to assume his duties in the larger church. The theme of his farewell sermon was "Out of the Heart are the Issues of Life." Upon its conclusion

twenty adults joined the church, and four little children were christened.

Rev. Arthur Moxon Smith, of Pomona, will temporarily occupy the pulpit made vacant by Mr. Lathrop's promotion.

On the evening of February 24th a cordial farewell reception was given to Mr. Lathrop. Professor William Carey Jones pleasantly referred to Mr. Lathrop's ministry, and in token of the regard of his parishioners presented a fine gold watch.

He was also the recipient of a portfolio of views depicting scenes connected with the church and its work.

Mr. Lathrop responded, expressing his surprise, and his appreciation of the gift as a commendation for the first pulpit which he had filled.

A delightful dinner and social evening was given on February 24th at the Unitarian church, San Jose, by the Ames Alliance of the church and the Cranford Club. The affair was voted the most enjoyable ever given at the church.

At 6:30 o'clock more than one hundred guests sat down to a tempting hot dinner in the dining-room of the church. The dinner had been prepared by a committee from the Alliance, and several of the young ladies of the Cranford Club assisted in serving.

Following the dinner was a pleasant social hour, with an interesting program followed by dancing.

In the Unitarian church, Portland, Oregon, on February 2, 1911, the Oregon State Sunday-school Conference of Liberal Christian Churches was inaugurated and organized, with Rev. A. H. Sargent, president, and Rev. A. H. MacDonald, secretary. Mr. Sargent is the founder of this Conference, and for this meeting the following program was arranged. Owing to an important engagement Mr. Bandy was not present. Next year, at the invitation of Mr. Corby, the Conference will meet at the Universalist church, Portland.

Inaugural address, Rev. A. H. Sargent; Words of Welcome, Rev. W. G. Eliot; "The Personal Influence of Teacher and Scholar." Rev. Paul S. Bandy; "Object Lessons." Rev. A. H. Sargent; "Boys and the Sunday-school."

Rev. James D. Corby; "Benefit to Children from the Study of the Bible," Rev. W. G. Eliot.

After the transaction of business the Conference closed with a devotional service conducted by Rev. H. A. MacDonald.

Rev. J. A. Cruzan, field agent of the American Unitarian Association, has opened work in the Richmond District, San Francisco. Services are held every Sunday evening in the Masonic Temple, corner Clement Street and First Avenue. The initial service, held February 19th, drew an attendance which filled the hall. Rev. Earl M. Wilbur gave an admirable statement of the principles for which Unitarians stand, and Rev. Bradford Leavitt followed with a clean-cut address in which he showed that the Unitarians have a message which no other denomination gives. During the month of March Mr. Cruzan will give a series of lectures on "What Do Unitarians Believe?" His subjects will be "The God We Worship," "The Men We Are," "The Leader We Follow," and "The Book We Study."

Lincoln Day was appropriately observed in Oakland. Rev. William Day Simonds chose for his morning address "The Unwritten History of the Civil War." The evening services were devoted to patriotic exercises, among the speakers being John P. Irish, who discussed "Lincoln's Appeal to Men of His Own Generation"; Rev. John H. Lathrop, on "Lincoln's Appeal to Young Men of To-day," and Professor David P. Barrows, on "Lincoln's Appeal to Scholars."

Rev. Harold L. Pickett, minister of Unity Church, Boise, Idaho, is assisted in his ministerial work by his wife, formerly Miss Anita Trueman, a young woman of wide experience in literary and sociological work, who has from early girlhood been active in the writing of poetry and prose, and in public addresses on many themes. While pursuing a special course at Meadville she met Mr. Pickett, and three years ago became his wife and helper. She has recently joined him at Boise, gratifying a wish long entertained of life in the West.

## Contributed

## San Francisco.

By Charles A. Murdock.

O, "city loved around the world,"  
 Triumphant over direful fate,  
 Thy flag of honor never furled,  
 Proud guardian of the Golden Gate;

Hold thou that standard from the dust  
 Of lower ends or doubtful gain;  
 On thy good sword no taint of rust,  
 On stars and stripes no blot or stain.

Thy loyal sons shall by thee stand,  
 Thy highest purpose to uphold;  
 Proclaim the truth, o'er all the land,  
 That truth more precious is than gold.

Let justice never be denied,  
 Resist the wrong, defend the right;  
 Where West meets East stand thou in pride  
 Of noble life, a beacon-light.

## On the Advantages of Being Poor.

By E. S. Goodhue, M. D.

By "poor" I do not mean a condition of indigence, which is a most unfortunate one for any man in this age of great needs. Reference is made only to the pecuniary state common to the majority of us,—the financial standing of nearly every intelligent, able-bodied, respectable professional and business man. It was a far-seeing prayer the ancient prayed: "Give me neither poverty nor riches": the abject poverty of many in the great cities of the world, whose thefts for food to eat seems scarcely blameable; and the vulgar display of the rich whose pride and wealth and power are flaunted in the faces of the poor who have pride enough. God knows, but no wealth or power.

How can the man who wants bread to eat fail to hate the one who wastes but will not give it?

And how can the rich man fail to have a contempt for the one who cannot gather enough even to keep himself and his family from being hungry?

They do not understand each other, and the sympathy which is latent in the breast of each, will not be unlocked until there is some mutual basis for exchange. Even the noblest form of sympathy is a sort of self-pity, and unless we can put ourselves in the position of those we wish to be sorry for, we shall not really sympathize with them in a way which can be

helpful to them and creditable to ourselves.

Those who suffer are not deceived long by affected sympathy, no matter how good the intention of the sympathizer may be, while carloads of gifts and purses full of gold given freely by those who are able to give, cannot, in the nature of things, call forth much gratitude from those who are materially helped. This is the strange cause of so much "ingratitude." A tear, a hand-pressure, any form of real sorrow or sympathy must call forth gratitude from those whose misfortune made it spontaneous in the bestower; and that is why it is so hard for the rich to help the poor. That is why the poor are generally the best helpers of the poor.

We are shocked and dutifully pitiful when we read of some terrible earthquake or hurricane in which thousands of persons lost their lives in Turkey or Japan: instinctively we put our hands in our pockets to help the sufferers that remain. But there does not rise in our hearts that infinite sense of pity and love and sympathy which floods and overwhelms our selfish nature, when we give way to grief over the suffering of one single individual whom we know and love.

The wealthy say with self-assurance born of success—"Oh, if I lost all my money to-morrow, I'd get rich again in a few years. There is no good reason why any man should be poor."

And so, probably, this man would get rich again, as many have done before him.

Still, it does not follow that all poverty is the result of bad habits like drunkenness, extravagance, and other forms of dissipation; we cannot and must not ignore the social fact that some of the most industrious, saving, honest, and deserving persons simply fail to get enough together to pay their necessary bills. We must not ignore the fact, I say, that many men in good health are very poor from no demonstrable failing of their own.

I will not say that they do not lack some trait or tact or discipline requisite for the successful operation of business; they must indeed lack this, but the essen-

tial may not have been and may not be possible for the man needing it. There are sad and definite human limitations for which we can in no way be blamed; there are valuable acquirements denied to youth by unfavorable conditions—perhaps in the form of sacrifices for others—which cannot be made good at any subsequent period.

For the accumulation and preservation of wealth like that of Mr. Rockefeller and other rich men, it required peculiar mental and intellectual qualities, as essential to the object attained as are the qualities which make a man capable of producing a great novel or a great painting.

It would be as impossible for some men to get as rich as Mr. Rockefeller—provided the ways and means even were pointed out to them—as it would be for any man provided with paper, pen, and ink, to sit down and write a poem like "Thanatopsis," for instance.

It may be said in passing, however, that the qualities which are needed in a good money maker and saver, are not necessarily intellectual, for it must be confessed, the best, noblest, and most intellectual men of any age are not men endowed with the faculty of money-getting. Many of them have been poor getters, and notoriously improvident.

The person with enough to provide a simple home for wife and children; to maintain therein necessary comforts; who can pay for a few inexpensive adornments; who can meet his necessary bills for each month, knowing well that he will never be very rich and never very poor—he is the happy man. The advantages of his middle position must be plain to all.

If money were not only an expediency; if it developed character, or could be kept for use in another life, it might be worth making sacrifices for; but it has no intrinsic value whatever. Its value consists in the fact that we may and must get rid of it some way; that we may exchange it for something we can use or somebody else can use; that it belongs to any person who earns it; that it cannot be *given* away without loss somewhere.

But we are so constituted that the more we have as residuary gain after

necessary expenditure, the more we want, and economic conditions are such that the more a man has the more he can acquire by assiduous acquisitional methods.

Things work both ways, and the man with a great deal of money finds that his whole time is taken up not only in getting more money, but in safe-guarding what he has already. He loses his taste for anything else but "business" or the accumulation of dollars and cents. He begins to love the plans and schemes and significant details of the business which makes him richer. He really believes that he has no time of all the time God gives him for everything he might do, to spare for anything except his factory, his mines, his sugar plantations. Is he happy? Will the final adjustment in life leave him with a sense of satisfaction? Will he "come rejoicing" with coffers of gold and dividends for "sheaves," and say: "Here, Master, I have spent every moment of the great life you lent me in planning and working how to earn \$100,000. I had no time for anything else in the world. I had no time to write letters to friends, or to have friends indeed. And while I couldn't see much of my wife and children, I provided well for them during my life and left them a handsome fortune. No, Lord, I actually hadn't time to think of you, but I left \$25,000 to my church—and I got all I worked for—ONE HUNDRED THOUSAND DOLLARS."

Contrast the man who has time to give to his family, who returns after his day's work with a restful and rested mind; who has no great wealth to disturb him, no investments he is afraid he may lose, no competitors to fight, no schemes to drive sleep from his brain.

His sons, possessing the comforts of a simple home, grow up unspoiled by luxury, directed by the counsels of one who is their natural guardian and who has time to devote to them; they are influenced by school and their social companions, and their outlook and ambitions are not rendered abnormal by their expectation that their father will leave them "lots of money." The daughter has not been a society belle. She has had her father's companionship, too, as well as her mother's. She knows how to work

with her hands. In the love and reverence for her own father whom she knows, she has learned to consider "men" as worthy of her love. There is no danger of her ever "seeking" a husband, but when he comes she will be ready to make him a good wife.

Not the least advantage in being poor is the necessity for work. Work is one of the greatest blessings of life, especially work you are fitted to do, and which, without being exacting enough to make you a "dull boy," still has in it an element of monotony at times. Such work you are glad to leave at night, but equally glad to resume in the morning. There will be pleasant intervals of rest and recreation, too, and no gigantic scheme will dare to grasp all your precious hours with its octopus-like tentacles.

Consider the children of the rich, their work and worry over the invention of some new thing to interest them! Often their lack of purpose in life is as pitiable as the purposeless pursuit of wealth by their fathers.

Contentment being one of the greatest aids to a happy life, who has it more than the man who is neither very rich nor very poor?

The ambitions of the rich he never shares, nor is he obliged to bear the terrible disappointments incident to wealth. His sense of pity for the very poor is real, for he lives on the borderland, and in all ages, he has been his brother's keeper and protector.

"The poor ye have always with you," is hardly true for the moneyed descendants of the rich. The sense of kinship has gone as it sometimes goes in the individual who rises from poverty to affluence. In his annoyance Mr. Vanderbilt could say: "The public be damned," and Mr. Gould told his friends that the poverty of the poor was their own affair.

These people are so far removed from necessity, that they cannot realize how others should want. The very fact that a man is very rich removes him from the common aspirations, hopes, needs, simple joys and disappointments of mankind. Such a man is a social Selkirk, and lives only in his small circle. He understands and sympathizes with his associates, but

they never need real help, and share with him his ways of life. We recognize in men like Mr. Rockefeller the sense of isolation which is so apparent and pitiful—that yearning, human reach for sympathy which cannot be vouchsafed. Like an unloved lover, he gives gifts. His appeal to Tolstoi shows how human he is, and yet how helpless, cumbered as he is with a load of wealth that he cannot get rid of even if he gives it all away. Truly, in this sense, it is an incubus.

There is an exquisite enjoyment in the little economies of the simple home; the plans (perhaps never carried out) for a gift here and a surprise there; the expectation of a long denied trip; the dream of an expedition which will take the savings of months to bring to pass,—ah! this is not for the rich. The appetite which precedes relish has departed—and all the bitter tonics he takes do not bring it back. Everything impossible to him seems desirable, what he possesses gives no pleasure.

This is why so many of the rich look back to other days, and say: "Oh, those were the happy times! When my wife and I had to count the cost of a few small luxuries. When a new coat for her, and the few carefully selected gifts for the children, brought more real joy into the house than I have ever felt since."

Ah, yes, zest for the simpler joys of life goes with the power to command what we are apt to consider are greater pleasures. Has it ever occurred to you how inveterate the money-getter may become—how changed in thought and life? He actually thinks more of his money than he does of his wife and children. This statement may seem exaggeration. But look into the records.

Ninety-eight suicides brought on by depression due to loss of money, to every two caused by loss of wife, children and near friends and relations!

Sixty-five cases of insanity due to pecuniary losses to every one due to bereavement!

A man loses \$10,000, more or less; all he has, and he goes insane, or kills himself; or both.

He loses his wife, truly mourns for her no doubt, but is able to do a good



business transaction and lives to marry again. He loses a son or daughter, and his heart is sadly torn, but he lives on to deprive some other man's son of the benefits they deserve.

His bank fails, he is paralyzed, he sinks into a premature grave. Let us pray that our sense of values may not be thus distorted; that our souls may be left free to think much of life and faith and love.

And let us remember at Thanksgiving that one of the greatest blessings we have God to thank for, is the blessing of being poor.

Holualoa, Hawaii.

### Pacific Coast Pastor's Exchange.

I take the liberty to suggest to the ministers on the Coast a system of exchange which I believe will be of very great value to us. We are separated from each other in our work, and many of us feel a longing to know what other workers are doing, and to receive from them the help that suggestions or results of personal experience can give.

During the past few weeks, as secretary of the Pacific Coast Conference to be held here, I have been writing to all our ministers. In nearly all the letters I have enclosed a card, showing the line of preaching I am doing at present. In replying to my many letters, the ministers returned the favor and enclosed in their letters, cards, leaflets, monthly reports, and such literature. To me this has been most pleasing; and one leaflet, received from Alameda, I carried at once to my printer to have some suggestions therein noted, carried out here.

This is my plan, and I ask all ministers of our faith, and in fact those of other churches who take the PACIFIC UNITARIAN, to consider the following proposition. Let us have what is called an exchange bureau, and each minister send regularly to every other minister in the list, copies of all cards, leaflets, and things of interest, to all other ministers who agree to this plan. To start the work going, I will agree to act as secretary, and make the following request:

All ministers who will send regularly a copy of the cards, leaflets, etc., they publish as noted above, please send their names to me. A postal reply will do. After receiving all names I will have published, at my own expense, the names of all who agree to this plan, and see to it that a list is sent to every minister replying.

If there are twenty-five ministers it means I must mail twenty-five copies of all my printed matter whenever it is prepared. It will cost me one cent, but in return I will receive often twenty-five envelopes, each containing helps to aid me in many ways. They will give me suggestions for my work; many sermons received will deal with issues common to all Coast men, and I will be kept informed about the work going on by my fellow workers.

Is this impractical—a useless expenditure of one-cent stamps? I believe not. I appreciate what I have already received and shall profit by suggestions therein secured.

May I hear from you, so I may prepare a list of names and send same to all men before April 1st?

CLARENCE J. HARRIS, *Pastor*,  
943 Eighteenth St., San Diego, Cal.

When we go down, there is only one thing that is to be saved from the wreck—and that is what we are. It is not, then, the wise thing for us to do what we can to practice that kind of alchemy which consists in transmuting base metals to gold, the base things of the world into the gold of character.—*Henry W. Bellows*.

"Darling," he said, "I never meant  
To hurt you;" and his eyes were wet.  
"I would not hurt you for the world;  
Am I to blame if I forget?"

"Forgive my selfish tears!" she cried,  
"Forgive! I knew that it was not  
Because you meant to hurt me, sweet,  
I knew it was that you forget!"

But all the same, deep in her heart  
Rankled this thought, and rankles yet—  
"When love is at its best, one loves  
So much that he cannot forget."

—*Helen Jackson*.

## To Portland and Return.

By Charles A. Murdock.

A trip to Portland on the Willamette in midwinter is full of varied charm. The country traversed is beautiful at any time, but doubly so when the streams are flowing vigorously, the meadows and fields are vivid in fresh green robes, and the distant hills are covered with snow. The trip is now made in twenty-seven hours, and the traveler leaving on the morning train loses the finest views of scenery, compassing the first day only the great valley of the Sacramento and gaining but a glimpse of distant Shasta as the sunset glow lights up its gleaming crest. The early morning finds him well into Oregon, along by Roseburg, and while the valley of the Willamette is beautiful, it is not especially impressive. The striking appeal at this season is the water-filled soil and the freshness of the vegetation. Plowing still is seen, though many fields show that it has been followed by sowing, and everywhere is promise of abundance.

The Willamette is a fine, serviceable stream, and its considerate fall at Oregon City is a large asset in the manufacturing supremacy of Oregon. The paper mills, the woolen mills and the gathered electric energy that supplies power so plentifully and inexpensively to the great city of Portland are sources of wealth and importance that are made the most of.

Portland thirty years ago was a straggling settlement on the west side of the river, which flows due north to the Columbia, about ten miles distant. It was mostly woods, with business substantially confined to the three parallel streets. Now the woods are gone and business is crowding fifteen parallel streets, while West Side residences are pressed well up the sharply rising hills and to the north and south for many miles. Across the river the residence district has spread over the comparatively level land to the east and north, until probably half the population are domiciled in what was called East Portland. Four fine bridges span the river, and more are needed. They are costly structures, for their piers rest on solid ground nearly two hundred feet below

the surface, and about a million dollars is represented in each completed structure.

Electric cars are plenty and the service good. An occasional waiting for a draw to close tends to cultivate patience, and the delay is taken good-naturedly as a necessary evil.

That Portland is prosperous no one can doubt. Apparently there are no stores or residences for rent or for sale, and building is extensive and of substantial character. While it is a city of homes, there is a growing array of apartment houses, which fill up as fast as completed. Recent business buildings are of high character. A new department store, well back from the river, covers an entire block and would attract attention in any of the world's capitals.

Land values are increasing by leaps and bounds. When in 1879 the Unitarians dedicated a modest chapel at Yamhill and Fourteenth streets, the lot cost not many hundreds of dollars. It is now valued at a quarter of a million, and its sale is reckoned on to build a better church on a lot more than double the size and leave a hundred thousand dollars or so as an endowment for doing good for all time. An early settler bought fifty acres on the East Side front well down the river, for \$600. Half of it has recently been sold for \$200,000. Portland seems to be the young man's country, and there is an air of comfort and confidence very pleasant to breathe. The people work together, and are friendly. The Commercial Club is a fine business family, where six hundred men join in the luncheon habit every day, and incidentally plan for the glory and upbuilding of Portland. Portland has problems, but she is solving them one by one. She has ambitions and she is realizing them. It is pleasant to find how kindly time and events have treated the young man who in 1879, with his young bride, came from St. Louis to repeat in the Northwest the service that his father had rendered the West. Thomas L. Eliot still serves the higher life of Portland. The nature of his service has fittingly changed. His son has immediate charge of the church, but he ministers at large. In the library and various public

matters he is an active force, and now as administrator and president of the Reed endowment he has in charge the foundation of a university of unique character, which will be of great advantage to the great empire that joins California on one side and the British possessions on the other. Associated with him are some of the foremost men of Portland, and they have been fortunate in securing a president who combines executive ability with experience as a teacher and a fine comprehension of the great problem of higher education. Professor Wm. T. Foster is more than a man of great promise, for what he has already achieved has given him a place among the leading educators of America. He apparently comes up to the enthusiastic estimate of President Hyde, of Bowdoin, in a recent number of the *American Magazine*. The plans are being prepared and several buildings will be erected in the near future. The location of the university will be on the East Side, to the south of the city. Professor Foster will visit California during the present month and, it is hoped, will be heard in San Francisco.

The return trip from Portland is delightful. Leaving at six in the afternoon, but little is seen till the following morning, when one finds the train working up the Siskiyou Mountains, where marvels of engineering provide tracks that do all sorts of things in lifting a train up heavy grades. Finally a tunnel pierces the summit and the climb up from Oregon becomes a slide-down into California, with Shasta in majesty of lifted bulk an accompaniment for hours. Seen from various points in the semi-circular course, it is always alluringly beautiful, and, covered with snow, its grandeur is especially impressive.

And when it begins to recede its interest is supplanted by the charm of the Sacramento that is crossed and recrossed again and again, as it swells in volume with its progress to the sea. The Soda Springs and Castle Crags are pleasant interludes, and then comes the broad bosom of the great valley, with the distant snow-capped Sierras to the east and the Coast Range for the western horizon line. Peace and plenty, with promise of

a great and happy people when these fertile acres fulfill their purpose, are constantly suggested, and the extent of it is amazing. Soon the bay region is penetrated, and home seems near when the train runs on the monster ferry-boat, to soon run off and follow the coast across (Contra Costa)—and then fair Oakland, a little haughty just now, and pouting at her mother in fear of her control; and then the reassuring line of lights that mark the city that has suffered much but has never been dismayed—a city that now, having pretty well completed one task, is set another that demands much. It is well that we love her dearly, for we will need it all to serve her as we must.

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### Sunrise.

(Crossing San Francisco Bay.)

By W. W. Lovejoy.

O, friend unseen yet near and known,  
 Best known when gladness and the morn  
 As now in lights and colors shown,  
 These hills and waters wide adorn.

The sun that greets the expectant bay,  
 The wavelets smiling back in glee,  
 The flushing tide upon its way,  
 Are telling out thy thought for me.

I glad respond at sun's uprising;  
 Take of thy ministries my part;  
 The splendor of yon eastern skies  
 Love's flame shall kindle in my heart.

Within the circle of the shore,  
 As on the face of inland sea,  
 Still broods thy spirit that of yore  
 Wrought with unwearied artistry.

'Tis here rehearsed, this first day morn—  
 "Let there be light! Let there be sea!"  
 No voice is heard, but yet is born  
 Once more a world that waits for me.

And thy great work through ages past  
 This magic mirror fitly frames;  
 The word prophetic, purpose vast,  
 Man's high estate this scene proclaims.

Rise, landmarks loved, ye know it true!  
 This is thy secret, Tamalpais:  
 That God doth here his joy renew,  
 And new create a paradise.

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The most dreadful punishments to fall  
 immeasurably short of the mark of our  
 high calling: to be so little, when we  
 might be so much.

### Events.

#### Pacific Coast Conference of Unitarian Churches.

The annual conference of the Pacific Coast Unitarian Churches will be held in San Diego, from April 3d to the 6th. This conference is to be unique, as it will unite with its sessions the annual convention of Unitarians of Southern California, and also be an occasion for the dedication of the new Unitarian Church, now near completion in San Diego.

It is impossible to give any definite program of events, or any suggestion of speakers for the occasion, but it is safe to predict that this convention will be true to the prevailing spirit of such gatherings, in the past, and be one up to the standard in spirit, purpose and achievement.

The following is a very general idea of the program:

Monday evening, 8 o'clock: Formal opening of the church club rooms, under the auspices of the Channing, Outlook, and Children's Clubs of the church. An interesting program will be carried out, and all delegates to the convention who can be present will be well entertained by the clubs.

Tuesday, 10 A. M.: Organization of convention, reports, etc. 1:30 P. M., a special session of interest to the churches, with reports from churches; discussion of methods, etc.

7:30 P. M.: Dedication of the new church. Aside from the dedicatory address and parts to be taken by our ministers, city ministers will speak. The music will be a feature of this service.

The convention will include Wednesday and Thursday, closing Thursday evening with an enthusiastic mass meeting in the interests of liberal Christianity.

All churches will receive descriptive circulars and programs before March 19th.

The San Diego Church cordially invites all churches and friends of our faith to come. We will extend to you the characteristic Saint James (San Diego) spirit, and assure you we believe in deeds as well as thoughts: works as

well as faith; and as we dedicate our new church, valued with lot at about \$40,000, we feel we can better consecrate it if we have a large company of our fellow workers with us.

During the convention ample opportunity will be given to see the many beautiful attractions of our city, from the aviation fields of North Island, where human birds mingle with the clouds, to the places of historical interest in Old Town, the wonderful works of art by nature of La Jolla, the parks and public institutions of the city, on to the groves of oranges and olives to the first mission established in the State.

Come everybody! It is not "way down to San Diego," but it is "way up to San Diego," and when we show you our beautiful church, from whose tower one can see Mexico and her mountains in the south, the city, harbor, Coronado, Point Loma and the sea, you will feel that we have truly built on a hill and cannot be hid; and with the kind helpfulness of our friends we hope to kindle a light in our tower which will inspire all who see our beacon with the idealism and the realism of our great and grand faith. Our San Diego Church and people say come; the city says come, and I say whosoever will, come and give and take for your own good and the good of our cause at large.

REV. CLARENCE J. HARRIS,  
*Secretary of Committee.*

#### Unitarian Temperance Society.

We come to your readers once more with our annual report and our appeal for contributions. The work of tract distribution has not been pushed as much as in some recent years, but one tract has been printed, "Confessions of a Moderate Drinker" (with permission from *McClure's Magazine*), by the generosity of a Boston woman, and many copies have been distributed. Other pamphlets have been widely sent to workers in various parts of the country. We are the only organization in the land that sends out *free* temperance literature.

The chief work of the society for the year has been the preparation and pub-

lication of temperance articles by the president in the newspapers, secular and religious, and in magazines of large circulation. Some forty articles have been so printed in over fifty different periodicals (including reprints), which in their way have reached over two million readers. Plans for the coming year have in view new fields of publicity of great importance, but to carry out this work will require additional funds.

A year ago the society appealed for \$1,000, and friends sent the treasurer a large part of this sum. We need even more, to do effectively the work planned for the coming year. A little special attention on the part of ministers of our churches, superintendents of our Sunday-schools, presidents of Alliance branches, and the many friends of temperance in our body, will surely bring the needed funds. Certainly the work is sufficiently important to appeal strongly, of necessity, to all lovers of human betterment. Unitarians ought to be at the head of the advancing column of temperance reform. Unfortunately, as a matter of fact, we are far in the rear at present. We confidently appeal for increasing interest and larger contributions. The annual membership is \$1, the life membership \$25, which may be paid in five annual installments. All sums, large or small, will be most gladly received. Contributions should be sent to the treasurer, Mr. Charles H. Stearns, 265 Harvard Street, Brookline, Mass.

In behalf of the society,

JOSEPH H. CROOKER, *President*.

### Annual Meeting San Francisco Church.

The annual meeting of the First Church, San Francisco, was held on the evening of February 7th, Mr. Sheldon G. Kellogg acting as moderator. The attendance was larger than usual and the spirit manifested was one of cheerfulness and courage. The reports showed good work and healthy condition, but failed to give grounds for complacency and complete satisfaction.

The treasurer's report showed the church to have realized an income of

\$11,516. The expenditures were \$11,445. All liabilities had been met, and there was shown on hand a balance of \$72.

The societies of women made the customary gratifying reports. The Society for Christian Work, 324 members, showed receipts of \$4,930 and disbursements of \$3,271. Of the sum received, \$1,450 was from the William and Alice Hineckley Fund, for which the society acts as distributor of the greater portion of its allowance for helpfulness and relief.

The Channing Auxiliary, 359 members, had conducted its social and educational work at an expense of \$631. Lectures and classes had been well attended.

The Sunday-school had an average attendance of 140, and was enjoying the opportunity to serve the Ladies' Protection and Relief Society, through entertaining and instructing its younger children.

The Hineckley Trustees reported disbursements of \$3,281, which was slightly in excess of its income for the year. The original endowment under the will of Capt. Wm. C. Hineckley of \$52,000 had increased to a little over \$60,000 and had been divided into two general funds under the management of the Board, \$55,000 being constituted the "Hineckley Endowment," and \$5,000 being known as the "Stevens Memorial Fund," in acknowledgment of the gain occasioned by the gift of Miss Harriet F. Stevens.

The "Hathaway Fund" reported disbursements for charity of \$210. The endowment, originally \$5,000, is now \$6,181.

The Henry Pierce Library had expended \$562, and the amount of \$10,000 received under the will of Mr. Henry Pierce had increased to \$12,801.

Reports of the activities of the Men's Club and of the Starr King Club of young people were generally encouraging.

On motion of Rev. Bradford Leavitt, the superintendent of the Sunday-school and the president of each of the auxiliary societies connected with the church were constituted a Committee on Social and Civic Service.

Mr. Horace Davis offered the following memorial, which was unanimously adopted:

James D. Bailey, the treasurer of the church, our brother in the faith and fellow-worshipper, passed away on Monday, February 6th.

He had been for thirty-three years a trustee and the treasurer of this society. Quiet and unobtrusive, he gave his time willingly to us, and was singularly faithful and efficient in the performance of his duty. We owe him a great debt of gratitude for his long service of the church.

In his private relation to us we found him a pleasant neighbor, a kind friend, and a good man, and shall long miss him from our little circle of friends.

*Resolved*, That the clerk be requested to enter this testimonial upon the church records and to send a copy to his family, with the sincere sympathy of his friends in the church.

Mr. Cyrus F. O'Neil was elected a trustee to fill the vacancy occasioned by the death of Mr. Bailey.

Upon the organization of the board, Mr. E. L. Cutten was elected treasurer of the church.

### Channing Auxiliary Anniversary.

The twenty-fourth anniversary of the founding of the Channing Auxiliary of the First Unitarian Church was fittingly observed by a breakfast in the church parlors on February 25th. Mrs. C. E. Grunsky presided, and the exercises were of unusual interest. The three guests of special honor were Mrs. Horatio Stebbins, wife of the minister of the church when the society was formed, Mrs. Charles W. Wendte, whose husband presided at the first meeting, and Miss Elizabeth B. Easton, the first president of the organization.

Upon the call of the president for charter members present, but six answered the call.

Miss Easton, being called upon, spoke briefly in review of her six years' service as president.

Mrs. Grunsky introduced Miss Henrietta Stadtmuller, the toastmistress for the occasion, who very charmingly con-

ducted a symposium on the general subject of "Culture." Mrs. Paul T. Goodloe responded to the toast "Culture and Art," urging the importance of art study and pleading for a better understanding and consideration of its place.

Culture and suffrage were expounded by Mrs. J. W. Orr, who spoke of the combination as meaning political freedom and equality of the sexes, which, she said, would be given a materialistic interpretation by men and a humanitarian interpretation by women.

One of the most delightful and illuminating talks of the afternoon was given by Mrs. F. M. Wright, who spoke of culture and the nickelodeon, saying that the nickelodeon was a more effective means of the universal application of culture than the press, the church or the theater. Calling attention to the thousands within whose means the nickelodeon prices are set, Mrs. Wright substantiated her statements by such mathematical facts as that one hundred thousand people visit the nickelodeons in this city every day, and that six million people throughout the United States daily derive amusement and imbibe culture from the same source.

Mrs. Bertha Stringer Lee then read a poem, after which Mrs. Thomas Collins spoke of the club and the home, saying that the culture acquired from the club did not compensate for any neglect of the home.

A most charming application of culture was suggested by Mrs. A. B. Dohrmann, who spoke of aestheticism in the kitchen, describing the uplifting tendency of electrical appliances, artistic pantries, good plumbing, a knowledge of food values and an insistence upon certified milk.

The addresses were concluded by Mrs. Grunsky, who said she desired to see introduced into the Channing Auxiliary literary activities, a current topic section and an art and architecture section.

What we want primarily is men banded together to live the spiritual life; living it in fact, faithful to the duties of the mind, acting rationally, and refusing to make any scheme of dead works the definition of religion.

## Unitarian School for the Ministry.

The work of the second semester has commenced. The applications for admission to the school are becoming more numerous. A new student has just been admitted to do partial work with a view of devoting his whole time to study for the ministry later. The problem of space will soon press rather hard upon the school.

Even now the library is beginning to encroach upon the only recitation room at the command of the school.

It is sincerely to be hoped that before the Fair in 1915 the Divinity school, with so much promise for usefulness, will be properly housed. The plans already made by a competent architect show a splendid group of buildings, thoroughly in keeping with the spirit of the Pacific Coast and the purpose of the school. But to incarnate these beautiful ideals in cement will take about two hundred and fifty thousand dollars. Those who have the interests of the school at heart hope that such incarnation may take place this side of the Fair, so that all the noble Unitarian and liberal souls who may come here from all over the world may visit the Pacific school of the prophets and go back with noble memories.

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“The Evidence of Things Not Seen.”

O strength of God, forever young,  
Forever great and free,  
Touching with fire the prophet's tongue,  
Making the poet see,

Thy secret is with those who lift  
The sad world's load of care;  
Eternity is in thy gift,  
Clear dawning, white and fair.

What matters it that we are weak  
And stumble on our way?  
Thy strength is there for those who seek,  
A present help each day.

It neither slumbers nor grows old,  
That mighty spirit stream;  
With visions it doth life enfold,  
A glory and a dream.

—Isabel Francis Bellows.

## Sermon Extracts

## Character More Than Conduct.

Synopsis of sermon by Rev. E. S. Hodgkin, of Los Angeles.

Virtues cannot be cultivated by themselves, or for themselves. Thrift pursued as an end in itself becomes miserliness, courage becomes foolhardiness, caution becomes cowardice, sympathy sentimentality, manners foppery, and modesty prudery. These things must lead the way to something higher, must serve as the means to something further on or we shall lose the thing we are seeking for.

Real virtue cannot be taught in an abstract didactic manner. You cannot tell a person how much he must spend in order to avoid miserliness or how little to escape prodigality. You cannot tell one how far he must assert himself to avoid cowardice or how little to escape being a bully. The character or virtue in these acts depend upon the impulse back of them. Character is more than external conduct. That conduct must be the expression of an inner motive if it is to be real and vital.

Just as one may study color and form and light and shade to the end of time and still never be able to make anything live on the canvas until he is filled with a passion that seizes upon this technical skill and finds expression through it, and may study and practice grammar and rhetoric for a lifetime and produce nothing worth reading until on fire with a message to his fellows, so one may study and practice all the virtues and still possess little real character and be of little real use in the world, unless he is filled with a mighty life purpose that marshals all these virtues to a certain end.

Life is not the mere accumulation of virtues into a beautiful personality. It is as a contribution to the life universal and the life eternal that its mission is fulfilled. The statement of salvation by character is not a sufficient one. Some of the most beautiful characters are most worthless. It is only as character issues in service that it enters into eternal life and has achieved salvation.

It is the hunger and thirst after righteousness—the reaching forward in self-forgetfulness into the greater uni-

versal life, that co-ordinates the virtues, touches them with divine fire, melts them into a living soul that enters into and becomes a vital part of the eternity of things.

### Religion and Morality.

Synopsis of a sermon by Rev. N. A. Baker, of Everett, Wash.

There is a prevailing idea that there is a difference between the religions man and the moral man. It is true that religion and morality do not mean the same thing, but it is a fact that one is not found without the other. Morality has a religious basis and religion a moral issue. Religion is man's thought of God. It grows out of contact with the world and an attempt to explain its phenomena. Morality embraces man's duties towards himself and his fellowman. It grows out of contact with individuals and an attempt for social adjustment.

A rule of right conduct can be gained by leaving out of account all thought of a supreme being. To admit this, however, is not to admit much. It may be possible for some to rest satisfied for a time with material facts and processes, as a basis of rule for life, but to confine the life view to this material alone is a soul-cramping process. Though the morality secured in this way may be moral as far as right action goes, it does not go far enough.

There comes a time in the experience of the man of mere morals when he wishes to get behind the laws of the system to which he has bound himself. The mind marshals experience and discerns an underlying reality of which all law is but a hint, and this development of religious impulse proves that after all in their fullest expression religion and morality do not stand apart.

Those who know no church and say that in moral goodness they have no need for religion, mislead themselves. The morality they cherish is stimulated by parent, friend, and present Christian society. And if these God-illuminated antecedents are denied, a future generation will falter for lack of inspiration for moral enthusiasm.

### The Fine Art of Being Good.

Synopsis of sermon by Rev. Thomas Clayton, of Fresno.

To be truly good requires the highest aim and effort of which we are capable. We are not "fallen" or "depraved," but we are "born animals." Some live and die with the animal nature predominating. Some inherit an unusual amount of "meanness," and have a very hard time subjecting it. Others receive poor training in being good, and are surrounded with still worse examples. Still others are carefully trained in goodness, but make a bad use of their training. In spite of all, inheritance, training or example, we are liable to be intensely selfish, lustful, unkind, or even cruel.

The "fine art" lies in suppressing these tendencies, and letting the good that is inherent in us predominate over the evil. The fine art of being good is to have power, or authority, or influence, without abusing it.

To be good when it is easy to be bad, and easy to escape exposure, is to reveal genuine goodness of heart. Many are good as long as they have no good opportunity to be bad. Others are good simply because they are not subject to strong temptation to evil. Such people are fortunate if they escape. It is well to ask ourselves when inclined to condemn the fallen, whether under the same stress of temptation we might not have sinned. To be able to sin with perfect security, and not do so, is a fine art, and as rare as fine.

The art of being good means to be the same in private as in public.

It is to be feared that many people take off their best behavior with their hats, and show their worse, or real nature, to their families at home. To be as good in the home, and to our own flesh and blood in private as we are in the public eye, is to have reached the fine art we are talking about. It proves we are good at heart, and sincere. When our friends can say of us, we show our best side in the home, then we have graduated in the school of fine arts, in the fine art of being good.

Thus it becomes evident that being good is a fine art that can only be attained by careful study and effort. Just



as a painter tries picture after picture, striving to make the latest one the best, so in seeking to regulate our lives we should strive to master the art of being good. Never satisfied with our own attainments, but seeking the weak spot in every day's effort, and seeking to remedy it in the next. The more accomplished we become in this fine art, the more lovable we shall be, the more helpful we shall prove, and the more divine our nature will appear to all.

### Darwin and Lincoln.

The discourse of Rev. Bradford Leavitt, pastor of the First Unitarian Church, on February 12th concerned the anniversary of the birth of Charles Darwin and Abraham Lincoln, both of whom were born on February 12th. Taking his text from Ecclesiastes, "Let us now praise famous men," Mr. Leavitt said:

"This day, February 12th, is the anniversary of the birth of two of the greatest men of all time. Both men were engaged in the active service of humanity, but in ways so different that they are seldom thought of as belonging to the same class. With all the differences there was a singular likeness in the spirit in which they wrought in the work they did, and in the effect produced on human society. These two men were fellow workers in the great work of emancipation; one the emancipator of man from slavery of the body, the other the emancipator of man from mental-spiritual slavery. Fifty years ago that emancipation of the intellect began with the doctrine of evolution, and since then we have had what may be called a new dispensation of truth, banishing our credulities and vindicating our liberties. To all supernaturalism Darwin's message bore the tidings of doom. To some it seemed to disenchant the universe—but it was really the proclamation of gospel of reverence and awe more than were any of the old dogmas. True religion must recognize science as the friend of truth, the helper of men and the servant of God.

Darwin and Lincoln were engaged in the same kind of a struggle. Darwin's thought and work brought him directly

into conflict with powerful established interests. Many people felt that the very foundations of religion and the church were threatened by the new truth revealed by this diligent, humble student of plants and animals. As if anything that is God's truth could be injured by any amount of study and investigation!

The men like Darwin who have given themselves to science have done great service for the churches, for when we bring the methods of the scientist into the sphere of religion we establish the realities of the spiritual life on firm foundations. The truth seeker is the only God seeker.

"As truly as the ancient prophets of Israel were raised up and inspired of God, so was the other great emancipator, Abraham Lincoln. Nowhere but from God could he have acquired his wisdom and his virtue. 'Other men,' says Phillips Brooks, 'are as good as he, but they do bad things. Other men are as intelligent, but they do foolish things. In him goodness and intelligence combined in their best result of wisdom.' God make us worthy of Abraham Lincoln, as we live in the country he has saved and which is his grave and monument."

### The Religion of Success.

A new religion is now published to the world which may best be named the "Religion of Success." The fundamental dogma of this new faith is nothing less than the bold assertion that success is the "divine destiny" of every man. Here is a recent page from the new Bible which reads strangely unlike the old Bible with its lessons of resignation in disaster, and patient endurance in adversity.

"If you want success, abundance, you must think success, you must think abundance. Stoutly deny the power of adversity or poverty to keep you down. Constantly assert your superiority to your environment. Resolve with all the vigor you can muster that since there are plenty of good things in the world for everybody you are going to have your share, without injuring anybody else or keeping others back. It was

intended that you should have an abundance. It was your birthright. You are success, organized and constructed for happiness, and you should resolve to reach your divine destiny."

What is the trouble with this inspiring teaching? This—that with any accurate use of our common English, it is untrue. Success, as the word is evidently employed in the paragraph quoted, is not a divine destiny. Indeed, it may be the very opposite of divine. Many of the best men the world has ever known have proved their goodness and greatness in the sublimity of failure. Often it is a man's solemn duty to attempt the impossible. He meets failure, but his failure is the condition of some other man's success. Over his prostrate fortune, and too often over his dead body, the world moves on to nobler days.

There is a greater success than success, namely, to be true to a sacred principle, or to an unpopular cause undaunted by defeat and disaster.

The greatest servants and saviors of humanity have been, as a rule, the children of poverty and the victims of adversity. When Socrates faced his judges and calmly proposed that Athens pay him signal honors, instead of the death sentence, there is no doubt but that his services to the state merited highest recognition; yet for Socrates there awaited no honor but the honor of martyrdom. To the men of his time he was a failure, worse—an undesirable citizen, who for the general good must be put to death.

Jesus of Nazareth was so poor that he had not "where to lay his head," so much the victim of "environment" that the highest glory he could win in a false and cruel age was to suffer the "shame of the cross." How far away we are from the teaching of the Master when we accept success as a "divine destiny," and "resolve with all the vigor we can muster that since there are plenty of good things in the world for everybody we are going to have our share."

What if that noble son of science, Roger Bacon, he whose life and work all scholars revere; what if worldly success had seemed to him a "divine

destiny?" Or suppose that sublime failure, Giordano Bruno, had wooed the fickle goddess, Success; winning her favors by selling his soul, would not our world be the poorer for his treason? Or imagine that poor grinder of lenses, Benedict Spinoza, one of the wisest and noblest of men, chairman of the "progress and prosperity committee" of Amsterdam!

Oh! friends, have done with such nonsense. Honorable success may be a "divine destiny," but even more divine is honorable failure. To win a "competence, an abundance," may not be either duty or destiny for many of us, but to follow truth, and to listen to the voice of duty, and to defend the right, even though we miss our fancied "share of good things in the world"—this is to have really lived.

May I close this little preachment with a parable in verse good enough to deserve a place in your scrap-book, as it has long held a prominent page in mine:

"There lived a man who raised his hand and  
said

'I will be great!'

And thro' a long, long life he bravely knocked  
At fame's closed gate.

"A son he left who, like his sire, strove

High place to win;

Worn out, he died, and dying left no trace  
That he had been.

"He also left a son, who, without care

Or planning how,

Bore the fair letters of a deathless fame  
Upon his brow.

"Behold a genius, filled with fire divine,'

The people cried,

Not knowing that to make him what he was  
Two men had died."

—William Day Simonds, in *Oakland Tribune*.

The conscience-call to the individual is again the call of the simple life; the life of plain food, of beautiful, and on that account necessarily plain drill; of forceful, and on that account loving, disinterested work; of lasting, and on that account co-operative life. Only in proportion as life is socialized can it be free; only as we work together can we extend individual freedom and enlarge the individual life.—*Jenkins Lloyd Jones*.

## Selected.

## A Prayer.

By Horatio Stebbins.

Infinite, Holy, and Almighty God, our Father, we come now to our place newly consecrated to thy service; we come with hearts refreshed in the genial air of this fair day; lift up our minds and hearts to thee with devout feeling, reverence, and prayer. Our wants are ever constant and ever the same; our weakness is ever near and our sin nearer. Thy love and thy grace are greater than thy weakness and mightier than our sins, and we come to thee, O God, and take refuge in thee, our Strength and our Redeemer.

Consecrate unto our hearts, we pray thee, our experience—the experience of life, the experience of its events, the experience of its trials, of its joys. We bless thee always for thy greatness, the majesty of thy beauty, and we pray thee let that beauty rest upon us. O God,—yea, let the beauty of our God rest upon us.

We thank thee, Almighty One, for the pleasant inheritance upon which we have entered. We acknowledge with gratitude all our debt in the past to those who have gone before us, the founders and builders, the teachers, those who have lifted up their voice to thee before the people, who have sung songs of mighty power, and spoken words of grace, sweetness, love, and terrible retribution.

And now, O God, thy people wait for thee, and is not also thy coming prepared as in the morning? Dost thou not come to thy people as the early and latter rain to the earth? Come now, thou Holy One, refresh the hearts of thy children, wash away all their sins, and remove their sins from them as far as the east is from the west; and let thy blessing, thy tender compassion, thy glory, and thy joy be upon us, now and evermore. AMEN.

The habitual application of unexcited conscientiousness to the daily duties of life is a far more acceptable and more saving experience than any exalted frame of sensibility into which the soul can be raised for a few hours, or days, or weeks.—*Henry W. Bellows.*

## Woman's Suffrage.

We had part of in a notable ministers' meeting, not long ago, at which the speaker was a woman minister, and her theme—woman's suffrage. Of course neither of these circumstances of itself was surprising. There is no topic under the sun that would be surprising at a conference of Unitarian ministers, and the presence of a woman minister is always uniquely welcome amongst us. When discussion arose it turned out that every minister present agreed with the speaker; and that is not surprising either, perhaps, on this particular occasion, since the cause of universal suffrage naturally appeals to all men of the liberal point of view, the chief arguments against it being those of conservatism and timidity. But the significant thing at this meeting was that every one of these men showed not only amiable approval and complaisant hope for a better time coming; but spoke with a certain robust earnestness of the issue, as though impendingly vital; and this not so much because of the argument of justice involved, as from a sense that there are certain specific things to be done in the social order, certain definite steps of civic and political progress to be urged, wherein the intelligent reinforcement of the average woman's thought and activity would be of signal helpfulness. We suspect that if woman's suffrage ever comes, it will come through the pressure of just such urgency as this: not so much in the name of justice (though that were much), but at the call of acute civic need. And Unitarian constituencies will be, perhaps, the quickest to understand the significance of this, and give it intelligent interpretation.—*Unitarian Advance.*

"I will not quarrel with you about opinions. Only see that your heart be right with God. I am sick of opinions. Give me good and substantial religion, a humble, gentle love for God and man. Men may die without any opinions, and yet be carried into Abraham's bosom; but if we be without love, what will knowledge avail?"—*John Wesley.*

**Field Notes.**

ALAMEDA.—The close of February finds the church in a most cheerful and flourishing condition. On the evening of the 23d a reception was given by the trustees to Miss Buck. Not only the members of the congregation and their friends, but also a goodly number of the Alameda clergy joined in cordial greeting to the new minister. Dodson Hall had been made festive with greenery, and pleasant music and talk with new friends and old served to speed a memorable evening. It was a matter of regret that Mr. Lathrop's farewells were being said on the same night, so that many were unable to be with us whose presence would have been an added happiness.

The first of the regular vesper services on the second Sunday of the month was given on the 12th, at 5 o'clock, with an excellent congregation, in spite of the very wet day. Special music is always to be one of the features of this hour, and it is hoped that many friends whose duties or affiliations prevent attendance at the regular morning service will be able to be with us at this time.

The Sunday-school shows a renewed spirit under Miss Buck's leadership. Already several much-needed teachers have been added, and plans for a Junior Church are developing.

Unity Circle is meeting weekly, owing to the number and extent of its enterprises, and by two recent entertainments has added considerably to the fund devoted to charity.

BELLINGHAM, WASH.—The fourth annual meeting of the First Unitarian Society of Bellingham, and the second in the Chapel, was held in January with a fine proportion of the congregation present, despite a night of unusual cold and storm that threatened to keep all away. Fifty adults enjoyed thoroughly a dinner prepared by the Woman's Alliance and served by members of the Young People's Society.

Following the dinner the meeting was called to order by the president of the board of trustees, Mr. Harry H. Ells. Mr. Weil was elected moderator and A. J. Craven, Esq., clerk. Reports were

heard from the minister, the trustees and the various church organizations.

Since the church was started five years ago one third of those joining have removed from the city. Financial problems are always many in a new society, and these are now complicated in Bellingham by local conditions. Thanks to personal efforts, in large part of Mr. Ells, president of the trustees, the running expenses for the year balanced in the treasurer's report, and showed increased contributions over the previous year. Congregations have shown a gradual growth.

At the previous annual meeting it was reported that the chapel building had been dedicated without debt, together with the names of the contributors. This year it was announced that the indebtedness upon the furnishings had been cancelled, through the gifts of the National Alliance.

The society is obliged to use the chapel for socials, bazars and meetings generally, and the time has arrived when the free floor space is too small for such occasions. A portion of the floor space is filled with settles. Chairs that may easily be removed complete the seating capacity of 120, which is ample for the average congregation. When the free floor space is filled in part with tables for a dinner or a bazaar, it now leaves little room for the present number of people interested. It is also desirable to have the chapel used solely for services and to fill the floor space solidly with settles. A hall could be built upon the upper end of the lot at a cost not to exceed \$1,200, which would fulfill all needs and afford a place of meeting for the Woman's Alliance, the Sunday-school and the Young People's Society. The time does not seem propitious at present to launch this project, but it is to be hoped it may be started within a year or two.

The Sunday-school reported its best year since it was organized for weekly services three years ago. There are 32 scholars attending regularly, and three teachers, including Mr. Weil as superintendent with a class of 10 boys studying Gould's "Beginnings," Miss McLeran's class of 12 girls studying the life of

Jesus, and Miss Bateman's class of 10 children, studying religious fundamentals. The school had a picnic last June, and in December had a dinner and Christmas tree. The dinner was prepared by the Alliance and served by the teachers and Young People's Society. It was held on the evening of the tree, previous to the program by members of the school and the giving out of presents. Members of the school helped prepare the ornaments for the tree.

The Young People's Society meets weekly as a study class with Miss Ware as teacher. The average attendance is ten and includes several normal students. The year has been valuable in the increased interest taken in the study class and the church, by the Young People's Society.

Thanks to the faithfulness of a few women, the Alliance has the past year increased both in scope and in members. Aside from the regular meetings, the afternoon teas in the chapel have been helpful. Careful programs have been planned and the occasions have had a social influence. The Alliance held its second annual bazaar with success. An evening study class is conducted under the auspices of the Alliance.

The following trustees were elected: Mr. Harry H. Ells, president and treasurer; A. J. Craven, Esq., secretary; Professor A. P. Romine, Mr. Walter B. Slade and Dr. W. W. Ballaine. Dr. Ballaine succeeds Professor E. N. Stone, who has removed to Seattle, where he has accepted a position as recorder of the State University.

**BERKELEY.**—The past two months have been eventful ones in the life of the church in Berkeley, for on January first at a special meeting of the congregation, presided over by Professor William Carey Jones, the resignation of Rev. John Howland Lathrop was tendered to the trustees and parishioners. After Mr. Jones and other faithful adherents of Mr. Lathrop had paid glowing tributes to the worth of his services, to his devotion to the best interests of the church, and had explained to the large assemblage that the acceptance of the resignation meant the yielding of their much loved pastor to a larger field of

usefulness, with a deep sense of its own loss, the congregation unanimously accepted the resignation.

A manifest purpose in all the gatherings of the church since has been to express in some measure to Mr. Lathrop the appreciation felt for his ministrations during his five and a half years' pastorate, the deep affection and high esteem entertained for him by his associates and co-workers, their loyalty to the cause for which he has so well striven and their realization of the value of his influence, which has reached out into the community at large.

The annual meeting was held in January and was preceded by the annual supper given by the Women's Auxiliary in Unity Hall. The cheerful glow from the flaming logs in the ample fireplace, the prettily appointed tables, brightened with sweet flowers, were welcome additions to the already attractive Unity Hall. Around the well-laden tables were seated 225 people, among whom as guests of honor were Rev. Miss Florence Buck, Rev. Miss Marian Murdoch, Rev. William Day Symonds, and Dr. Morgan. Excellent reports were given from the various societies and activities of the church, showing all in a healthy and flourishing condition, financially and otherwise. Trustees were elected as follows: Mr. Allen Y. Freeman, Mr. W. C. Fife, Mr. S. N. Wyckoff, Mr. J. Conklin Brown, Mr. Wm Carey Jones

The regular meeting of the Women's Auxiliary in February resolved itself into an informal social gathering to do honor to Mrs. Lathrop, who has so greatly endeared herself to all. A pleasing feature of the occasion was the presentation to Mrs. Lathrop by Mrs. S. N. Wyckoff, the president, on behalf of the auxiliary, of a beautiful picture of the vine-embowered church, appropriately framed, the church which holds such deep significance, for in it Mr. Lathrop was ordained, Mr. and Mrs. Lathrop were married and their first born was christened. Loving hands decorated the reception room of Unity Hall with masses of greens, early fruit blossoms, violets and narcissus, many lighted candles shed their soft radiance over a dainty tea table from which light re-

freshments were served, and many members of the auxiliary gathered there to express their affection for Mrs. Lathrop and their sorrow for her early departure.

At the monthly social meeting on February 9th, a goodly company assembled in Unity Hall. There was no set program for the evening, but a spirit of cordiality and good fellowship prevailed, making the hours pleasant for all. Upon the invitation of Mrs. Wyckoff, Mr. Lathrop was induced to talk of the call to the Far East, whose challenge of harder work and wider responsibilities he had felt obliged to accept. He gave a beautiful word picture of the church in Brooklyn Borough, N. Y., to which he is going, and an interesting outline of the work that awaits him.

On February 12th the church and chapel adjoining were filled to overflowing with the people who had come to hear the closing sermon of the five and a half years' pastorate. The church was decorated in rare taste with quantities of long sprays of fruit blossoms, which lent a beauty all their own to the impressive morning service. Mr. Lathrop had for his theme "Out of the Heart Are the Issues of Life," and delivered a thoughtful hopeful sermon, replete with bright memories of happy associations of the past, with a prophetic note for the fulfillment of great possibilities of the Berkeley Church of the future. As a prelude to the sermon was the beautiful christening ceremony in which four children were baptized, and the admission into the church of twenty new members.

The Sunday-school, which has been doing good work under the faithful and efficient administration of Mrs. Basha E. Thompson, as superintendent, will soon lose her services, as pressure of other duties compels her resignation, but the work will be undertaken by Mr. Arthur Heeb, of the Divinity School, who is well qualified for the position.

The beautiful half-hour vesper service on each Friday afternoon at 5 o'clock has become a vitally important work of the church, bringing in, as it does, so many university students and other sojourners within our gates, who carry

with them to their far-scattered homes its helpful influences.

Great interest has been taken in the study of ethics by Dewey and Tufts, in the class conducted by the minister, and the informal discussions have proved both valuable and enjoyable.

The Men's Unitarian Club at its regular monthly meeting in February had an instructive lecture by Chester N. Rowell, of the Fresno *Republican*, on the subject, "Present Progressive Political Tendencies in the United States."

On the evening of February 23d the Men's Unitarian Club held a special meeting at Unity Hall, inviting the various organizations of the Unitarian Church and the congregation to meet the guests of honor, Mr. and Mrs. Lathrop.

It was a fitting finale to the events of the month, the interesting program of music and song contributed by Miss Muriel Andrews, violinist, and Mr. Louis Arnold, tenor soloist, adding greatly to the enjoyment of the large number present.

On behalf of the Men's Club, Mr. S. N. Wyckoff in a graceful speech presented to Mr. Lathrop a handsome leather portfolio, containing many fine views of the church. Mr. Lathrop responded in a happy vein, thanking one and all for the sympathetic helpfulness which had made his work in Berkeley so pleasant.

The crowning joy of the evening was the beautiful letter written and read by Mr. Wm. Carey Jones, expressing for the congregation the love and esteem in which Mr. Lathrop is held, satisfaction with the method and results of his efforts, appreciation of his worth as a man and citizen as well as minister, and finally the presentation by Mr. Jones on behalf of the congregation of a fine gold watch, a supplement to the gold chain with cross pendant given by the Channing Club, the society of young people connected with the church.

Mr. Lathrop was almost overcome with surprise and emotion, but he rose to the occasion, and in a heartfelt manner conveyed to his hearers his appreciation of their many kindnesses, their loyal support, their outpoured affection, and his grateful thanks for the generous gift.

The Bible Sunday Class sent as its tribute a collection of books on the Italian Renaissance, by Symonds.

With the closing days of February Mr. Lathrop severs the relation of pastor and people, but the values of the relation have been conserved, the influence that stimulated to high endeavor will endure, and as he enters upon the new life in the Far East, the best wishes of his people go with him that his labors in the new field may be crowned with success.

On Sunday, February 19th, and Sunday, February 26th, the pulpit was filled by Rev. Arthur Smith, of Pomona.

LOS ANGELES.—The sermon topics of the month have been, "Good out of evil," "The Spirit of Modern Education," "Atmospheres," "Standards of Citizenship." Besides these services, Mr. Hodgins has spoken before the Normal school on "Lincoln," and before the Friday Morning Club on "Fashion." This last, is a most unusual treatment of the topic, showing there is a foundation of reasonableness in our adherence to fashion's dictates. The talks on the Old Testament are still interesting large numbers, and "The Ten Comandments," "Joshua," "The Conquest of Canaan," "The Judges of Israel," "Ruth and Jonah," and "Samuel," have been considered.

Interest in the Union Liberal Services Sunday evenings, is still most encouraging. Mr. Hodgins has spoken on the "Fidelity and Infidelity of Thomas Paine," and on the "Religion of Darwin and Lincoln." An amusing incident occurred the evening Rev. Mr. Blight spoke on "Can the Modern Man Believe in Hell?" Just as he rose to speak, the electric lights went out, and did not come on till the close of the services. The chairman said that perhaps Mr. Blight's address would be sufficiently lurid, but a few improvised lights made the darkness visible.

Dr. Nash's reply to Dr. Brougher's attack on Universalism tested the capacity of the hall. The latter gentleman found he had gone too far, and sent a special delivery letter to Dr. Nash, saying he did not mean what he said.

The Woman's Alliance has had its usual meetings well attended, and full

of interest. One meeting was addressed by Miss Hill, a school nurse and one of our number, who gave much valuable information in a most sympathetic way, the talk being followed by a most interesting discussion. Miss Hill had the Sunday before spoken to the Young People's Class on the same subject. She said that the Utah district, the one in which the Alliance is interested, had shown a marked change for the better in the last four years, (the time our people have been there). The little store conducted by our ladies is a special advantage. There is lack of co-ordination, the Board of Health having one set of nurses, and the Board of Education another.

Meetings of the Fireside Literary Circle have continued, in spite of several stormy evenings. The Young People's Class is taking steps to organize as a branch of the National Young People's Religious Union. The Sunday school will have its annual bazaar Saturday afternoon and evening, March 4th.

SAN DIEGO.—The pastor has been delivering a series of sermons on "Pagan and Christian Philosophy of Life," including the names of Socrates, Epictetus, Seneca, Marcus Aurelius, Stephen, Paul, and Jesus. During the Lenten season he will preach a series on "Spiritual Principles in Scriptural Paradoxes."

We expect to be able to occupy our new church building by the middle of March. The convention of Pacific Coast Unitarians will be held here April 3 to 6.

The pastor of our church has recently been elected to membership in a city club of ministers, which includes about fifteen of the more liberal thinkers in the evangelical societies. He will address the club at its March meeting. In May the pastor will entertain the ministers at a study "warming" in the church.

San Diego Church expects to furnish two new ministers to our cause, one coming from the Congregational Church and the other a stirring young lawyer, who will probably join the Berkeley forces in the fall.

A little daughter was left at the home of the pastor, Rev. C. J. Harris, as a Christmas gift, coming on the 28th of December. A very large and attractive "shower" of baby things from the ladies

of the society wisely prepared the way for the little girl, whose natural wardrobe was scarce. The baby is named after its mother, Muriel Seibel Harris.

SAN FRANCISCO.—A month of steady work all along the line. The annual meeting on February 7th was well attended and showed a healthy condition of affairs. The receipts for the year have been larger than for any year since the geological disturbance, and the incidental discrepancy between income and outgo has been cheerfully met in response to a printed circular, and the new year is entered upon without any indebtedness whatever.

All the societies made highly encouraging reports and not a note of discouragement was heard.

The meeting was saddened by the absence of Mr. James D. Bailey, who for thirty years had made his report as treasurer. After a brief illness he passed from earth on February 5th, leaving a memory of faithful service rarely equaled.

At the election of trustees Mr. Cyrus O'Neil was elected to fill the vacancy.

The Channing Auxiliary held its regular monthly meeting on the 6th, the entertainment being "A Scotch Afternoon." The twenty-fourth anniversary of the founding of the society was very pleasantly observed, a report of which appears on another page.

The regular meetings of the Society for Christian Work were held.

On February 13th Mrs. A. S. Rowan interested us all with the history of the "Reading Room for the Blind," now at 3535 Sixteenth Street. She told us most modestly of her starting it eight years ago in the basement of the Branch Library on Fourth and Clara Streets. All their books and furnishings were lost in the fire, and now they are sorely in need of a larger membership and subscription list. So much can be done for the blind now; there are so many things they can be fitted to do to make them independent. They can teach languages, become interpreters, read aloud to hospital patients. In Japan all the masseurs are blind. At present many of the best London physicians give their massage to the blind. They make fine typewrit-

ers and stenographers, piano tuners, telephone or wireless telegraphy operators. They can weave, make brooms, cane seats.

The great need now, when the adult blind come from Berkeley, is a building for technical work, where they may have the finishing touch of manual instruction, and her earnest hope was that 1915 might see such a building here.

After Mrs. Rowan's charming, informal talk, piano, vocal, and 'cello selections were beautifully given by Miss Hazel Piper, Miss Helen Meson and Master John Saire, all blind.

On February 27th Dr. J. Mora Moss gave us an earnest talk on "Vaccination," which he is very strongly in favor of, and had a formidable array of facts and figures to strengthen his argument. The danger of impure virus is so much less now than formerly, for now it is under U. S. Government inspection, and methods are more hygienic in using the virus. Dr. Moss regards the act of this Legislature in not making vaccination compulsory as a move backward. He certainly was most convincing, and we all felt we should be vaccinated.

The committees for the new year are all starting in their work with accustomed energy.

SEATTLE.—The new year has opened with promise for our Unitarian church in Seattle.

At the annual meeting, February 13th, after full justice was done to a fine dinner served by the Woman's Alliance, reports of the various activities were given, and officers were elected. Mrs. L. S. Rowe was elected by acclamation, to succeed herself, for a term of three years, as trustee, while two trustees, Mr. Oliver Erieson and Miss Helen S. DeVoe, were elected to serve for three years each.

Miss Drum reported an enrollment of ninety-four children in the Sunday school and an average attendance of seventy-five. All bills paid and \$14 in the treasury. We have a fine superintendent in Judge R. R. George, and an efficient corps of teachers.

The Woman's Alliance, which always leads in the good works of the church, has been engaged in many good ways and has raised some large sums of money, notably \$520 from the fair alone.



The Junior Alliance has done work in a social way and in publishing a Sunday bulletin.

The Men's Club reported work for the past, and future, that should help the city to better citizens.

The Recreation Club has held meetings every two weeks through the winter, and has been an aid to strangers in getting acquainted.

Mrs. Ireland, president of the Fraternity, spoke of the social work done by its members, and the need of such work. She quoted from Roosevelt in the *Outlook*, his visit to and talk with the miners, and their unceasing expression of the desire that amusements be provided for the young, dancing, etc., that should be under good auspices, and apart from saloons and dance halls.

The Dramatic Club, started and fostered by Mrs. Sarah Pratt Carr, has made good progress in study and work, and enters hopefully upon a new year.

The treasurer of the church gave bills, taxes, assessments, salaries, etc., all paid to date, and over \$100 in the treasury. Four hundred dollars have been paid this year on the organ, so that fine instrument is now clear of debt.

Never was the church in better condition! Never had we a more capable pastor! Never were the people more lovingly united! And the little ripple upon the surface, that was the cause of a church meeting a month ago, but shows the more clearly the still, deep, loving devotion of the church to its ideals, and to its hard-worked pastor. In no possible sense could that little ripple of dissatisfaction, caused by an adverse current of wind—purely wind—be called a church quarrel.

That thirteen members were outvoted by four hundred members then present, shows how absolutely upon the surface was the dissatisfaction.

We can only regret that the thirteen out of seven hundred church members should have given a little divergence of opinion so much publicity as to let it get into papers as a church quarrel.

In the most loving of families some differences will occur, but with the coming year we hope to have not even an adverse wind on the surface, to stir the ripples.

## Books

WHEN GOD LAUGHS. By Jack London. The Macmillan Company. \$1.50.

If such events occur as are set forth in this book when Omnipotence makes a display of humor, it can but be wished that the First Cause would keep a straight face. Bleeding wounds, split windpipes and death rattles are either the causes or the effects of the greater number of tales the covers contain. The genus homo, of the London type, stalks through its pages. The man into whom this author has breathed the breath of life, as we are well aware, is a crude, powerful creature, relentlessly driven by primitive instincts, narrow in his views of life, and inexorable in his purposes. The best of all the tales is "The Apostate." It is about a poor weaver, whose days have been spent in working at the loom. Suddenly he realizes that he has given the best years of his life to others, that he is a wage slave of the most pronounced type. He drops his work to become a vagabond, yet a free man. As a short story it is quite above the average. It is to be regretted that the virile Jack London does not oftener write such. "A Wicked Woman" is an attempt to portray the psychological processes of a self-seeking adventurer. It is a failure. The feminine mind is a *terra incognita* to London. "Just Meat" is the narrative of two thieves, who, after stealing a fortune, quarrel between themselves and the story ends with each poisoning the other. "Francis Spaight" is about a horrible and useless murder at sea. All the gory details are there, not one lacking. The lee scuppers run red with blood, the hatchways are slippery with butchery, and the deck covered with clotted effusions. "Semper Idem" is the tale of a man who, after trying to commit suicide at home, makes a second and successful attempt at the hospital where he is taken, after following the suggestions of his attending physician. To the credit of the surgeons, let it be said that they are not half so bloody as is this author, when in a sanguinary mood. To those who like chronicles of battle, murder and sudden death, "When God Laughs" will have a strong and direct appeal.

THE ROOT OF EVIL. By Thomas Dixon. Doubleday, Page & Company. \$1.50.

Thomas Dixon, whose fiction is characterized more by its quantitative output than by its inherent literary excellence, submits, in "The Root of Evil," a characteristic novel, written, printed and bound after the fashion of a best seller. Mr. Dixon, who answers to the charge of being at one time a popular orthodox minister, and while now reformed to the extent that he does nothing worse than deeds that cause him to admit that he is a popular author, still retains some of his old mannerisms. For example, Dixon is always preaching. Some years ago he discovered that the times do not articulate with precision, and he appointed himself to the task of seeing that they do. "The Leopard's Spots," it will be remembered, was an attempt to solve the race problem at the expense of the colored man. His other

books are reformatory pills, sugar-coated with a popular sort of fiction. "The Root of Evil" weighs true love against filthy lure. Noble affection is counterbalanced against the lawful money of the United States, of the present weight and fineness. The woman in the case sells herself for gold, bright red gold, and plenty of it, demanding her cash in advance, no discount allowed. The book, while possessed of a certain interest, cannot be treated seriously as literature, for it is at all times intensely melodramatic, with the spot light full on and the orchestra and the actors hard at work.

A QUESTION OF MARRIAGE. By Mrs. George de Horne Vaizey. New York. G. P. Putnam's Sons. \$1.50.

The Putnams have recently published a novel by Mrs. George de Horne Vaizey entitled "A Question of Marriage." After reading this story one wonders what manner of writer this is who can so accurately sound the inner depths and pathos of human lives. Intensely dramatic is the story unfolded; one of a deep and passionate love that must not be consecrated in marriage. One can hardly expatiate on the theme without revealing the key to its entirety. Suffice it to say that Mrs. Vaizey paints with delicate skill the picture of a young girl who has received a great specialist's stern injunction that marriage is not for her. She renounces marriage, only immediately to fall in love. The subsequent developments of this situation it would be unfair to reveal. The reader peruses the pages that follow with unabated interest and feels an increasing respect and a warm sympathy for the strong-hearted heroine, who so bravely accepts the great doom life has meted out to her. The novel is infused with sincerity and conveys a message that will not be lost.

THE GREAT ILLUSION. A Study of World Politics. By Norman Angell. New York. G. P. Putnam's Sons. \$2.00.

It is not often that such praise is given an American author by the statesmen and diplomats of Europe as has come to Mr. Norman Angell, author of "The Great Illusion," a forceful and convincing arraignment of war and the fallacy that it is profitable, even to the conquering nation. Only recently during a discussion in the French Chamber of Deputies regarding the European situation, M. Jaurès quoted at length from Mr. Angell's book and called attention to its significance. M. Jaurès during his visit to England had been particularly impressed by the fact that the contentions of the author were acceptable to both Conservatives and Radicals.

It may be recalled that in a speech delivered some months ago in London, Sir Edward Grey referred in some detail to the book. Previously it had attracted the attention of Count Wolff Metternich, who pointed out the influence the facts presented in the volume were bound to have on the problems of modern statecraft.

The book is being published in many different countries and in many different languages, and

should reach a world public. That it will deserve consideration from so extensive a circle of readers no one could deny who is prepared to accept M. Henri Turot's verdict. M. Turot, who is devoting a long series of articles to the volume in the French publication, *Petite République*, is of the opinion that "the book is destined to have as deep an influence on the conception of international economies as Darwin's 'Origin of Species' had on our conception of biology." The American edition of "The Great Illusion" is appearing under the imprint of G. P. Putnam's Sons.

CRIMINAL MAN. By Cesare Lombroso. New York. G. P. Putnam's Sons. \$2.00.

The Putnams have placed on the market during the past week a volume entitled "Criminal Man According to the Classification of Cesare Lombroso," summarized by his daughter, Gina Lombroso Ferrero, the wife of the eminent historian, Guglielmo Ferrero. This résumé is specially dedicated to all those whose office it is to correct, reform, and punish the criminal, with a view to diminishing the injury caused to society by his anti-social acts; also to superintendents, teachers, and those engaged in rescuing orphans and children of vicious habits, as a guide in checking the development of evil germs and eliminating incorrigible subjects whose example is a source of corruption to others. It is likewise addressed to probation officers, judges, jurists, and medico-legal experts, upon whom devolves the duty of assisting, punishing, or defending the criminal, and furnishes certain simple but sure rules for discriminating between the born or incorrigible criminal, the irresponsible lunatic, and the occasional criminal, who is not irreclaimable. It is intended, finally, for legislators, to whom it offers a few practical suggestions for the prevention of crime and the diminution of the injuries thereby inflicted on society, by means of laws and suitable institutions.

THE NATURAL HISTORY OF RELIGIOUS FEELING. By Isaac A. Cornelison, D. D., author of "Relation of Religion to Civil Government in the United States." New York. G. P. Putnam's Sons. \$1.50.

A volume entitled "The Natural History of Religious Feeling," by Isaac A. Cornelison, D. D., author of "Relation of Religion to Civil Government in the United States," has just been issued by the Putnams. This is a study of religious emotion, particularly as manifested in the phenomenon of conversion, and a protest against the Pharisaism of those who look upon conversion as the only sign of spiritual worth. The author traces the history of the religious fervor throughout the ages, as exemplified in the beliefs and practices of certain sects and in the religious experiences of certain representative individuals. It is a volume that should invite the especial attention of all those who are entrusted with the guidance of spiritual affairs and may be recommended to all who are desirous of coming in touch with an historical as well as argumentative presentation of a subject of vital human concern. The book will be of more than usual interest to Unitarians.

ANARCHISM AND OTHER ESSAYS. By Emma Goldman. Mother Earth Publishing Company, New York. \$1.00.

Whatever one may think of the theories of Emma Goldman, there is no woman before the American public to-day who is more worthy of respect than she, and more generally misunderstood. Granted that her views, or many of them, are at direct variance with those of the great majority of us, it must also be conceded that she has the courage of her convictions, and announces them so that all may hear. She is no cowardly opportunist, shaping her theories to every wind that blows. What ever else Emma Goldman is, she is, after her own code of morals, brave and fearless.

Perhaps the worst charge that can be made against her is that she is an anarchist, and anarchists assassinate and throw bombs. Ergo, Emma Goldman believes in assassination and in bomb-throwing. Granted, however, this means of taking life is not confined entirely to Emma Goldman and to her disciples. Our modern system of warfare is always improving its means and methods of projecting explosives through space, and even Andrew Carnegie, the ten-million-dollar promoter of peace, has been accused of having his workmen at Homestead shot down by federal troops, in the name of law and order.

Anarchism is a theory. Violence and murder may or may not be part of it. At any rate, no matter how conservative you are, it will not hurt you to read Emma Goldman's book, and when you have laid it aside, you will undoubtedly have a new, if not a convincing theory of social regeneration to think over. If your present views will not stand being rubbed the wrong way by this aggressive priestess, they are not worth much, and it will matter very little whether you keep them or not.

Count Leo Tolstoi, who is said to have been the most representative mind of his generation, was an anarchist of the non-resistant type. He believed that everything had become so bad that the only way to better it was by allowing society to strangle itself. Emma Goldman is not a reformer of that sort. She is nothing if not active, dynamic. Here is her definition of anarchism:

"The philosophy of a new social order based on liberty unrestricted by man-made laws; the theory that all forms of government rest on violence, and are therefore wrong and harmful, as well as unnecessary."

This would not suggest that Emma Goldman is a modern Jael, seeking to drive a nail through the temple of some too confiding Sisera. It does not picture her as brandishing the bloody dagger of assassination, with the cry of "*Sic semper tyrannis!*"

The reviewer wishes it understood that he disagrees with by far the greater portion of this remarkable woman's book. He does, however, pay tribute to her intellectual bravery and stimulating thought, and for these reasons, gives her unusual volume this notice.

### Scintillations.

A love-smitten youth asked one of his bachelor friends if he thought that a young man should propose to a girl on his knees.

"If he doesn't," replied the friend, "the girl should get off."—*Everybody's Magazine*.

Diogenes, lantern in hand, entered the village drug store. "Say, have you anything that will cure a cold?" he asked.

"No, sir, I have not," answered the pill compiler.

"Give me your hand," exclaimed Diogenes, dropping his lantern. "I have at last found an honest man."—*Christian Advocate*.

The fond husband was seeing his wife off with the children for their vacation in the country. As she got into the train, he said, "But, my dear, won't you take some fiction to read?"

"Oh, no!" she responded, sweetly, "I shall depend upon your letters from home."—*London Tatler*.

Champ Clark loves to tell of how in the heat of a debate Congressman Johnson of Indiana called an Illinois representative a jackass. The expression was unparliamentary, and in retraction Johnson said:

"While I withdraw the unfortunate word, Mr. Speaker, I must insist that the gentleman from Illinois is out of order."

"How am I out of order?" yelled the man from Illinois.

"Probably a veterinary surgeon could tell you," answered Johnson, and that was parliamentary enough to stay on the record.—*Success Magazine*.

A very learned professor in the University of Dublin who was asked to explain what is an Irish bull, replied:

"Well, it's like this: Supposing there were thirteen cows lying down in a field and one of them was standing up; that would be a bull."

Little Helen, not yet five years old, when asked if she had ever seen a cow, replied:

"Oh, yes, I've seen a cow, and I've seen a man pulling the strings to get the milk."

## LIST OF BOOKS.

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Martineau.

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THE PACIFIC UNITARIAN is the official organ of the Pacific Coast Conference of Unitarian and other Christian churches. It is published in San Francisco, monthly. Subscription \$1.00.

Address ALL communications to

THE PACIFIC UNITARIAN,  
Unitarian Headquarters,  
376 Sutter Street,  
San Francisco, Cal.

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# THE PACIFIC UNITARIAN

God our Father; man our brother

Vol. XIX

San Francisco, April, 1911

No. 6

## THE PACIFIC UNITARIAN

Published monthly by the Pacific Unitarian  
Conference

Business address: . . . 376 Sutter St., S. F.

Editorial address: . . . 68 Fremont St., S. F.

One dollar per year Single copies, 10c.

Editor: Charles A. Murdock

Editorial Committee:

Rev. Bradford Leavitt

Rev. Clarence Reed

William D. Simonds

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Rev. William S. Morgan

Rev. Edward G. Spencer

Entered as second-class mail matter at the  
Post-office at San Francisco, Cal.

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### Editorials.

The London *Times*, in a recent number, contains a brief paragraph to the effect that a woman who had stolen a door mat had been sentenced to three years' penal servitude because, within the past decade and a half, she had been convicted eighteen times of petty theft and had been convicted fifty-seven times of being drunk. Such instances are not confined to English courts, but are common to the United States as well. The machinery for adequately handling alcoholic "repeaters," as they are known in police parlance, is defective, both here and abroad. Sending them to prison is not the proper remedy. Moreover, it is positively wrong. It is becoming more and more recognized that alcoholism is a disease and should be approached and treated as such. The "professional drunkard" should be placed under the care of properly trained probation officers. Such individuals should be treated as invalids first, and as wrongdoers second. There should be in every community a hospital for confirmed inebriates, or for those who show a tendency to become such, where social debtors of this strata may receive the right sort of care and treatment. An indeterminate sentence should be passed upon such, to terminate only when there is a return to positive normality. If there are active criminal tendencies in addition to alcoholism, such patients should be sequestered and placed in an institution especially provided for them. W. M.

It is too early to give any complete estimate of the good work done by the last session of the California legislature. Theodore Roosevelt says that during the thirty years he has been in politics no legislature in any state has equaled it, and the tribute seems merited. Some credit is also due for what they did not do. Two thousand eight hundred and ninety-six bills were introduced and 1,032 were sent to the governor. The reform legislation includes twenty-one constitutional amendments to be submitted to the people in October. There was certainly never more earnest work nor a more ardent spirit to fulfill promises for the general good. Reformers in power are a little apt to go to extremes, and it is not improbable that where so much is done some mistakes have been made, but errors in judgment are partly pardonable, and mistakes can be corrected when they are discovered. It is surely refreshing to be able to freely commend motives, and determined purpose to right admitted wrongs. The legislature has been at least free from corporation control, and the reforms inaugurated are in the interest of political independence, efficient legislation, the protection of individual rights, control of public-service corporations, local option in temperance, possible suffrage for women, and economical administration of public affairs.

One admirable bit of legislation that has escaped public comment is the placing of the orphan asylums and home-finding societies under the control of the State Board of Charities. This is a great gain and promises results of the utmost importance.

So far as can be judged, the general cause of social service has received an immense uplift, and so far as legislation can control justice and a fair chance, it will be well safeguarded under these new

laws. In looking back to see how it has been accomplished it would appear that it is due to the awakened moral sense of the people, followed by determined loyalty to a group of earnest leaders. The spirit of Lincoln and Roosevelt organized by men of the stamp of Rowell of Fresno, and communicated to the voters in the remarkable campaign of Hiram Johnson, has given us far better laws, and, more important still, has provided the machinery for the speedy expression of the will of the people, either in the enactment of laws or the recall of public officers who prove untrue or inefficient.

One consideration is not to be overlooked: The more responsibility is placed on the people, the greater the need for character, as expressed in integrity, wisdom, public spirit and a strong sense of justice. And in this connection the office of the church must be apparent to every thoughtful mind, and we see with quickened vision that no service it can render can be of equal value to that of inspiring and sustaining better, truer, stronger manhood.

If any doubt existed as to whether the source of attraction in our former president rested in the officer or in the man, it is dissipated by the reception accorded to the Earl lecturer at Berkeley this year. Ex-President Roosevelt on five consecutive days lectured in the Greek theatre to audiences that filled every available seat, including the great stage, and about all the standing room in sight. Audiences averaging 8,000 were present and hung upon his words for an hour. On Sunday those attempting to hear him would have filled two such amphitheatres. A strong, level-headed, stout-hearted, courageous, and patriotic man, he stands squarely on his feet and utters with the backing of character and confidence an amazing amount of common-

sense and telling truth. His first lecture on realizable ideals was a strong plea for sincerity in preaching and idealism of a practical kind. He said incidentally that no president had had as good a time as he had, and no ex-president had had half as good a time. He surely is still having it.

His second lecture, on "The Home and the Child," was brimful of plain truths that it did all good to hear. The place to put ideals in practice was the home, and everybody connected took turns in being touched up.

The fathers and the mothers were impartially pictured, duty was placed before pleasure, weakness was scored, and fearlessness commended. Children were pleaded for, and selfishness was made odious.

And so on, for an hour, the homely truths were hurled out with a freshness and emphasis that made them new, and just because he was so evidently in earnest, and his convictions and character were back of every word, the people heard him gladly. There are few better or greater preachers than Theodore Roosevelt.

---

We are in receipt of a well-printed sermon by the Reverend George W. Stone, on "The Important Things of Life." It has a melancholy interest, as in his first sentence he says farewell to his parishioners. "To-day, my dear friends, I lay aside my office as your minister, and retire from the ministry, also from all church and denominational connection."

He states his reasons to be few and personal, saying frankly that he has become so absorbed in what seems to him the importance of truth and service, that he is unable to confine his sympathies and activities to one church or to the advocacy of any especial religious views.

However much his friends must regret his giving up a work for which he is pre-eminently fitted, they can but commend his following the course which his judgment and conscience approve.

Taking up the ministry comparatively late in life, after a successful comparative career as a business man, Mr. Stone soon proved himself one of the most forcible, logical, and convincing preachers in the denomination. He has a quite unusual way of brushing aside extraneous matters and getting at the foundation facts, and then in a common-sense, clear-headed way he builds up his argument four-square to the world. His sermons are like a substantial building of reinforced concrete, that cannot be blown down, or shaken down, or burned. They are not ornamented by fantastic rhetoric or flights of fervid imagination. They are honest, sincere, plain, and strong. Such straightforward, downright, and uncompromising talks as in many successive years he has given at the Santa Cruz grove meetings are seldom heard, and the editor cannot forbear expressing his sincere regret that they are apparently to be heard no more.

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This number of the PACIFIC UNITARIAN is largely devoted to the subject of "The Church and Social Service," and it is significant that one of our strong men expresses by so momentous a step his deep feeling in the matter. He disclaims any antagonism to churches or denominations, but apparently has lost his interest in them because they lack in the application of Christian principles to the social life of the present. The supreme object to him is universal brotherhood, which he asserts can never be reached through any church or denomination. He regards churches as spiritual training schools for those who accept their various conceptions of religion, and "as merely

opportunities for work" whose "use to the world is determined by the contribution they make to the universal brotherhood." This universal brotherhood he would not have embodied in an organization. It is a spirit, and that only, and he expressly declares that it is a brotherhood to which all may belong without surrendering allegiance to church or state. Why, then, he feels called upon to withdraw from the church is not quite plain, but it would seem that to him the importance of equal rights and opportunities for all had so overshadowed all else that he seeks opportunity to serve them more effectively absolved from any obligation to seek any other end.

In this he carries to its logical conclusion the sentiments of those who place the service of man before the worship of God, and makes ethics synonymous with religion.

There is always encouragement in a good scrap. It shows that the participants have found something worth fighting for. Indifference may be a precursor of death, but when we differ there is life. It is also encouraging that an increasing number of people insist on the application of principles, and the realization of the good-will we profess. The contest is not wholly new. In the early church there were those who exalted faith and those who claimed to prove their faith by their works. The insistence upon *doing cannot be too strong*, for we are our brothers' keepers.

In Mr. Stone's excellent sermon he mentions as the important things of life: "Personal character, health, knowledge, wisdom, occupation, environment, home, accomplishments, money, amusements, and pleasure." There are probably some others, but the catalogue would occupy all the churches for a few thousand years. Why, then, is not the church worth sustaining?

And if one's interest is mainly in promoting equality of opportunity, what guarantee can be given that he can do more in any other association or by any other agency than by staying by the church and doing his part in supplying its deficiencies? If the greatest need of the church of to-day is to be "baptized with the spirit of Jesus, the Master," what better service can any one render than to help baptize it?

Mr. Stone says that "the churches, if they are in earnest about it, may hasten the time when universal brotherhood will dominate the life of the world," adding these very significant words: "It must come as the result of such combined action, not by churches, as churches, but through the efforts of those in the churches co-operating with those outside."

This is precisely what is claimed by those who feel that the special office of the church is to quicken spiritual life, to inspire with lofty purpose, to arouse love and sympathy, and to strengthen the will to do the right. But we need to cultivate breadth of vision, and the habit of seeing both sides, and we need a large supply of patience.

Man is a pretty complicated piece of mechanism, and human nature has varied interests. Our social relation is very important, but there are others. Equal rights and opportunities are vastly desirable. They have been worth struggling for since history began, and nothing has done more to promote them than the spread of religious truth and practice. There does not appear to have been any period of history in which they have been so rapidly established as in the immediate past, and there really seems no excuse for leaving everything else that we have gained and concentrating all our energy in pushing forward this single reform.

Social service rests as an imperative obligation upon every one who responds to the appeal of the church. It forms an opportunity not to be neglected if self-respect is to be maintained, but if it be accepted as the sole end and aim of church life it means surrender of purpose, inspiration shut off at its source, decay and death.

C. A. M.

### Notes.

Rev. H. W. Foote, secretary of the educational department of the A. U. A., is visiting the Pacific Coast churches as Billings lecturer. On March 19th he occupied the pulpit of the Pomona church. On March 26th he shared Mr. Leavitt's pulpit in San Francisco and soon after proceeded north to Eureka, where he will be warmly welcomed, as it is generally omitted in apostolic journeys, being off the beaten route.

Dr. Arthur W. Smith, of Claremont, has vibrated quite regularly for the past few months between Pomona, where he is beloved, and Berkeley, where he seems to acceptably fill the vacant pulpit, going to and fro by steamer in alternation.

The Oakland church held its annual meeting on March 11th. The reading of reports was followed by the election of trustees for the ensuing year. A. H. Illohan was elected Sunday-school superintendent. During the evening addresses were made by the Rev. E. M. Wilbur, John P. Irish, Mrs. S. M. Crump and the Rev. William Day Simonds.

Rev. E. Stanton Hodgin, of Los Angeles, addressed the Outlook Club of Pomona on Sunday evening, March 12th, taking as his theme "The Religion of Darwin and Lincoln."

Professor Albin Putzker gave a very instructive and enthusiastic address on the poet Schiller at Oakland, on March 6th, before a class of the Unitarian church, devoted to literary study. He characterized Schiller as the world's master writer in lyric poetry, in historical and philosophical essays and in the drama. Rev. William Day Simonds, pas-

tor of the church, paid a warm tribute to Schiller as an inspiring influence in the cause of freedom, liberty and patriotism.

Rev. C. Augustus Turner gave a lecture at Santa Rosa on March 12th on "Should Women Vote?" He answered the question with an emphatic affirmative. He declared most emphatically that it was the one thing needed in this country to rescue politics and government from graft, bribery and worse conditions into which both have fallen in recent years. He cited the work done by the women in Australia and many states of the union, where they have the ballot, the most recent being the cleaning up of Seattle in the recall election, when women first voted in that state.

Rev. N. A. Baker, of Eureka, who has always kept close to his boys and found them willing helpers, has brought them into line in connection with the Boy Scout movement. Before long he hopes to affiliate the local organization with the state organization.

The Humboldt County Ministerial Association admits the lone Unitarian clergyman of that county to membership. At the meeting held at Blue Lakes on March 6th, his address on "Substitution for the Saloon" aroused much interest. Among other things he suggested the Gothenberg system in vogue in Sweden, where the liquor is sold in bulk and all profit over five per cent goes to the government. There are permitted but two saloons in towns of 50,000 people, and the liquor cannot be drunk on the premises.

The San Diego *Sun* announces that Rev. E. R. Watson is a candidate for the board of education. It adds that he is very active in work for the Humane Society and would walk ten miles in the rain any day to stop a man from beating a horse.

Rev. Bradford Leavitt exchanged with Rev. Clarence Reed, of Palo Alto, on Sunday, March 13th, preaching on "The Law and the Prophets." In the idiom of newspaper English, he was paid the following tribute:—

"The audience that filled the church

to overflowing listened to the speaker, whose chaste and earnest eloquence made the occasion one long to be remembered."

The San Diego church held its last service in a hall on March 26th. Rev. Clarence J. Harris, the pastor, gave his fourth Lenten sermon on the paradoxes of the Bible, using for his theme, "Possessing nothing, owning everything." Sixteen years ago the fine church home of the society was burned, but the faithful few have held together and made the best of untoward conditions. To exist in a hall for so long a time is certainly proof of vitality. On April 2d the new church will be occupied, and during the week following the annual session of the Pacific Coast Conference will be held.

Rev. William Day Simonds is awake to the demands upon patriotism and civic interest, imposed by a new charter and the adoption of the commission form of government. In a ringing appeal through the public press he urges the citizens of Oakland to awake, and prepare well for the first election, occurring April 19th. He reminds his fellow-citizens that it was never so essential to good and dependable men as in this first election under a new plan, for in all systems in the last analysis it is a question of men.

A new social service club has been formed at the Boylston Avenue, Seattle, Unitarian church, open to men and women. The first lecture was given by C. E. Rensberg on "Reason for the Growth of Urban Population." Future lectures will include: "Relation of Cities to State," "Commission System of Government," "Increase of Municipal Functions," "Public Against Private Ownership," "Cause of Graft in Cities," "Need of Publicity in Press," "Civil Service," "Relation of Local Politics to National," and others. Each lecture will be followed by a quiz.

Rev. Charles P. Massey, formerly pastor of the Unitarian church in Sacramento, after suffering a long time from paralysis, died in that city on March 4th. He was one of the founders of the Critic Club. He gave up his ministry

when the Unitarian church at Sacramento gave up its organization, and has been engaged in business since that time.

Mr. Massey grew up in San Francisco and left a promising business career to engage in the work of the ministry. He was of a serious, earnest mind, and an ardent admirer and follower of Dr. Horatio Stebbins. Mrs. Massey died several years ago and he devoted his after life to his two daughters. He was 68 years of age and greatly respected.

The Cranford Club, of San Jose, held an interesting meeting on March 24th. Rev. Henry Wilder Foote, of Ann Arbor, addressed the meeting and there were readings, a musical program, and refreshments.

A reception to Rev. Henry Wilder Foote was given at San Diego on March 22d. He addressed the company present on "Higher Loyalty."

Mrs. Anne R. Crawford, who has dramatized Frances Hodgson Burnett's fine story, "The Dawn of a To-morrow," is presenting it at various points in Southern California for the benefit of the George Junior Republic. Those who have an opportunity to hear it cannot afford to miss the chance.

The *Arizona Gazette* of March 3d pays a high tribute to the character and services of Mrs. Louise A. Cady, placing her in the front rank of the talented women who make Phoenix their home. It mentions that she was a student with her son at the Pacific Unitarian School for the Ministry, and that she has been working in Arizona in the interests of the American Unitarian Association. She is an assiduous art student, and contributes to the press on various subjects. In her devotion to her son and her service for the church she combines the highest calling in life.

The Unitarians at Sacramento are showing renewed life, meeting at Red Men's Hall and being addressed by Rev. Franklin Baker, who has for some time past been living at Spokane.

Mrs. Edward MacDowell, widow of the distinguished American composer, appears at the Unitarian chapel in

Portland on April 1st for the benefit of the Peterborough Home at Hillcrest, New York, a home for musicians established as a memorial to Edward MacDowell. Mrs. MacDowell gives a talk and stereopticon review of the Hillcrest pageant, held last year, and plays her husband's compositions. She is accompanied by Miss Zelina Bartholomew, who sings the MacDowell songs charmingly.

Jacob Riis spoke before a crowded house at the First Unitarian Church on March 28th, appearing under the auspices of the Alameda Teachers' Club on "The Making of an American," dealing largely with the slum and tenement work in New York City. The lecture was copiously illustrated. At the close of the lecture a public reception was held.

An enthusiastic Unitarian in Texas sends this encouraging word to a friend:

"You will note from the card enclosed that 'we Unitarians' are stirring up things in this Southland. There was a splendid turnout to both the Sunday morning and Sunday evening services, which proves that the time is ripe for an established Unitarian church in San Antonio. A canvass was made of the situation at each of the Sunday meetings and the great majority of those present pledged themselves to give their moral and financial support to the movement in San Antonio; so, for the next few months Rev. Gilmour, the Unitarian minister from Dallas will come to San Antonio about once a week and address the local organization until a good man may be secured to carry on the work permanently; there is every indication that the movement will be a success here, for this is a very cosmopolitan city and the people seem to be ready for a more liberal religion.

"Even my old friend, whom I mentioned in my last letter, had his enthusiasm aroused to the pitch that he volunteered to give a talk on liberal religion about once a month without any compensation, and as a result there is a movement on foot to organize a liberal league for just this purpose."

It is a source of encouragement to know how differences disappear when

people give their heads a rest and their hearts a chance. When feeling finds expression in song, men come together and lift their voices in unison. As illustrating this, an examination of "The English Hymnal," prepared by editors decidedly "high church" in the Anglican body, contains in its 656 hymns four from Whittier and fourteen of distinctly Unitarian authorship, three being contributed by Samuel Longfellow and three by Frederick L. Hosmer. Turning to "The Golden Hymn Book," compiled for use among the Society of Friends (England), we find of its 400 hymns that the authors which lead in number are Charles Wesley, 14; Frederick L. Hosmer, 10; and Samuel Longfellow, 9.

Rev. Marian Murdoch has very acceptably filled the Santa Cruz pulpit for the past month, and will continue during April.

From the far East comes the news of the formal installation into the Church of the Savior at Brooklyn Borough, N. Y., of the Rev. John Howland Lathrop on Thursday evening, March 16, at 8 P. M.

The order of services was as follows: Organ voluntary, 7:45 P. M.; invocation, Rev. Roger S. Forbes; reading from scriptures, Rev. John Haynes Holmes; anthem; greeting from the society, Mr. Robert Vidand, president of trustees; prayer of installation, Rev. Francis A. Christie, D. D.; charge to minister, Rev. Samuel A. Eliot, D. D.; right hand of fellowship, Rev. Caleb S. S. Dutton; hymn; charge to the people, Rev. L. Mason Clark, D. D.; welcome to the work of the churches in Brooklyn, Rev. Newell Dwight Hillis, D. D., and Rev. John Howard Melish, D. D.; prayer, Rev. Sydney Bruce Snow; hymn, "Forward through the Ages," by Rev. F. L. Hosmer; benediction, Rev. John Howland Lathrop.

It is gratifying to learn that Mr. Lathrop begins his ministry under such pleasant conditions. That the leading ministers of other denominations are broad enough to countenance Unitarianism, and wise enough to recognize the worth of a young man of devout spirit and kindly feeling is very encouraging.

**Contributed.**

[For the PACIFIC UNITARIAN.]

By Annie Margaret Pike.

(Suggested by hearing a sermon on I Kings  
19:4.)**After Carmel.**

The hero of Mount Carmel's fiery test  
 Alone against a multitude had stood,  
 Till burned were altar, offering, and wood,  
 And God's great power was on his foes imprest.  
 A hero yesterday. To-day, distrest,  
 Weary of life, despairing of all good,  
 He prays for death. So hope-bereft his  
 mood!  
 By healing sleep God answers his request.

Who hath not known some dread and awful  
 hour,  
 When darkness swathed the soul in strangling  
 fold,  
 And palsied in it all it had of power,  
 Checking the upward breath with clogging cold?  
 May we, if e'er to us return such hour,  
 Our faith in light's return unshaken hold.

FRUITVALE, CAL.

**The Juvenile Court—"Only an  
Entering Wedge."**By Christopher Ruess, County Probation Officer,  
Oakland, Cal.

The juvenile court movement is only the entering wedge of a vastly greater movement, an evolutionary revolution in the treatment of all law-breakers, whether children or adults. What to-day we say and do about children, to-morrow we shall say and do about adults, for in the last analysis we are all children, and as President Jordan, of Stanford University, has said, "crime is weakness."

The growth of the juvenile court movement is astounding. The California juvenile court law was passed in 1903—no publicly paid probation officers allowed. Two years later, in 1905, one county only, Los Angeles, was provided with two publicly paid probation officers, at an annual expense of \$2,400. Four years after that, in 1909, a publicly paid probation officer was required in each one of our fifty-eight counties, and eleven officers in the largest county, San Francisco, making sixty-nine probation officers in all, at annual cost of \$66,540 for salaries. Now, in 1911, both houses of the state legislature have passed the Griffin Juvenile Court Law, and the

governor will doubtless sign the bill. It provides for publicly paid probation officers, at least one in every county, the largest county, Los Angeles, having twenty, salaries ranging from \$5 a month up to \$225 a month—one hundred and three probation officers in all, at an annual salary cost of \$106,140; and for every \$100,000 spent, more than \$500,000 in actual expense under the old system, will be saved.

Moreover, the juvenile court movement is entering upon a new phase,—that of preventive work. Hitherto its work may be described as "social wreckage work," trying to keep children from "going farther" after the damage has been done. Miss Evelyn Stoddart, of the Los Angeles Probation Committee, "the Jane Addams of California," wrote to me on February 7, 1911, when the senate and assembly had not yet approved the Los Angeles County request for twenty probation officers: "We think we can show cause for favorable action, show that we can actually save money by having enough officers to keep commitments and findings down to a decidedly smaller number, without considering the immense gain to good citizenship, by saving children and keeping families together. There is, as you know, much possible work of prevention in non-support cases and in cases of men in the justice court where a probation-officer friend can do what a jail sentence can't, as well as in the now recognized field of adult felony probation work."

In the phrase "probation-officer friend" Miss Stoddart strikes the keynote. The spirit of the juvenile court movement, in the words of the motto of the Indianapolis juvenile court, is "Not punishment, but a friend." And its entirely scientific method is expressed in the motto of the Oakland probation office, "Overcome evil with good." And the philosophy of the movement is well given in the New Testament word of grace, "Love is the fulfilling of the law." In California every county now has at least one probation officer, and the same set of men and women probation officers serves for boys and girls, men and women, old and young, whether



in the juvenile court, the police or justice or recorder's court, or the superior court. As I write, we have on probation in Alameda County 492 active probationers—87 from the superior court, 44 from the police courts, 233 from the juvenile court, 21 on parole from the Whittier and the Preston state schools of industry, and 107 on unofficial probation by reason of waywardness and law-breaking, by request or consent of their parents, for not over a year in such cases.

The juvenile court movement is not one of sentimentality, but one of scientific kindness, of common sense. The sentimentality is all on the part of the adherents of the old system of punishment, under which crime constantly increases, and graduates of prisons are more dangerous citizens than they were when they entered prison, for if anything fails to make penitent it is the old-fashioned penitentiary.

Treatment, not punishment, is the new word. There are just four ways of "treating," either the physically or the morally ill, the bodily or the socially unfit:—

1. Physician or judge or probation officer may warn and advise, and thus in some cases adequately prevent further illness.

2. Physician or judge or probation officer may place on the consultation and visiting list; patient or probationer will call and be called upon, write and be written to, counselled and helped.

3. Physician or court may place patient or law-breaker temporarily, but indefinitely, in a sanitarium, with a view to recovery; for the hospital and the reformatory are the same in principle; and after dismissal, the convalescent, from either moral or physical disease, is still under the care of an expert, on parole, till pronounced cured.

4. The physical or moral leper, until the day when the incurable are curable, must be permanently isolated from society; and yet, on leper isle or in prison for life, "a man's a man, for a' that."

The study of causes, a part of every satisfactory probation officer's report, whether in a juvenile or an adult case, is forcing the judges to study sociology.

The study of the causes alone can suggest the proper means of cure. The purpose of probation and prison alike should be to grow new habits, and therefore all probation and prison periods should be indeterminate, as are all commitments to a physician, when the patient places himself in his care.

"An ounce of prevention is worth a pound of cure," and "the best way to prohibit is to provide," are therefore the mottoes of The Child's Welfare League of Alameda County," where Oakland, Alameda and Berkeley are located. This league, besides individual members, men and women, includes nearly one hundred delegates from affiliated organizations of women in the county—mothers' clubs, culture clubs, all kinds of clubs. These delegates represent about six thousand other women. This organization taboos all charitable and curative work, leaving that to others. Its field is preventive work. "Shoemaker, stiek to your last." It holds scores of public mass-meetings, in school-houses, churches, improvement club halls, etc. It goes before city councils and state legislative committees. It seeks to amend or enact laws, and especially to have laws enforced. It seeks by agitation and publicity to make people think on *causes* and on *prevention*.

Its platform favors the censorship of all public amusements; the larger use of public school grounds and buildings; playgrounds in every school district and larger school playgrounds; a separate state training-school for girls and an adult reformatory for young men; the workhouse for men who fail to provide—the men to work and their families to receive their wages up to \$1.50 a day; asks for more probation officers for Alameda County; and insists on the enforcement of the curfew law, the school-attendance law, the child-labor law, and the laws preventing the sale of liquor and tobacco to children.

The Women's Auxiliary to the Juvenile Court in San Francisco, the Juvenile Improvement Association in Los Angeles, and the Juvenile Court Auxiliary in San Jose are all doing similar good work. The Child's Welfare League, however, is the only organiza-

tion of the kind that I know which refuses to dissipate the least of its energies in other than preventive work. Every county in the state should have a like organization, with both men and women, fathers and mothers, in this movement for the child and the home.

As best expressing the philosophy of the preventive movement, I want to commend to the reader a book dedicated to a worker in the Juvenile Protective League of Chicago, "The Spirit of Youth and the City Streets." It is written by Miss Jane Addams, of Hull House, our foremost American woman.

### The Larger Use of the Public School Plant.

By Rev. Clarence Reed.

One of the most promising of present-day constructive social movements is the larger use of the public school plants as centers for the purpose of adult education. Henry C. Campbell, managing editor of the *Milwaukee Journal*, believes that "it is no exaggeration to say that, in making the school-house the forum of the people, lies the chief hope of perpetuating the republic and of perfecting its institutions."

The purpose of the larger use of the school plant is not to displace any existing institution. It does not take the place of the church, the lodge, nor the social settlement. It is not a local improvement club, concerned primarily with the upbuilding of a certain district in the city, nor a reform organization having as its aim the elimination of certain vices in civic life.

The public school plant should be the center of the community life of the city and should be used to realize the ideals of democracy in the complex life of the city. Dr. Samuel Crothers says that "those who are opening our school-houses for the largest public service are simply carrying on the traditions of freedom."

Lecture centers need to be established in order to universalize the life of culture, to educate all classes of citizens in the duties and rights of citizenship, and to develop sane public opinion. It is

possible to discover political ideals not only by studying books but also through listening to addresses and by taking part in general discussions. In every city there are thousands of immigrants that have been in this country only a few years and who are anxious for a knowledge of American history and political ideals.

The best organized lecture system is that of New York City, under the supervision of Dr. Henry M. Leipziger. Of the 610 public school buildings in that city under the direction of the board of education, 119 are used as lecture centers. There are noted scientists, art students, prominent politicians, lawyers, physicians, university professors, city officials and experts in many branches of knowledge on the staff of 600 lecturers. More than 1,000,000 persons attended the lectures in the season of 1908-1909.

In 38 centers a series of five lectures were given on "First Aid to the Injured," which were attended by 27,460 persons. Series of lectures have been given by professors of Columbia on "Epochs of History" and "Economics," examinations being held at the conclusion of the courses. On the program may be found the following subjects of lectures: "How Shall a Girl Earn a Living?" "Life in a Coal Breaker." "The Man That is Down and Out," "A Trip to Central Africa."

Dr. Leipziger says that the aim of the public lectures is that "each school-house and lecture hall shall become a genuine people's forum." He holds strongly to the idea that "politics treated as education will become freed from partisanship," believing that the most important problems "confronting our citizens are, in the last analysis, educational."

Regard is paid to the desires and tastes of the people living in the different wards in New York City. Lectures on music and art are attended by more women than men and the reverse is true in regard to political problems. A syllabus is provided whenever a course of lectures is given on any subject and also a list of study and reference books. Lectures have been given not only in Eng-

lish, but also in the German, Italian and Yiddish languages.

It is also encouraging that the demand of the people according to the experience of New York City is not so much for entertainment as for instruction. The emphasis is upon education, not agitation; partisan, political and sectarian-religious questions being rigidly excluded.

Remarkable has been the success of the civic and social centers in Rochester, New York. One evening in the week a lecture is given, and on other evenings the public school buildings are used for the meetings of civic and social clubs. Among the subjects discussed by the men's civic clubs were "The Duties of an Alderman," "The Social Value of the Theatre," "Direct Primaries," and "Industrial Training." There are also in Rochester, women's civic clubs, young men's civic clubs, and young women's civic clubs that meet every week for serious work and recreation. When Supreme Justice Charles E. Hughes was governor of New York he delivered an address before the League of Civic Clubs of Rochester in which he said: "You are buttressing the foundations of democracy. . . . I am more interested in what you are doing and what it stands for than in anything else in the world."

In Cleveland a series of illustrated lectures have been given in the public school buildings on the subject, "How We May Aid in the Fight Against Tuberculosis." In another city a popular lecture given by a municipal official bore the title, "How the City Spends Your Money."

The Board of Education of San Francisco during the past winter has been giving a series of free lectures illustrated with the stereopticon in the public schools under the supervision of Dr. Milton E. Blanchard. Twelve centers have been established and the success of the movement seems assured.

The public school buildings should be open in the evenings as well as during the day, on Sunday the same as on week days, in order to provide for the education of all the people. Dr. Charles W. Eliot declares that it is a great waste to permit the millions of dollars in-

vested in the public school plants of our great cities to be unused except during school hours.

The public school plant should be the center of the social and civic activities of the neighborhood in which it is located. In place of its use being restricted to the education of persons between six and twenty years of age, the school plant should provide a place where children may play every day in the week, young people may learn trades in the evening, adults meet to listen to lectures and public discussions, and also serve as recreation centers for old and young. The public school building should be considered the people's club house and forum. In Pittsburg a plan is being agitated so as to use every school building as a "ward club house."

School buildings in different cities are used as meeting places for civic and recreation clubs, dental clinics, employment bureaus and free legal advice to the poor, free gymnasiums and baths and centers for free art exhibitions. In one city more than one hundred Italians meet every Sunday afternoon in a school-house to study the English language and American history.

The goal of education, according to Zeublin, is "liberty for the worker, equality for the citizen, and fraternity for man." Our institutions must be adapted to the revolutionary social and industrial changes of the past few years. Agencies are needed that will help weld together men of different racial, social and financial conditions into a great democracy. In order to accomplish this the appeal must be to great human interests.

Lecture and social centers are necessary in our cities in order to universalize the ideals of democracy. There must be meeting places where persons of different races and creeds, color and wealth, may meet to discuss problems of common interest. The public school building is the natural center of our civic life. Its use as a place for free discussion of municipal, national and social problems would tend to break down race prejudices and develop a feeling of comradeship among all classes of citizens.

The initiative, referendum, direct pri-

mary and recall make it essential that there shall be meeting places for the free discussion of public questions. The school-house is common property, where public officials and citizens may meet to receive information and discuss municipal problems. Of all our institutions the public school system is the most democratic, and it is fitting that in the present extension of democracy that the public school plant should directly minister to the education of every citizen and the betterment of society.

### "An Adequate Theology."

To the Editor of THE PACIFIC UNITARIAN:—

In the sermons and addresses of our ministers and laymen there is so much which answers Mr. Boynton's recent query that it appears to be almost a waste of time to attempt original rejoinder. Right here I am going to quote a few selections, referring those who would like to read more, to the mass of splendid literature published as tracts by the association. It seems to me that Unitarians do not read these tracts often and carefully enough.

"We stand," says C. F. Dole in "What the World Wants of Us," "first and foremost for light, for the getting and giving it. We stand for all the light there is, and for the making of more. We have all there is. We believe in light—in all glorious examples, in all noble visions, in all beautiful lives, in all that reveals goodness, makes faith, deepens love, or quickens hope. We believe that light comes by reflection. We are not doing precisely the same as others. Besides the great common mission, we have a distinct mission, too. We come—with a clear gospel. If any one has a doubt about light and what it is and where it comes from, we have only to say to him 'Look at it, use it, enjoy it, and doubt not that it comes 'from the Father of Lights, in whom there is no variability, neither shadow of turning.' It is here that I make my appeal to you. The world is as yet very slow to believe this beautiful and simple gospel"—and always will be.

Carroll D. Wright, in "The Growth of Practical Religion": "The Modern

church may fail to reach as many people, relatively, through its direct ministrations as of old; but it is reaching them in another way. It is reaching them by the preaching of a sane doctrine, which means the upbuilding of the character of men and of the character of community.

"This does not come from the crucified Christ, nor the dead Christ, nor the Christ of the resurrection, but from the living, active Christ, that always was, is, and always shall be; and it is through this living Christ that we find the solution of all social, industrial, and political problems."

Dr. S. A. Eliot in "Liberal Christianity in the United States": "These free churches find their justification for being in no passion for dissent or freak of willfulness. They are the natural product of the good soil of Protestantism, and represent the Puritan principle in its highest development. . . . They do not seek to make ends of themselves, but to provide the means of quickening the higher feelings and faculties. They seek to guide life in clean and honest ways. . . . I do not say that they have attained their ideal, but toward that ideal they tend, mightily assured that 'where the spirit of the Lord is, there is Liberty.'"

"To develop in man the religious sentiment; to discover the principles of righteousness; to learn all the truth that is within the reach of the human mind; to apply these things in the life of men and women, and to train them to obedience under the law of liberty, are the distinctive aims of the Unitarian church."—George Batchelor, in "Unitarianism: Religion with Liberty."

"The Unitarian mission, then, is this of the truth-seeker and the truth-proclaimer. Thousands of men have, as they suppose, outgrown the limits, not only of the church, which they *have* outgrown, but of religion as well. It is our mission to show them that religion is something that cannot be outgrown, that it only becomes grander when freely growing and clothed in the fairer colors of truth, woven no matter in what nation or under whatever name. . . . Let me emphasize it by a brief reiteration: This is our work and ours alone, because

we are free, because we are not only disloyal to our past in undertaking it, but because only by undertaking it can we be really and truly loyal."—Dr. Savage, in "Our Mission and Our Missions."

"The effective minister in the liberal church will, indeed, distinguish clearly between religion and its institutional expression and instrument. He will not permit ecclesiastical conformity to do duty for spiritual loyalty. He will not make it easy to substitute ritualistic propriety for moral renewal. He will insist that the test of a creed is the life it interprets and quickens. . . . It is not wholly surprising, however deplorable, that the importance and basic value of the minister's function should have become obscure to some people."—F. W. Perkins in "The Liberal Church of To-Day: Its Ministry."

"This is the great question: How near is the man to the spirit of God? How closely does the Christ he believes in bring him to the Infinite? How richly does he interpret to him the character of the Almighty—his equity, his providence, his interest in righteousness, his love? It is *working* truth."—Thos. Starr King, in "Spiritual Christianity."

"It has been a good work,—that of our liberal faith. . . . Its crusade against narrowness of dogma over the better and endless work of being a live, vitalizing, inspiring, practical, constant, permeating spring and flow of Christian character and love and faith in the world, should absorb our endeavors. . . . Our church, having dissipated shadow and gloom, must not, and will not, fall short of the substance. That substance is that gospel,—the life and history, words, character, example, faith, and, more than all, the principle of Jesus."—John D. Long in "Our Missionary Work."

"The first thing that needs to be said is that Unitarianism is a protest against the prevailing indifference to theology. The second characteristic of the Unitarian attitude is that it treats theology with the same seriousness and respect with which it treats any other department of human thought. . . . The Unitarian insists that his religious teachers must take the higher ground. They

must come up to the level of the best intelligence of the day. They must learn the methods by which truth is sifted from falsehood. . . . Another characteristic of Unitarian thought is that it marks the meeting place of ethics and theology. . . . So far from being 'coldly intellectual,' as has been so often asserted, Unitarian theology, on its constructive side, is allied not so much to intellectual as to distinctively spiritual movements."—Samuel M. Crothers, in "The Unitarian Attitude Toward Theology."

"Because we stand almost *alone* in the character of work we do for truth, that responsibility is increased a hundred-fold. . . . I do not know what you could say of a man's office and aim higher than this, that he was dedicated to the cause of RATIONAL RELIGION."—Joseph May, in "Rational Religion the Want of the World."

"But however true, pure, and refreshing the spirit of a faith may be, there must, for its extension, be marshalled about the spiritual power of a body of disciplined working forces. Especially is this true where, in order to have a chance of acceptance, the new faith must force its way through the magnificently perfected organization of an older faith. This is just what Unitarianism has to do."—F. B. Mott, in "The Unitarian Church."

There is nothing truer than this: in fact, it is the whole gist of the matter. The old faith with all its machinery of appeal to all classes advanced slowly, amidst trouble and opposition. It advanced more slowly than Unitarianism has advanced in its short history—the numerical results as shown by the various orthodox denominations, their wealth, influence and propagating force, have been cumulative through a period of thousands of years of all sorts of concerted effort.

Our advance in the direction toward which we have spent our effort has been tremendous, greater than that of any other religious movement since Christ.

Our advance has not been denominational, but as unlabeled truth-seekers and truth-proclaimers, spreaders of the light as we have caught it, and that is why our

theology is really new to the majority of men. When President Eliot made his address and proclaimed the faith which is only Unitarianism expressed in a new form, the papers took it up all over the country and called it a "new religion"! Even the orthodox theologians did not recognize it as ours! And when Dr. Eliot proclaimed it he was only carrying out the principles expressed in his Chicago address:

"I was born into and have always lived in the simple, fundamental convictions of our Unitarian faith. To propagate that faith is, to my thinking, a holy thing, a sacred duty."

I find very few persons among the great class of hard-working men and women,—persons of intelligence, too, religious in spirit, and alive to altruistic appeal, who know a single, definite thing about the Unitarian faith. I am surprised that Mr. Boynton has not found this out, as he evidently has not when he says: "Our message has had a very wide hearing—it has been widely heard but not accepted." In the minds of most orthodox persons the idea of Unitarianism is a misty one—an impression of atheistical or purely ethical tendencies—in other words, of good people with inadequate religious convictions.

And, what is more, I have found and I think others of larger experience and contact have found and are finding that when the Unitarian truth is once presented in the right spirit and with the necessary clearness, men and women hear it gladly, and many of them accept it with surprise that in all their groping for a satisfying faith they had not come across this pure gem before.

I can name you fifty intelligent men and women at least in our small circle of the sea, who, in the last year or so, have felt themselves freed from spiritual fetters simply by learning to know the essentials of our faith through the words of one who rejoiced daily in the adequacy of his religion.

If I were a young man (Dr. Wilbur thinks I am too old for preaching) I should want no better equipment for my work as a deliverer of good news than this faith of ours, and I am afraid that so long as Mr. Boynton thinks he

has *not* an adequate theology for himself, he will not have one to deliver to those who need it.

"Because the Unitarian receives the primary truths of religion in original packages, is a strange reason for thinking he does not use them. . . . In the Unitarian method there is a natural process of sifting practice from theory, truth from doctrine, life from history, and the lessons of experience from the recommendations of sects."—John W. Day in "Religion for Every Day."

"The Unitarian churches are composed of imperfect men and women, and are marked by the human faults that touch all organizations. But it is their unique character that, among all the churches of Christendom, they exist in order to make the highest human ideals actual in individual life, in society, and in the state."—C. F. Dole in "Unitarian Ideals."

"The distinctive and the permanent principle of our company is an affirmation of the highest spiritual capacity of man."—F. A. Christie in "The Unitarian Vantage Ground."

Adequately furnishing all that such an affirmation implies, we cannot fail to fully accomplish the whole work for which our religion exists.

"It follows as a matter of necessity that the Unitarian church demands purity of character from those who belong to it."—E. E. Hale, in "The Unitarian Principles."

And this demand being rather carefully observed, and insisted upon, it excludes a great many who are not asked to change their habits of life when they enter the other churches. At least, such churches make good character a secondary matter.

"The age lies before us increasingly ready to respond to the touch of whatever genuine love of peace and truth and righteousness we ourselves may feel."—Howard N. Brown, in "The Unitarian Purpose."

"Unitarianism has always been less a theological than a spiritual movement."—E. G. Spencer, in "The Influence of Unitarianism in the Church Universal."

E. S. GOODHUE, M. D.

HOLUALOA, HAWAII.

## Events.

## The Unitarian Club.

On the evening of March 22nd at the Fairmont Hotel, the Unitarian Club of California held its annual Ladies' Night. The general topic for the evening was "Character through Education," and the special feature was a reception to Dr. William T. Foster, president of Reed Institute, the Portland institution of learning now being established.

A departure was made from the custom of assigning set subjects for the speakers, Dr. Foster being given the right of way, and those following being given free choice to speak as the spirit moved.

President Payson first called upon Mr. Murdock to say a word of the Reed Foundation and to introduce the guest of honor. In response he briefly stated the main facts regarding the beneficent endowment and some of the salient features of Reed College which the trustees had placed in charge of William Tru fant Foster, a graduate of Harvard, for five years a member of the faculty at Bowdoin, and for the past year at Columbia, a man of high ideals in education, whom he took great pleasure in introducing.

President Foster bears his thirty-two years lightly. He was touched by the warmth of his reception, which he accepted as being largely for Dr. Eliot and the trustees. It was in contrast with some recent experiences. He had just returned from Southern California, where in seeking the president of a university he was met by the daughter, herself a freshman, who in an effort to spare her father's time, volunteered to attend to his wants, and asked him if he wished to enter as a freshman. Seeing his embarrassment, she asked if he had completed his preparatory course.

He spoke briefly of the plans and purposes of the college about to be opened—the first institution under the Reed endowment, saying that there was no ambition to make it the biggest of colleges, but they aimed to make it the best. Their ideals were high, and size was of little consequence. It was proposed to limit their courses to what their

income made possible of offering under the best conditions. Poorly paid, indifferent instructors would not be employed, and so far as possible the students would be confined to young men and young women thoroughly prepared and earnestly seeking education. If applicants could not meet the standards set they must go back and complete their preparatory work. Conditioned students in his opinion had no fair chance themselves and were detrimental to the general character and value of the school.

He spoke at some length of the "American College," its English prototype, its transplanting and its modification in America. Harvard followed the English colleges of its time. Yale followed Harvard, and Princeton followed Yale. He referred to the development of the University and the overshadowing of the college. During the past few months he had visited nearly all the great educational institutions of the country and had studied their conditions. It is a hopeful sign that the criticism so freely made of American colleges is not confined to those outside and out of sympathy. That the friends of higher education are themselves earnestly studying defects, and working for betterment is a gratifying promise of better conditions.

He spoke of the danger of the commercial spirit in college management, and of low ideals in the pursuit of popularity. The rivalry to win numbers and the prominence given to victories in athletic contests are unworthy of the high ideals that ought to be maintained.

Extravagant claims and catalogues with little veracity bring colleges into disrepute. There should be moderation in statement and less following of the methods by which enterprising merchants drum up trade.

Our colleges and universities should not blindly follow what is done elsewhere. The needs of our people and our civilization should be considered, and it by no means follows that what is best and fittest for Germany or for England is best for the United States, or that which is best for New England is exactly what is needed on the Pacific Coast.

Professor Burt Estes Howard, of Stanford University, spoke in his customary clear-cut, epigrammatic manner of what education is, and what it is not, and left the matter much illumined.

Education is not a warehouse of stored facts. It is not knowledge; it has nothing to do with pickled opinion, or the delving in things as useless as they are juiceless. It is the training of faculty, the development of character, the interpreting of truth in the terms of life.

The next speaker was Rev. Florence Buck, recently settled as minister of the church at Alameda, who for the first time attended the club and was warmly welcomed as a distinct acquisition to our denominational force. Miss Buck is a graceful, forceful and very agreeable public speaker, with an uncommonly rich and pleasant voice, an easy manner, and, best of all, something to say well worth saying. She spoke of the office of the church in the preservation of high ideals and the true education of the people, and made an earnest plea for the cultivation of patriotism and interest in real life on the part of the colleges. She cited an instance in her experience where a student of Cornell, from whom on an early morning walk she sought information as to the result of the election held the day before, when Seth Low was a candidate for the mayoralty, and who didn't know that there was such a man or that there was any election being held.

As the last speaker the president called upon Professor H. Morse Stephens, of the University of California, who was in his usual happy mood and brought in the modifying consideration of the other side of the question, with a touch of the sense of humor that is not out of place, however high we fly.

He was interested in the establishment of the new college. It would probably be a bomb-shell in the midst of the existing schools, but it would wake them up and do them good. When Stanford University started it woke the University of California to new life, and the two schools of Oregon would no doubt be stirred up. He congratulated the state of Oregon on the innovation. He was glad it was to be started, and that it was

to be in Oregon. The plan seemed to him somewhat strenuous. He had some sympathy with those who were not fully prepared. It would of course be better if they knew more when they came, but if they did not get all the good they might get if they knew more, at least it did them no harm, and they would probably pick up something. He knew his classes were too large, but he couldn't help it, and enjoyed making the best of it. He felt, of course, that the most profitable study was the study of the past. History was the best while. He was glad he was a teacher of history. He was glad he taught in a state university, and if he were to teach in a state university he was glad he could teach in the University of California.

#### Reed Institute.

Reed Institute, Portland, Ore., is the outcome of the desire of Mr. and Mrs. Simeon G. Reed to be of the highest possible service to the Northwest, particularly to the city of Portland, Oregon.

Mr. and Mrs. Reed were natives of Massachusetts and came to Oregon in 1854. In 1895 Mr. Reed died. Nearly all of his property he bequeathed to his wife with the suggestion: "Feeling as I do a deep interest in the future welfare and prosperity of the city of Portland, Oregon, where I have spent my business life and accumulated the property I possess, I would suggest to my wife that she devote some portion of my estate to benevolent objects, or to the cultivation, illustration or development of the fine arts of said city of Portland, or to some other suitable purpose, which shall be of permanent value and contribute to the beauty of the city and to the intelligence, prosperity and happiness of its inhabitants." Mrs. Reed died in 1904, and by her will made provision for an institution of learning in the city of Portland. The real value of the present endowment is probably not far from three millions of dollars. Much of the property is real estate in the city of Portland, well located and steadily increasing in value. The selection of a campus was happily settled by the dona-



tion of forty acres of land in the city of Portland on the east side of the Willamette River. It is part of the beautiful grounds known as the Crystal Springs farm, and is the generous gift of the W. S. Ladd estate. It is in every respect an ideal location for a college. It is hoped to open the institute upon its own campus, in the fall of 1912, but not earlier. From the outset, the institute will meet, as a minimum, all the requirements set by the Carnegie Foundation.

By a generous arrangement on the part of the trustees and the teaching staff of the Portland Academy, students who satisfy all the requirements for admission to Reed Institute before September, 1911, may carry on the studies of the freshman college year at the academy, while the buildings are being completed on the college campus.

William Trufant Foster, A. M., Ph. D. (of Harvard and Columbia), for five years a member of the faculty of Bowdoin, has been chosen president.

The tuition fee of one hundred dollars a year covers all expenses except living expenses. There are no extra or incidental fees. The endowment is such that with a student body of three hundred, a tuition fee of one hundred dollars is expected to cover about one seventh of the expense to the college for the instruction of each student. Scholarships of from fifty to three hundred dollars will be awarded to students of extraordinary ability and promise, regardless of sex, who cannot well meet the moderate tuition fee without such aid. In the words of President Foster, "It is to be a college that insists at any cost on daily application — genuine intellectual effort, thoroughness and promptness in the performance of duty, and the other requisites of moral manhood that alone can satisfy the growing demands of American citizenship. It will combat laziness, superficiality, dissipation, excessive indulgence in what we are pleased to call "college life," by making the moral and intellectual requirements before and after entrance, an honest, sustained and adequate challenge to the best powers of the American youth. It will be imbued by that kind of democratic spirit that co-operates for the common good with all the agencies

of social progress. It will be religious without being sectarian: a college that, with all its idealism, makes daily, practical contact with the many-sided life of city and state, here and now; a college that is changing because it is living; that looks forward oftener than backward, yet seeks the wisdom of organized experience to light the path ahead, thus supplanting the blind guidance of tradition by the safer guidance of scientific insight. Such is my thought and aim."

We are in receipt of the *Reed College Record* for March, from which we quote the foregoing. A copy of this issue will be mailed to any address upon application to Reed College, 425 Abington Building, Portland, Oregon.

### Annual Meeting of the Eugene Church.

The annual meeting of the Unitarian church at Eugene, Oregon, was held March 9th and was well attended. The president, C. A. Brown, stated briefly the object of the meeting, celebrating the close of the first organized year's work and then asked for the secretary's report, which gave a brief account of the calling upon March 6, 1910, of Rev. Arthur Hayes Sargent. The membership of forty had shown a good increase.

The treasurer showed the church had received no financial assistance beyond its own congregation.

It was shown that the Sunday-school, which began with but one class and one teacher, has increased until now there are five interested classes with as many teachers.

The Women's Alliance consists of twenty-nine members, who are untiring in their efforts for the work. This report showed a gift during the year of \$350 to the trustees to be applied to their church lot and building fund, this amount having been realized by sewing, sales, and a Christmas bazaar.

Dugald Campbell, one of the trustees, voiced the thought of all present when he spoke in highest praise of the work undertaken and so successfully performed by Mr. Sargent in his energetic and never-tiring efforts for the very best results. It was the unanimous expression of all present that Mr. Sargent be

called for the ensuing year and a raise of salary—coming as a graceful surprise, was by vote authorized. Mr. Sargent, in accepting the call, gave a very interesting talk along several lines which he hoped to follow, as well as giving some personal reminiscences of his past life. A social hour followed the business, when tea and cake were served by the Women's Alliance.

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### Mental Volts.

Truth is the highest thing a man may keep.

The only goal in life worth striving for is the right mode of living.

The days of miracles are past; there never was and never will be any contravention of the laws of nature.

Sell your life cheap, if need be, but ask millions for your health.

When a man has lost his health he begins to take care of it.

Not high jinks, but hygienies.

Don't do anything too much.

To think of a thing is half to do it.

Work is the only master key which you can trust to open all the doors of success.

Anticipation is dearer, sweeter than realization, for hope is heavenly and possession earthly.

Few delights can equal the mere presence of one whom we trust utterly.

Most of the shadows of this life are caused by standing in our own sunshine.

It is not strength, but art, obtained the prize; and to be swift is less than to be wise.

There is but one happiness—that is duty!

There is but one consolation—that is work!

There is but one delight—the beautiful!

The lover of nature has retained the spirit of youth into the era of manhood. In the presence of nature a wild delight runs through the man, in spite of real sorrow.

This is the best day the world has ever seen—to-morrow will be better.

### The Church and Social Service.

A Symposium.

No more vital question presents itself to-day than the relation of the church to the upswelling desire and determination for social service. Society seems stirred to its foundation with a great purpose for the betterment of conditions and for the helpfulness that is really due a brother. The church, dedicated to the worship of God and the service of man, is called upon to more clearly realize its responsibilities and to determine in what way the most effective service can be rendered.

Feeling that an important preliminary consideration to anything the church might do would be a knowledge of present service, the editor asked the ministers of our Pacific Coast churches to briefly report what their churches were now doing in the way of social service and to advise what in their judgment might be done, or ought to be done, that is now being left undone. A part of the replies follow. Some are carried over from want of space; others will no doubt be received.

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### The Church and Social Service.

By Rev. Fred Alban Weil, Bellingham, Wash.

The tendency to make the church a civic, philanthropic, political, or any other kind of an institution, aside from a place where inspiration is received by "many men of many minds," to do different work and to follow out varying ideals, is a dangerous tendency. It strikes at the very heart of the church by substituting a specialized application of religion for the universal inspiration of religion.

I have a high regard for social service. The question before us is, however, not so much the value of social service as its relation to the church. Are we to turn our churches into clubs of any kind, or are we to have churches? I use the word church as a place where men and women of all political views may meet and receive a common inspiration. I use the word church as a place where there are works as well as faith, but those works are through the individuals of the church acting as individuals, and

not the church, as a church, pledging itself to any one movement. One man may be a single-tax advocate, another a socialist, another a Republican and another a Democrat, yet each receives inspiration to be a better single-tax advocate, socialist, Republican or Democrat, by attending the church. It need not be said that this is a theoretical situation. It is the saving grace of our denomination to-day, wherever it is found.

The tendency to make the church, as a church, the representative of any civic, philanthropic or political movement has two inevitable results. First, it destroys in a measure the great privilege of preaching those inspiring fundamentals of life, which are common divisors that factor into all betterment movements; and second, it limits largely the range of the speaker's voice to people moulded in the special betterment pattern that he is casting in his mental foundry. He has brought a flag of reform into his pulpit and hung it over the Bible, to the exclusion of those who carry a flag of reform with another design upon it. Is it then a fair question if more actual social service will not be accomplished and less dogmatism incurred, through the congregation of a church acting as individuals of differing views, and working with a common source of inspiration received from the pulpit, than will be accomplished if the church as a whole supposedly pledges itself to any one reform movement? As a matter of fact, the minute a church as a whole supposedly pledges itself to any one reform, it ceases to be a whole.

There is another point that speaks pertinently of social service. This is its relation to the pioneer church, which must be founded upon the fundamental principles of religion. It cannot be started upon any specialized social reform. If it pledges itself to any one view of political salvation it loses its possibilities as a church, and if such a move is continued it will go to pieces. I am speaking from facts.

A pioneer church, struggling to make its way amid a thousand obstacles, is mightily indicative of what constitutes a church. The message of inspiration is a primary function, but there should

also be the works as well as the faith. These works, to be most effective and far reaching and numerous, must be through the individuals of the church. This is the normal and natural way of social service in the church. If there is any minister in the Unitarian denomination who does not believe that inspiring sermons are followed by the works of the individuals, he has not read the history of Unitarian social work when we did not have a social service department.

Now, I see things from the standpoint of a fight—that is the word—to establish a Unitarian church. The pioneer church is a thermometer of religious values. There is given it no consideration of heritage or tradition, and at first, anyway, people do not attend out of habit. Men and women of to-day, keen and active in the affairs of life, will attend a church if they receive something of the fundamentals of religion, and this is the only reason they will give continued attendance. These same men and women may have little in common in politics. Neither will they be engaged in one line of social service, although about all will be engaged in some line.

I have no quarrel with the social service department that has been launched, but I do believe that every five-cent piece out of every dollar sent to Boston, that goes to support it, would be of vastly more benefit both to Unitarianism and humanity, if used to found Unitarian churches. With a Unitarian church preaching the prophetic message of religion's fundamentals, social service through the individuals that comprise the congregation will inevitably follow. We need money for new Unitarian churches. If we do not look out we shall spread out so thin that we shall not show anywhere. When I read of the social service department and the work it is doing, however good it may be, I am convinced we need the money we are now spending upon it for the founding of Unitarian churches, both that we may preach yet more our gospel, and also for the realization of social service in its most effective way and in its right place, by the individuals of the new churches established.

The social service that attempts to take the place of religious inspiration to social service, among inspiration to other things, from the pulpit, is a dry rot in any church it enters.

The church in Bellingham is doing its work in social service through the individuals of the church as individuals, and we are fairly well identified with the civic, philanthropic and political affairs of the community. This is what we are doing. If we did not, we could not have established the church. If we did not, we could not continue it. If we did not, we could not reach our highest efficiency both as a religious organization and as workers in social service. This is what we are doing and what in my judgment we ought to do.

### Social Service.

By Rev. W. G. Eliot, Jr., Portland, Ore.

I. "Social service—what are your people doing?"

1. It would be practically impossible to enumerate and name the philanthropic, fraternal, civil, educational, economic, political and reform enterprises which different people of our Portland church are directing, co-operating in, or supporting.

2. In connection with our organization as a church there may be mentioned:

a. Pulpit. Our Sunday evening services are devoted principally to themes of constructive social advance. During the past winter we have had six lectures on "The Moral Education of our Public-School Pupils," one on the "Campaign against the Saloon," one on the "Campaign for the Protection of Young Women," and one on the "Prevention of Blindness." Most of these evening addresses are from experts in their own departments. And so, last year a number of addresses on "Conservation." We have partly arranged for a series of addresses on "The Pros and Cons of Socialism," to come in April and May.

The writer believes he can truthfully say for the minister emeritus of this church and for himself that neither of us even preaches to "the individual as such," for we believe that no such thing

exists except as a mental abstraction, but always to the individual conceived of as a social being; and rarely if ever do we preach a sermon without pleading the larger social bearings of the particular religious doctrine.

b. Christian Union. The Christian Union is the social-service arm of the church, with a long record of useful work. Under its auspices the first, and in early years the only, lectures of a modern type on social science were held, and similar lectures and addresses have been offered from time to time ever since. Principally through its activity the Australian ballot law was procured for Oregon. Its various committees and members visit the state, county and city institutions. Abuses are reported and thereby usually abated. The Union tries to keep in touch with various social movements. A year ago it was one of the heartiest co-operators in a Civic Institute (or "know-your-own-city movement"), lasting a week and meeting in our rooms. The Union maintains a kindergarten, referred to below, and a civics table in the free reading room. The Union meets on the first Thursday of the month; membership of both men and women.

e. Women's Alliance. This organization has a social-service department, meeting once a month for reports and business; members actively engaged in the interim with juvenile court, associated eharity, and similar work.

d. Young People's Fraternity. This organization has a delegate in the Visiting Nurse Association, and different members help in our Saturday Free Kitchen Garden, and once a month at the Sunday-school, for the Boys and Girls Aid Society.

e. Neighborhood Free Kindergarten and Kitchen Garden. Meets in the church rooms every Saturday at 2 p. m. Numbers about twenty-five children. This work is directed and paid for by the Christian Union.

f. Post Office Mission. This organization is composed of men and women. Besides the usual denominational propaganda, a free reading room is maintained, open from 1 p. m. to 10 p. m. daily, with paid curator in charge.

g. Use of Church Rooms. We are centrally placed and our rooms are used free of rental charge (except nominal fee for janitor and light) by various organizations for their annual and other special meetings: (Humane Society, Needle-Work Guild, Prisoners Aid Society, State Conference of Charities and Corrections, etc.).

II. "What more can the church do and how can they do it?"

I understand the question to refer to our local congregation. In reply:

1. There is no limit except strength and means to the more that might be done. We are in no state of complacency over the little we are doing.

2. It is certain that at several points our work might be more effectively done and effectively extended with strength and means that are available. In the shortcomings here implied, the writer pleads guiltiest.

3. In particular the writer hopes that at no very distant date the Christian Union may undertake systematic investigation of health, housing and factories, and in time, a summer school of philanthropy and social service.

I cannot let this hasty and incomplete statement of our "social service" go without adding my belief that the "religious" work of our church (public worship and sermon, rites of baptism, communion, marriage and funeral, Sunday-school, Young People's Fraternity, and somewhat old-fashioned pastoral "care for souls") outweighs in social service everything else we have done or could possibly do in the direction of what is commonly meant by the expression "social service." We believe that "social service" without "religion" will flatten out and that religion without social service will, as Dr. Gladden has put it, grow rancid. But to say why I think this, would be to take up numerous questions.

"The gospel is no gospel if it does not turn the hearts of men toward each other, as well as towards God. It is no gospel if it does not unite all believers in wise, well-considered, and earnest movements for the cleansing of the world and the better ordering of all human life."—*Charles G. Ames*.

## Social Service.

By Rev. Edward G. Speneer, Woodland, Cal.

No community is too small to offer opportunity for social service to those who are willing to render it. The Woodland congregation is not organized for specific effort in this sphere, but its members are active individually in response to the various demands of the local needs and conditions. In the agitation for public parks, for improved highways, for the elimination of the saloon, etc., the congregation is more or less conspicuously represented.

Of course there is room for improvement. There is the usual disparity between the actual and the ideal. More might be done. What is done might be done more wisely, more thoroughly. Opportunity might be more promptly seized, more eagerly exploited, and the social cause might be more zealously safeguarded against the insidious effects of procrastination.

Here, as elsewhere, the radical need is the need of education. Men are not social. They are becoming so; and progress is necessarily slow where social evolution is not far advanced. The enlightened man is the *socius*. Ignorance is egoistic. To educate men to the sense of social responsibility, to educe the social aim and motive is the great desideratum.

There is at present no more promising means to that end than the rational church. The church devoted to the cause of rational religion struggles to render that service, but it labors under the disadvantage of being itself a product of the social motive it would cultivate. It must be instinct with that vitality it would impart.

The maintenance of the church is a social obligation which suffers as the rest from the lack of the social spirit. The church is not made by money; it is made by men and women, and men and women would rather give money than give themselves.

Where the rational church is a new factor in the communal life the circumstance entails further complication. The church has first to rationalize its own constituent elements. The change to the

new point of view is a necessity not clearly perceived, a feat not easily accomplished. In most cases it entails the reversal of life-long tendencies, the substitution of new habits of mind for those which have become second nature. The legitimate fruits of rational religious endeavor are other than the spectacular triumphs of hypnotic suggestion or the fitful spoils of emotional stimulation. That is the initial fact to which the point of view of the tyro has first to be adjusted. The rational aim will not wed with the irrational expectation, the old results are not objective to the new spirit and method, and men do not readily act with reference to that which does not lie within their range of vision. To open the eyes of the blind to that they do not wish to see is to work a miracle; and all the workers of miracles are dead, all save the old man with the hour-glass and the scythe.

### The Spokane Church and Social Service.

By Rev. George W. Fuller.

The Spokane church seems never to have become conscious of its social-welfare responsibilities, one reason for this being the constant shifting of its membership. Several of its ministers in the twenty-three years of its existence have taken part in the larger social-uplift activities, but the stay of most of the past ministers in the city has been too short to enable them to form a wide acquaintance. What other impression would naturally be gathered, both by attendants and by outsiders, than that Unitarian activity is limited to pulpit talk?

People frequently tell the minister that they don't mind the shabby and poorly equipped building, for they come to hear what is said. I have a letter before me from a friend who writes to explain the fact that he never attends church and says that he gets all the religious inspiration he needs at first hand. No thought in either case that our church may be for something better or larger than the edification of the faithful.

I have constantly preached that this

church exists for the good of the community. Our covenant reads, "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 united endeavor to grow strong in the service of our fellowmen." Of course persons who come to the services in a spirit of self-seeking may contribute indirectly to the main purpose. Their presence helps to strengthen the institution, and they may be moved to a better performance of their duties as individuals in the social order.

But where there is so much need at the very doors of the church and, as is the case in many western communities, so little organization to meet the need, the church has something more than a chance. It has an obligation. And besides meeting the challenge, the church may do a real service to various persons who desire to help in welfare work but don't know how to go about it.

In the first three years of my pastorate, secular work prevented me from doing much besides preaching. In the past year, however, I have been free to accept invitations to assist in welfare work. I took about every chance that presented itself, in order to get thoroughly in touch with the needs of the city. I meet only two or three Unitarians in this field, but I hope to see the number increased. The city has grown so quickly from a small town to a place of 130,000 population that there are as yet very few welfare organizations.

It has been my privilege in the past year to be a member of the public-library board, the executive committee of the Associated Charities, the advisory board of the Children's Home, the charities endorsement committee of the Chamber of Commerce, and a city commission on moral conditions, which has held semi-monthly meetings since last spring and conducted numerous investigations. I presided at the organization of the Social Service League, and as representative of the league co-operated with a delegate from the Chamber of Commerce in arranging a series of "Know Your City" conferences. Since June I have been chairman of the theatre censors. The censors succeeded in

putting the penny arcade picture machines out of business in December.

To connect up my personal work with the work of the church, I fancy that a social service committee in the church is logically the next thing. I have found a prompt response whenever I have asked for help from our people. Our new building, when it comes, will make it easier to develop the social work.

### A Social Service Club.

By Rev. J. D. O. Power, Seattle, Wash.

The Boylston Avenue Unitarian church, of Seattle, Washington, has just organized a Social Service Club, the primary object of which is the study of civic problems. The following are some of the topics to be considered during the coming year: "Reasons for Growth of Urban Population"; "Relations of Cities to the State and to the United States"; "Commission Form of Government"; "Increase of Municipal Functions"; "Public against Private Ownership"; "Cause of Graft in Cities"; "Need of Publicity through the Press"; "Civil Service"; "Relation of Local Politics to National," etc.

These and many other related subjects are to be taken up and studied. An expert on each topic will be asked to give a lecture before the club, this to be followed by a "quiz," and contributions from those who have read on the topic. The following text-books have been suggested for those who wish to do more work:

"City Government in the United States," by Goodnow; "Great Cities in America," by Wilcox; "Government of American Cities," by Deming; "Government of American Cities," by Montrose.

In addition to this, which I regard as the most valuable thing a church can do for its members, we have not been idle in other ways. A number of our members have taken an active part in the establishment of a girls' home and training-school, and the Woman's Alliance has furnished one room in it. The Alliance also furnishes one room in a hospital. The Dramatic Club gave one entertainment for the Girls' Home and Training-school and have also recently

given one for the benefit of the Anti-Tuberculosis League. As a church we have raised money and clothing to help in the good work of this league. We have not done all we should do, perhaps, but we have made a beginning and we expect to increase this as the church increases in strength.

### Sermon Extracts

#### The Golden Rule a Practical Guide.

(Abstract of sermon by Rev. E. Stanton Hodgins, March 26, 1911.)

The idea quite widely prevails that the Golden Rule is so realistic in character and so transcendent in its demands that man can do little more than gaze at it in rapt vision while he is powerless to even approach it in his daily life. It is regarded as something for preachers and sentimentalists to talk about and to proclaim to the world, and while man may add something to his moral and spiritual fiber by the contemplation of it, it cannot, of course, be carried into the world of affairs. They look upon occasional prophets who have had the moral and spiritual audacity not only to proclaim it but to attempt to actually incorporate it into life as martyrs to this impossible ideal.

As a matter of fact, while obedience to the Golden Rule would bring us much nearer to the kingdom than we now are, there is nothing so very sublime and transcendent about it. It is nothing if not practical. One may bring his life into conformity to its minimum demands and still amount to very little in the world. The person who never hears a higher call than the Golden Rule is a very mediocre person and has experienced few spiritual thrills. I know many people who live habitually far above the demands of the Golden Rule and would be filled with shame and humiliation to find themselves only rising to its demands. Their interests always center in the well-being of others and they are ever forgetful of self.

There is no simpering sentimentality in the Golden Rule. It is a thoroughly practical guide for daily conduct and nine-tenths of the time it requires no

ze of our own life, courage or self-sacrifice to do any good. It is only occasionally that a higher order demands from us and some of our finer moral fibres. It never demands that we dump our all in some one's cause. It demands the same of spirit for just as those's manhood that we have for our own. No great man wants you to give him things, unless it is to assist him. What no man or nation wants is an opportunity to use its powers to have the results of its powers and the neighbor's spirit.

### Joy Supplanting Fear

*Walt Whitman, at New York, to the Powers,  
Section 1*

Since it has never been possible to express not only the joy and song and laughter and hope of a normally developed human being, it is a terrible indictment of the religion of the past that it has been dominated almost entirely by its fears. It has feared almost, by its terrors. It has feared death, one of the most sacred experiences in the progress of the soul, just as necessary and natural and beautiful as birth itself, and leading as birth does to a larger life for the personality. It has feared the unknown future; it has looked forward with terror to the fires of unknown hells; it has feared that it might lose the joys and felicities of heaven if its belief did not square with some accepted orthodox standard.

Now we know that each to-morrow and all the future is just like this golden hour of which we are a part and just as full of divine possibilities and potential energies and limitless privileges, proving to us that Jesus was right when he insisted that the kingdom of heaven is within the soul of each one of us and will never be attained either in this or any other world, no matter what our faith may be, until we have won it in our own souls.

A great and constantly increasing army of the most devout and aspiring men and women are saying: "Have done with your fears and doubts and prejudices and hates and dislikes; we shall have none of them in the future. Henceforth we are to let our admir-

ation, our loves and joys and songs and sunshine and harmonies, the best that is in us, command us. If, hat-like, you want to stay in the dark, do so; we are going forward in the sunlight." And why not?

If joy produces joy, if love in the heart creates love in the life we touch, if sunshine in the soul creates sunshine in the face and in the outward life, if harmony in the soul creates a song of the lips and melody in our homes, if the best in us can't forth still better, if opening the divine currents enlarges and purifies the whole of life, if heaven in the soul creates heaven in the home and in the world, why not give ourselves up to it, body and soul, and just growing strong and noble of body and mind and soul and with radiant characters growing through the world rejoicing? This is the latest and best word of modern science and the noblest and finest form of faith for any one of us.

So, too, let us believe great things about God and man and human destiny and life, and as we rise to meet the greatness of life we shall find ourselves becoming stronger and greater to meet unexplored heights and depths.

### Selected.

At a banquet attended by several hundred members of a fraternal order in one of our large cities not long ago given in honor of a citizen who had been elected president of the order, the orchestra, after playing several selections struck up "Wearing of the Green." Apparently everybody present began to sing it, almost drowning out the instruments. "It's easy to see," remarked one of the guests, "that this is an Irish crowd." Presently the orchestra began the well-known strains of "Die Wacht Am Rhein," and the audience sang in unison.

"I see I was wrong," said the guest. "This is a German crowd." A few minutes later the musicians started up " Dixie." There was the usual clapping of hands and everybody present turned his voice loose.

"Again I was wrong," he said, "This is a Southern crowd." At last the or-



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ments of quiet meditation in the restful environment, when incidents and influences experienced within its hallowed precincts come thronging back to memory, renewing their strength and power, and stimulating to further endeavor. It is a custom which might well be universally observed.

LOS ANGELES.—The very successful series of Wednesday evening bible talks has closed for the season. The evening services in Blanchard Hall have also been discontinued. The topics of the last two meetings were: "How Can a Man Save His Own Soul?" by Mr. Blight," and "The Coming Religion in the Industrial and Commercial World," Mr. Blight—"In Literature and Religion," Mr. Hodgkin. The success of these downtown meetings has been marked.

"A Village Street," the fair given by the Sunday-school, was most enjoyable, over forty dollars being realized, and thus the school finishes paying for its new carpet. One of the special features of the fair was a tiny, four-page paper, advertisements, personals, poems, etc., called *The Little Unitarian*.

Alliance work and meetings still go earnestly on. As an opening exercise, "Our Faith" is repeated and the roll-call answered by quotations. Five dollars has been voted to each of the four California churches making appeals. At the literary meeting Mrs. Boynton gave an intelligible and thorough presentation of the Ballinger-Pinchot trouble. She presented only facts without bias, leaving the hearers to draw their own conclusions—and they were able to come to but one decision. The secretary read largely from *Word and Work*. Miss Silkworth gave illustrations of artistic posing. The Alliance will send their president as delegate to the Conference at San Diego.

Sermon topics have been: "The Coming of the Kingdom," "Conscience and Public Life," by the pastor, and "Optimism," by Rev. A. M. Smith, of Pomona. Mr. Smith, formerly a professor in Clairemont College, it will be remembered, was relieved of his duties there because of his ultra-liberal views. He has been preaching at the Pomona church, but has accepted a call to Berke-

ley to replace Rev. Mr. Lathrop, who goes to Brooklyn, N. Y. On this same Sunday Mr. Hodgkin preached at Stanford.

A Young People's Religious Union has been organized with the following officers: President, Mr. Robert H. Kimball; vice-president, Miss Mildred Barry; secretary, Miss Ada Bendel; treasurer, Mr. Eugene Warren. The Union will not begin active work till after Easter, as it wishes to make careful plans and many of its members wish to spend the time until then in the work now being done by the Young People's Class in the study of "Our Faith."

The first public meeting of the Union was held in the church Sunday evening, March 19th, the new president presiding very happily. Reports were given from the Fellowship Unity Club of this city, and from the large and enthusiastic society of the Pomona church. Miss Emma R. Ross, ex-national secretary of the Y. P. R. U., spoke briefly, and Rev. Henry Wilder Foote, representing the A. U. A. and the National Union, gave an address, urging loyalty not only to the home society, but to the larger work of the national body. An informal reception was held at the close.

PORTLAND.—At the Sunday evening services in February a series of lectures was given "From the Firing Line." The speakers were Samuel E. Eliot, national secretary for the Russell Sage Foundation in the department for the prevention of blindness; Rev. J. R. Knodell, secretary Oregon Anti-Saloon League; Mrs. Lola G. Baldwin, Women's Auxiliary of the city police department; and Rev. W. G. Eliot. On successive Sunday evenings, beginning March 5th, six addresses to young men (with no age limit) make up the calendar for evening services preceding Easter.

The women of the Alliance are busy with their various interests, literary, social and philanthropic, meeting on three Wednesdays of each month.

Miss Emma L. Butler, probation officer of the Juvenile Court, addressed the meeting February 1st. On March 1st a very enjoyable lecture on "French Art," illustrated with stereopticon, was given

by Mrs. Weister. Under the auspices of the Alliance, Mrs. Tausch, on Friday evening, March 17th, gave a lecture on "Gustavus Adolphus," with piano accompaniment of Swedish airs. It was an especially fine and comprehensive presentation of the times of that hero. Some of the descriptions were very vivid and impressive and were made more realistic by the music.

The Neighborhood Kindergarten and Kitchen Garden, which meets in the chapel on Saturdays from 2 to 4 o'clock, is doing good work. One may drop in there Saturday afternoons and see the children sew, make beds, do a little cooking, "go to Jerusalem," or have some other frolic as recreation from too steady application to the more serious tasks.

The Post-Office Mission distributes locally and through the mail, between one and two hundred pamphlets and denominational periodicals each month. Suitable new books are soon to be added to the Frazar Loan Library, which is under the management of the P. O. M.

SAN FRANCISCO.—Rev. Bradford Leavitt has been in his accustomed place every Sunday excepting on the 19th, when he exchanged with Rev. Clarence Reed, of Palo Alto, who gave an impressive sermon based on the book of Job—that wonder of the ages.

On the 26th Rev. Henry Wilder Foote made a brief pre-sermon address on the "Educational Work of the American Unitarian Association."

On March 6th, before the Society for Christian Work, Mr. Herbert Coggins gave a stereopticon lecture on "Birds and Their Habits," which was highly interesting. Mrs. Charles H. Bentley added a "Group of Songs" which were heartily enjoyed.

Mr. and Mrs. Edward H. Kemp gave a most attractive series of illustrated lectures during the month, the first on the "Panama Canal Up to Date," the second on "A Trip to the Land of the Hopis and the Navajos," and the last on "A Trip to the Land of the Sioux." The pictures were rarely beautiful and the lectures by Mrs. Kemp, admirable in every way.

The Men's Club had a fine meeting on March 21st, being addressed by Mr. Harris Weinstock on "Labor Conditions in

Europe," with a few words from Mr. Leavitt on the subject of "Words."

The March meetings of the Society for Christian Work have been remarkably large and enthusiastic.

On the 13th Mr. Horace Davis read a paper on "The Public Ministry of Jesus of Nazareth." So simply, with such feeling and sympathy was the thrilling story told that the hearers were led to picture and share the every-day, homely life. The opening words were: "To me this is a simple, real story," and Mr. Davis made it so to us. It would be injustice to quote from it, and we will hope some time to see it in print. Mr. Davis couldn't give us a Monday afternoon, so we had an innovation which proved delightful. We had the paper at 11 A. M. At 12:30 a box luncheon, which certainly promoted acquaintance-ship and sociability—two decided Alliance qualities. Our business meeting was at 2:30, as usual.

Monday afternoon, March 27th, Mrs. Horatio Stebbins gave us a charming, informal talk on "Some Incidents in a Ten Years' Absence." "Just a friendly talk, as informal as possible," she prefaced it with. She told us of her ten years in Cambridge, and her association with the old, highly organized church there; of the dignified Alliance meetings, opened with a hymn; reports from committees, etc., interested in every charity and reform; of Rev. and Mrs. Crothers' Sunday evenings "at home," where one would meet some writer, lecturer, or musician of note, or listen to Mr. Crothers read one of his own charming essays. Her account of the Morgan Memorial in Boston, managed by Methodists and Unitarians together, was most interesting. She then spoke of the May meetings, to which she was always a delegate, meetings so interesting and inspiring to Unitarians. She was one year in Louisville, Ky.; Mr. Maxwell Savage's church now, but formerly Dr. Hayward's, one of the four early pioneers—Thos. Starr King, Horatio Stebbins, here, and Dr. Thos. Eliot, in Portland, being the other three. She then spent eight happy months abroad. In the fall she often went to Portland, Maine, where for nine years Dr. Stebbins preached.

Rev. John Carroll Perkins, the minister there, has a great fondness for old things. Two beautiful old lamps hang by the solid mahogany pulpit. The gallery rails are all of mahogany, with spaces filled by memorial tablets. She spoke feelingly here of Mrs. Hardy's memorial of fifteen hundred dollars for a memorial in our church to Thomas Starr King and Dr. Stebbins. She thought on account of her long, loving devotion to our society we should add Mrs. Hardy's name to the memorial names in the National Alliance (which we later voted unanimously to do).

The last church she told us of was the Orthodox Congregational Church of Lower Buxton Corner, Maine, an old church, 150 years old. Mrs. Riggs' (Kate Douglas Smith) summer home, "Quilecote," is near here, and she and Miss Nora Smith, her sister, spend their summers here. Every year for fifteen years Mrs. Riggs has given a reading. She has renovated the church, formed a Doreas Society, and gives lawn bazaars, throwing open her beautiful house. In the lovely, old, bleached, silvery barn she gives entertainments, barn dances. In these days of automobiles, people come from fifty miles around. She is beloved by all her neighbors. She has now bought an old station, moved it into town, and is fitting it up as an auditorium. Mrs. Stebbins said one of her regrets in coming West was that she couldn't have her usual summer visit at "Quilecote." Her loss is surely our gain, for we are happy indeed in having her here again.

Preceding Mrs. Stebbins's talk we had the pleasure of short talks from Mrs. Thos. Eliot, of Portland, Oregon, who gave us a greeting from the Alliance there, telling us of their methods and work. They have a unique way of working for their yearly bazaar. They have ten bazaar clubs: delicatessen, rug, Kensington bag, household, traveling articles, etc. Members meet once a month at different homes, have a pleasant social time, each one donating an article each time, then there isn't such a rush when bazaar time comes. It always interests and helps us to hear how others work.

We also had Mrs. Alma Faunce Smith, of Wollaston, Mass., with us, the president of the Northeast Associate Alliance and a director of the National Alliance. She told us of their meetings and of the pleasure and profit they derive from their neighborhood meetings. Ninety-six Alliances were represented at the January meeting at Arlington.

The nearest we come to neighborhood meetings is our Round-the-Bay meetings, when five or six Alliances meet.

### Books

This department conducted by William Maxwell.

[All books reviewed in the PACIFIC UNITARIAN are on sale at, or may be ordered through, the Pacific Unitarian Headquarters, 376 Sutter Street, San Francisco, Cal.]

WAR—WHAT FOR? By George R. Kirkpatrick. New York. Rand School of Social Science. \$1.20.

In a style that is suggestive of Whitmanesque invective, Mr. Kirkpatrick has written an indictment of war, that has, and is, attracting widespread attention. The book will soon be in its fourth edition. While the facts, figures, statistics and official reports given show on the one hand a thorough and painstaking writer, his startling information would be more pleasing to many, if not imparted in such a per-fervid, feverish style. The epigrammatic utterances, the impassioned appeal, while no doubt inciting the sluggish imaginations of a certain class of readers, and a large one at that, is frankly displeasing to minds preferring to weigh facts calmly, impartially, judiciously. Impassioned prose had its definite origin in our literature with De Quincey. It were well if it were allowed to end there. Mr. Kirkpatrick is apparently a socialist of an hysterical type. It is to be regretted that such good material as his book contains, so quick with certainty, so cogent in proof, should be penned in such a spasmodic way. Mr. Kirkpatrick would make a success in yellow journalism as a writer of what is professionally known as "sob stuff."

PANDERERS AND THEIR WHITE SLAVES. By Clifford G. Roe. Chicago. Fleming H. Revell Company. \$2.

No social question is more difficult of general discussion than is sex immorality, because of the lack of a suitable vocabulary at the disposal of those who wish to discuss this problem. For two hundred and fifty years there has been a false attitude assumed towards this subject, both in America and in England, which has rendered it embarrassing to speak or to write of this evil as we would of any other of like social importance. By ignoring it, we believed for many years that we had solved it. We have suddenly come to a realization, however, that this position is as unscientific as it is foolish. There is nowhere a greater difference between

abstract ideals and concrete facts than here. Prostitution is a crime, according to our statutes, and yet it is openly and flagrantly practiced in every city and town of any consequence in the country. Voluntary prostitution arises from two causes: Low wages and ignorance of sex hygiene. It has been only within recent years that our smug complacency has been shocked by the knowledge of a well-organized band of men and boys who systematically re-erect the ranks of unfortunate women by well-defined methods, for involuntary prostitution. Love, vanity, pleasure and force are resorted to, that girls may be forced into lives of sin. This trained organization has representatives in every large city in America and Europe. The contributions it makes to the ranks of prostitution is appalling to the uninitiated. Mr. Roe believes that the supply of prostitutes is not equal to the demand, else the well-knit band of panderers would have no excuse for being. Eliminating false modesty and inadequate laws, and assuring working girls better wages and demanding that they have at least an elementary knowledge of sex hygiene, would, this author thinks, do much towards simplifying the solution of the white slave traffic. If the system of organized debauchery is to be overcome, it must be through some such means as this, this author firmly holds. To those who are interested in the profound and perplexing question of prostitution, its causes and possible cure, this book of Mr. Roe's is gladly recommended.

**CHICKEN WORLD.** By E. Boyd Smith. New York: G. P. Putnam & Sons. \$1.50.

"Chicken World" is a book for young folks. In the twenty-six full-page colored illustrations that compose this volume the illustrator has depicted the barnyard experiences of a brood of chicks, two ducklings, and their adopted parent, a solicitous old hen. Whether the artist presents the hungry brood scurrying pell-mell for the well-filled dinner plate the farmer has placed on the ground, or depicts the chicks amid a downpour of rain stepping back gingerly to shelter with feathers bedraggled, or again as watching, with eyes expressive of applause not unmingled with a sense of fear, the moment of fierce encounter when the red-crowned overlord of the barnyard, with claws distended and feathers shaken out in puffy defiance, springs up to stave off the beak and claw attack of an insubordinate young cock—in each and all of his illustrations the artist reveals a splendid humor. Mr. Smith should score as great a success with the present volume as he did with his deservedly popular "Story of Noah's Ark."

**EVERYDAY DINNERS.** By Olive Green. New York: G. P. Putnam & Sons. \$2.00.

This volume, which completes the Homemaker Series, is an epitome of practically all the other volumes that have preceded it in that it gives a large number of recipes for soups, fish, meat, poultry, etc. Moreover, it offers the reader a distinct menu for every day in the year. There is perhaps no more vexatious subject than the preparation of the daily menu, and in supplying a different one for every day of the year the author has rendered a real service to

the much harassed housekeeper. In preparing the menus the author has taken care to include in each only such dishes as are reasonable, so that the monthly household expenditures may be kept within reasonable limits.

### Scintillations.

*Instructor*—What do you know about ancestor worship? *Bright-c*—It's a Chinese religion practiced by the Brahmins of Back Bay.—*Lampoon*.

"You must let the baby have one cow's milk to drink every day," said the doctor. "Very well, if you say so, doctor," said the perplexed young mother; "but I really don't see how he is going to hold it all."—*Exchange*.

AN UNFORTUNATE MISUNDERSTANDING. —"I had to leave my last situation because the missus said they were going to lead the sinful life, and they wouldn't want any servants about the place."—*The Bellman*.

*Katie*—Say, auntie, dear, you're an old maid, ain't you. *Auntie*—Yes (hesitatingly), but it isn't nice to ask such questions. *Katie*—Now, don't be mad, auntie. I know it isn't your fault.—*Chicago Record-Herald*.

On the notice board of a church near Manchester the other day the following announcements appeared together: "A potato pie supper will be held on Saturday evening. Subject for Sunday evening, 'A Night of Agony.'"—*Manchester Guardian*.

At a dinner during the recent Episcopal convention at Richmond a young lady sitting near the Bishop of London said to him: "Bishop, I wish you would set my mind at rest as to the similarity or dissimilarity between your country and ours on one point. Does the butterfly because the tomato can?" The bishop laughed heartily at this vivacious sally. Not so a young Englishman of his party, who, after dinner sought his host. "I want to know, you know," said he, "about that joke of Miss B.'s. She asked if the butter flew because the tomatoes could. Pray tell me what the point is."—*Christian Register*.

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Abraham Willard Jackson

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**THE PACIFIC UNITARIAN** is the official organ of the Pacific Coast Conference of Unitarian and other Christian churches. It is published in San Francisco, monthly. Subscription \$1.00.

Address **ALL** communications to

**THE PACIFIC UNITARIAN,**  
Unitarian Headquarters,  
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# THE PACIFIC UNITARIAN

God our Father; man our brother

Vol. XIX

San Francisco, May, 1911

No. 7

## THE PACIFIC UNITARIAN

## Editorials.

Published monthly by the Pacific Unitarian  
Conference

Business address: . . . 376 Sutter St., S. F.

Editorial address: . . . 68 Fremont St., S. F.

One dollar per year Single copies, 10c.

Editor: Charles A. Murdock

Editorial Committee:

Rev. Bradford Leavitt  
Rev. Clarence Reed  
William D. Simonds  
William Maxwell  
Rev. William S. Morgan  
Rev. Edward G. Spencer

Entered as second-class mail matter at the  
Post-office at San Francisco, Cal.

The Pacific Coast Conference, which has just held its annual session at San Diego, invites the National Conference to meet in San Francisco in 1915, the year of the opening of the Panama Canal. This is a new and bold departure, but the time is ripe for it and there is every reason why the invitation should be accepted. It will show this country and the world that Unitarianism in the United States is in no sense a local sect but wide as the continent and large enough to touch the life of all America.

A. H. S.

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The sermon of the Rev. Bradford Leavitt at the dedication of the Unitarian church of San Diego struck a splendid keynote for the Pacific Coast Conference of our churches. The sermon made a very subtle and capable use of the words: "Thou art Peter and upon this rock I will build my church; and the gates of hell will not prevail against it."

The Roman Catholic church has erected a stupendous fabric upon the absolute authority of the church, using as its excuse such words as these. Here is an institution, they contend fully visioned, embodying all the visible manifestations of the kingdom of God upon earth, holding the power of the keys for the human soul, commanding by the very divine authority transmitted from the master to Peter and by him to his successors for all time the destiny of

the soul in purgatory, heaven and hell, empowered to say what form of doctrine shall be received, to administer the miracles of the sacraments and to be the supreme social authority upon earth. That and many other things is just what these words connote to a religionist of this type. And that is why this very text in the Latin language encircles the interior of the great dome of St. Peter's at Rome.

We shall not discuss whether Jesus ever uttered these words or not. It is more than probable that the institution known as the church was something that grew naturally in the minds of Christians as the movement initiated by the great master developed. Be this as it may be. We fully concur in what Mr. Leavitt said. The Christian church is based upon Peter and human beings just like him; Peter with all the passions, emotions and sentiments of a human soul; Peter the denier—and who has not denied the great ideals of his life in certain straits! The church is purely a human institution, a society of free souls according to our Unitarian way of looking at it, which exists just for the purpose of inspiring a very imperfectly developed humanity to strive after its noblest ideals.

That is why we have organized Unitarian churches on this Coast. They stand for no uniform expression of dogma; they do not accept an authoritative institution delivered by Jesus to the keeping of Peter and his successors; they accept no unscientific views of the Hebrew writings, but with an open mind to receive the constant revelations of truth through religion, science, philosophy, art, poetry and other multifarious forms, they try to cultivate love to God and love to man.

The Conference embodied this notion and brought to us much inspiration.

The activities of the churches, their relation to civic life and other forms of human endeavor, their work for the education of the young in the Sunday-school, the splendid work of the Alliances and the discussion of the larger issues involved in our cause came in for consideration.

We are confident that all who came together to the beautiful city of San Diego to attend the Conference and to take part in the dedication of a beautiful church went home greatly inspired for their life and work. W. S. M.

---

Colonel Roosevelt leaves behind him on the Pacific Coast an increased number of admirers. He seemed to get nearer the people than ever before. He seemed to frankly enjoy the carrying out of his tremendous program of work, and must have been pleased at the reception given him. At times he must have yearned for just a little repose. He doesn't seem to need much. He said to a friend in Berkeley, "I wish I could stay here awhile. It would be much pleasanter than to go on up North, shouting platitudes to multitudes"—which shows that he has a sense of humor, after all. Sometimes he is funnier than he thinks of. At a reception he overheard a woman speaking to another, who was gray-haired and benevolent. In passing she said, "How is the baby?" His sharp ear caught the last word, and he turned and with a look of interested inquiry said: "Grandmother?" The pleased grandmother smilingly assented, to which he replied: "Good—keep it up!"

---

It is somewhat significant that among the socialists thrown into prominence by the recent election, a large proportion are representative of the milder type of reformers constituted of former ministers of the gospel. Mayor Stitt Wilson

of Berkeley was formerly a Methodist minister, and still relies upon preaching, independently and socialistically, for his support. One of his councilmen, at present the proprietor of a bicycle shop, was formerly a minister, and another one comes to his office from business taken up after preaching failed. These facts are not without encouragement for those men who have not been comfortable or successful as preachers, but are high idealists and will at least try to benefit political conditions. It is a good deal to be assured of good intentions, and to feel that proposed modifications will be sought by moderate methods. If success is attained it may point the way and encourage ministers not satisfactorily filling their high office to seek service better fitted to their capacity and their spirit.

*The Christian Register* made little of its ninetieth birthday, April 21st. A modest announcement of the fact and brief reference to its general history was all the celebration indulged in. Reference was made to the remarkable fact that it has had but two publishers, David Reed, the founder, and George H. Ellis, who gives good promise of running well over into the second hundred years of its life.

Living long is of small comparative importance. The *Register* has lived well, and has contributed much to the steady strength and sanity of the denomination. It has always held our respect and confidence. It has at times seemed almost too consistent to its name. It has been content to register and has not essayed to lead, but it is far better to fairly and fully record and express than to add to restlessness, and to urge movement for its own sake without wise choice of the objective point.

It has at least added to peace and good-will and gained a standing with

other denominations, both creditable and valuable. We congratulate our dear elder sister, and wish her many, many years of happy life and great usefulness.

Those so fortunate as to attend the Conference at San Diego mention as a significant feature the participation at the dedication of a large number of the ministers of churches which in the past have not countenanced us, or even been on speaking terms with our ministers. It is indeed gratifying that there seems to be increasing sympathy and good-will toward those whose differences seemed not long ago to compel exclusion. There is a broader estimate of what is essential in religion, and the spirit is given more weight and form much less.

The same tendency is shown in the ease with which a minister steps from a pulpit of one denomination to that of another. It is not so long ago that there was quite a clear line of cleavage between the Baptists and the Congregationalists, but to-day it is like the equator—an imaginary line. Dr. Aked, a Baptist of the highest prominence, leaves his church in New York to take the First Congregational Church in San Francisco, and takes occasion to express sentiments of the utmost liberality, saying that the ideal church should have no barriers against any one who seeks higher life, whatever be his religious belief. He recognizes humanity as being above even Christianity, and his test is manhood.

Of course, those who express sentiments so wholly liberal are comparatively few, but they are increasing, and they represent a movement that can but result in great changes. It seems strange that it has been so long in coming, and yet when we consider how jealously most men guard their theological ideas it is wonder that it ever came at all. I see

melts slowly, but when it grows thin, and breaks at all, it is all up. The movement and the warmth of the water in which it floats soon causes it to wholly disappear. Why there should be four or five feeble churches in every country town, kept apart by differences so slight that few can even state them, or by varying methods of government that are of no importance to any one, is impossible to see. The call is for consolidation and efficiency, and it is coming. It is not to be expected that in this getting together Unitarian churches will be included for a long time to come. While our purpose and spirit is largely the same, there is a marked difference in what we represent. Whatever we are or are not, we cannot be considered orthodox on what has been considered the fundamental belief of the church. We utterly reject the "scheme of salvation," and as long as the creeds of Christendom retain that labored product of the early centuries, we must go our way alone. We do not set ourselves up as judges of others. We freely admit that we are few in numbers, and often fail as doers of the will, but we must be honest with ourselves and what we are unable to believe we cannot subscribe to. If we are wrong we will take the consequences. We believe we will not be condemned for using the judgment that God has given us. We are glad when we are recognized as seekers for the truth,—even though mistaken. We are glad to join with others in any common effort to extend righteousness and help our fellowmen. We are especially glad when differences are forgotten and we are treated as really belonging to the family.

C. A. M.

### Notes.

On April 14th the boys of Mr. Baker's church at Eureka gave an entertainment to raise money with which to equip their gymnasium. Two little plays and recitations and music made up the program. Other attractions will be offered later.

The recently elected mayor of Butte placed in power by the socialists proves to be Rev. Lewis J. Duncan, formerly the Unitarian minister in that city. He is a man of ability whose congregation grew restive at his substituting socialism for religion and he gave up the pulpit. He has five socialist aldermen back of him and apparently an open field to accomplish results.

The annual meeting of the Unitarian church of Alameda, held on the evening of April 19th in the social rooms of the church, was one of the most successful meetings ever held. The reports of the various societies showed the church to be in a most satisfactory condition.

The business meeting for the hearing of reports and election of officers was preceded by a very pleasant dinner and a spirit of encouragement pervaded the evening, which was socially exceedingly pleasant.

All our churches seem to have held especially delightful Easter services. Flowers are unusually beautiful this year, and decorations grow more effective as the conventional is shunned with the growth of taste and independence. The sermons everywhere seem to have touched the true spirit and been uplifting and inspiring.

In conservative old England there are 365 progressive Unitarian churches with a growing membership. Sixty-four of the ministers now serving these churches were once Roman Catholics.

President Eliot says: "If I am thankful for anything in this world, as I often am for the many privileges of my lot, I am thankful I was born into and have always lived in the simple, fundamental convictions of our Unitarian faith. To propagate that faith is, to my thinking, a holy thing, a sacred duty."

Colonel Harris Weinstock addressed the Unitarian Club of Alameda on April

12th on "A Run Through Russia," giving his personal experiences and the impressions of a keen observer. He says Russia is a magnificent country with splendid but ignorant people, and the most rotten government in the world. While there he was in a constant state of unrest, not knowing when he might be arrested and thrown into prison. An application for the signing of his passport was denied on account of his religion, and but for the personal friendship of an American Secretary to the Russian Ambassador he would not have been allowed to enter the country.

The Los Angeles *Times* of April 28th, gives an interesting account of "Maternity Cottage," one of that city's especial prides. It was established in 1907, mainly by the women of the Unitarian church, in response to the appeal of one of its members, Mrs. William Baurhyte. From small beginnings it is now a comfortable two-story house with four beds, which are generally filled by mothers needing the service, at whatever payment they are able to make. It is a source of great helpfulness and is admirably managed.

From Eureka comes the gratifying intelligence that the society is entirely free from debt on the new church building. At a meeting held April 18th, it was reported that the trustees felt justified in completing the work left undone from a determination not to go into debt. Contracts had been let for the exterior painting, and the sidewalks, fencing and beautifying of the church grounds will now be ordered.

Among the attendants at the coming May meetings in Boston, few will travel a longer distance than Rev. Fred Alban Weil, who will leave his home in Bellingham, Washington, on May 1st by steamer to San Francisco, thence by rail to Boston by the way of New Orleans. When he returns by the Canadian Pacific he will have compassed eight thousand miles.

At Woodland on April 22d, the women of the church gave a pleasant reception to Mrs. E. G. Spencer, who expects soon to join her husband, at present at Everett, Washington.

A great and notable celebration of the tercentenary of the English Bible was held in New York on Tuesday, April 25th. It was presided over by Bishop Greer and was addressed by various leaders of the church in America. The King of England and the President of the United States each wrote letters in honor of the celebration.

Notable celebrations were also held in the various cities on the Pacific Coast.

At Seattle and in Portland a union celebration was held by all of the Protestant denominations. A union mass-meeting held in San Francisco at the Y. M. C. A. building was addressed by Dr. Rader.

A great mass-meeting was also held in Los Angeles and a public parade was held in honor of The Book. More than 2500 men formed in the procession and marched through the downtown streets of the city. Each person had a copy of the Scriptures under his arm.

Rev. Wm. G. Eliot, Jr., on April 23d spoke on "The History and Influence of the English Bible," in observance of the tercentenary celebration. He spoke especially of the debt due Tyndale and Wickliffe, and characterized the Bible as presented in the King James version as the greatest single force in the language, literature, laws and life of the English-speaking people throughout the world. He said: "The Bible could take care of its bitterest enemies if it could be rid of some of its ignorant, zealous and narrow-minded friends."

---

## Correspondence

### A Retraction.

NEW YORK, April 19, 1911.

To the Editor of THE PACIFIC UNITARIAN:—

In the April issue of *The Unitarian Advance*, there appears over my signature the following statement: "Sixteen out of the twenty-seven students at the Meadville Theological School this year belong to the Socialist Party. They carry the red card in their pockets, and have organized a local branch of the Interecollegiate Socialist Society."

May I ask the courtesy of your columns to retract this statement *in toto*? Information has come to me that I have made the blunder of confusing the number of Socialists in the student body of the school with the number of men who belong to the Intercollegiate Socialist Society. My statement was inexcusably inaccurate and should never have appeared.

I desire herewith to apologize to the students and faculty of Meadville, especially to the members of the Intercollegiate, for the grave injustice which I have done them, and to assure them that I stand ready to make any reparation, public or private, in my power.

JOHN HAYNES HOLMES.

thousand in addition to my little country church work.

I am by no means a well man; sometimes I forget and labor a little longer than I should, then I suffer for several days. Mrs. Wedge watches me and tries to outline my work and keep me from getting too interested and working too much. I call her my trainer, and I am sure if I listen to her I will be in fine condition in a year and ready to put up a hard battle on Barbary Coast, also make the vision which you and others had of a splendid work among the unfortunates come true.

I am your friend.

F. R. WEDGE.

### Letter from Rev. F. R. Wedge.

(The following extracts from a letter to Rev. Bradford Leavitt will be of interest to the friends of the writer.)

GENOA, NEB., April 6, 1911.

*Dear Friend:* Am nicely settled in my little country parish; just enough physical labor to restore my strength and enough mental labor to keep me alive to my life's mission of helping others. The spring farm work has just begun and I expect to live the simple life, close to nature all summer. In the backyard of my little home expect to have an outdoor gym., with punching-bag, turning-pole, etc., that I may do just enough gym. work to round me into condition for my San Francisco work on Barbary Coast.

I ought to be a happy man here this year; the little church is crowded every Sunday, many cannot secure seats. People drive from the surrounding small towns to hear the messages, and from farms eight and ten miles away.

The people have insisted on raising me a certain amount of money. I only came to work on the farm and preach Sundays, but it seems that the Lord is so blessing the work that my living and much more is now guaranteed. The newspapers of the different small towns print my articles in their papers, so I am really reaching an audience of several

### In Memoriam

#### Abraham Willard Jackson, D. D.

In the last *Christian Register* appears a brief announcement of the sudden death of Rev. Abraham W. Jackson, D. D., at the home of his son in Melrose, Mass. Dr. Jackson, formerly minister of the church at Santa Barbara, was among our ablest preachers and authors—a man of great native power and spiritual insight—poet, philosopher, prophet.

His life was one of great heroism. When the war broke out, a youth of nineteen he left his studies and served in the army with great faithfulness and ability, attaining the rank of a major. When on duty in South Carolina, bullets from the rifle of a sharpshooter in quick succession barely missed each ear, resulting years after in the practical loss of his hearing. At the conclusion of the war he completed his studies and graduated with high rank. He became one of the most scholarly men in the ministry, and endeared himself to all by his many qualities and his loving heart. After his deafness made preaching impossible he turned his mind to authorship. "The Immanent God," "James Martineau," "Deafness and Cheerfulness," are all books worth while. Brave, patient, trusting soul—he has earned reverent respect and ardent love.

C. A. M.



## In Memoriam

## Mary Baker Presson.

The prolonged period of suffering endured by a brave, patient woman is mercifully ended. On Saturday, May 6th, Mrs. Mary B. Presson, for nine years the faithful and efficient manager of the Unitarian Headquarters, passed to her final rest, and on Monday afternoon a large company of friends gathered in the parlors of the Unitarian church, where her worn body rested amid a profusion of beautiful flowers in the very room where, after the fire, she resumed the work of Headquarters, and for many months labored assiduously. Rev. Bradford Leavitt, Rev. F. L. Hosmer and Dean Wilbur united in a tender memorial service, paying such tribute as feeble words can render to the character and services of a remarkable woman.

Mrs. Presson, in temperament, manner and spirit, was typical of the best that New England has developed—with a bright mind, a cheerful philosophy, a strong will, and a firm conscience, she had a quick wit and a keen, critical faculty. She was always unquenchably spirited. No matter how much she suffered, she was ready with a witty or a humorous remark. She never approached moping or asked for sympathy. She was always alert and interesting. She was frank and open, and trusted her friends, even with her opinion of those she failed to respect, but it was always good-natured. She was very keen to detect insincerity and to see through subterfuges. She was truthful, herself, and she demanded it of others. She was loyal to her friends, and she had many, but she was thoroughly independent. She leaned on no one, and asked no favors.

Her married life was uncommonly happy. Her husband was her world. They had no children, and seemed to be satisfied just in having each other. When, without warning, her fond husband passed from health to death, she seemed crushed to earth, but her indomitable spirit could not be long prostrated. She was left singularly alone,

with no near relatives, and no natural ties. She was not strong physically, and not independent financially, but she never gave up to despair. At this juncture she was offered the position at the Headquarters, and she accepted it with enthusiasm. She threw into her work every ounce of her great energy, and her interest in her work became absorbing. It gave her a new lease of life, and undoubtedly prolonged her days on earth. Her rooms became her pride, and her collection of photographs of churches and ministers became very complete and widely known. When the fire destroyed every vestige of her accumulated treasures, she smilingly began again, and while the present collection is not so large as that which was destroyed, it is quite remarkable.

As secretary of the Henry Pierce Library she was very efficient and very deeply interested, while the interests of the PACIFIC UNITARIAN have always been close to her heart. The Conference, too, she has served well, and to everything she touched she communicated of her abundant life.

She will be greatly missed by her co-workers and her many admiring friends, but it is with a sense of thankfulness that her hopeless suffering is ended that we say farewell. She has surely done her part, and leaves many a life brighter and better that she has been true, and faithful, and cheerful—to the end.

C. A. M.

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**Events**
**The Conference at San Diego.**

The editor greatly regrets that he was unable to attend the Conference at San Diego, and that the account that follows, mostly taken from the *San Diego Union*, is the only report available.

The first event in the joint Conference and dedication was the dedication of the club rooms on the evening of April 3d. The various church organizations united in a program of music, addresses and recitations, at the conclusion of which a reception was given to the delegates. The welcome was informal but cordial.

The Conference held its first session on the afternoon of Wednesday, at which it was formally organized, and the usual

reports of officers and churches were made. The severe illness of Mrs. Presson prevented her attendance, and the reports were less complete than usual.

Rev. Dr. Wilbur, field secretary, reported also for the Pacific Unitarian Divinity School. He also presided at the evening session, which was given over to the dedication of the fine church building.

#### THE CHURCH DEDICATION.

Beautiful and impressive dedication services were held last night in the new house of worship which the Unitarian Society of San Diego has erected at Sixth and Cedar streets.

The church auditorium was filled to overflowing with members of the congregation, which, led by the pastor, Rev. Clarence J. Harris, has overcome many obstacles in the construction of the new temple of their faith.

Surrounded by visiting pastors of the Unitarian sect and ministers of other denominations in San Diego, Rev. Harris occupied the pulpit. To his right, in a mass of greenery, stood the exquisite memorial baptismal font of Italian marble, presented to the church by the family and a few near friends of Malcolm Harris, the young son of Rev. and Mrs. Harris, who died in the East shortly after the pastor accepted the call to the San Diego church.

There was a solemn hush in the softly lighted auditorium as Mrs. H. W. Vincent touched the keys of the magnificent organ and began the prelude. Involuntarily, as the memories of those assembled went back in retrospection over the many vicissitudes of the past year, the members turned in their seats and gazed at the great memorial windows which occupy the entire wall on the south side of the room.

One of these bears the name of Theodore Parker, whose favorite text, taken from the words of the Savior, "My Word Shall Not Pass Away," has become the keynote of the modern Unitarian.

"Thomas Starr King, 'Our Prophet, Preacher and Patriot,'" are the significant words stamped on the stained glass of the second window. The third is dedicated to William Ellery Channing,

one of the founders of organized Unitarianism, whose precept, "Prove all things, hold fast that which is good," is the guiding principle of the sect.

At the conclusion of the chorus, "Heavens Are Declaring," the invocation was read by Rev. P. S. Thatcher. A scripture reading by Rev. E. R. Watson followed, and Mrs. L. L. Rowan then rendered a vocal solo, "People Victorious."

Mrs. A. E. Horton, widow of the late "Father" Horton, a pioneer member of the San Diego Unitarian Society, gave an interesting historical sketch of the organization. Rev. Thomas Clayton of Fresno led in prayer, with a response by the choir.

The dedicatory address was delivered by Rev. Bradford Leavitt, pastor of the First Unitarian Church of San Francisco, whose pulpit was once occupied by Thomas Starr King, the preacher-patriot. At its conclusion the audience joined in singing a hymn composed by Rev. F. L. Hosmer of Berkeley.

Presentation of the keys of the new building by Judge M. A. Luce, who has been president of the board of trustees since 1873, then took place. They were accepted in behalf of the church by Captain J. H. Simpson, a member of the Unitarian sect in this country and in England for nearly seventy years.

Simple but impressive was the act of dedication, led by Rev. Harris, the audience joining in the responsive service written for the occasion by the pastor. It closed with a benediction by Rev. Harris. "I Will Lift Up Mine Eyes Unto the Hills" (Marzo) was the solo which Mrs. W. P. Cook rendered.

Rev. H. W. Foote, secretary of the educational department of Ann Arbor, delivered to the congregation the "Message from the American Unitarian Association." Greetings from visiting clergymen, both of the Unitarian and other denominations, followed. A quartet selection, "I Sought the Lord," and the benediction, pronounced by Rev. W. D. Simonds, closed the evening's exercises.

A feature of the services was a rising vote of thanks given by the congregation to Mr. and Mrs. Charles Hamilton for

the active part which they have played in the upbuilding of the church.

WEDNESDAY, APRIL 5TH.

At the morning session the Sunday-school was accorded the right of way among the "Larger Interests of the Church," the general topic for consideration. Rev. Paul M. McReynolds of Pomona spoke on the Sunday-school as one of the "Forces in the Making." Rev. Arthur H. Sargent spoke of "Our Interests in the Criminal Classes."

In the afternoon Rev. Earl M. Wilbur, D. D., spoke on "Fields Whitening and Inviting." Rabbi Ellinger spoke on "Divine Controversy: Historical Facts of the Eighth Century," and Professor William S. Morgan of Berkeley spoke on "Civic Righteousness," and Rev. Francis Watry on "Heart Appeal of the Church to Society."

In the evening the subject was the "Practical Appeal of Unitarianism," in general charge of Rev. Bradford Leavitt. Rev. Henry Wilder Foote spoke on the "Results of Evolutionary Thought." Rev. Thomas Clayton of Fresno spoke on the "Mission and Message of Unitarianism," and Rev. E. M. S. Hodgkin on "Unitarianism as a Social Uplift."

THURSDAY, APRIL 6TH.

After a devotional service led by Rev. Paul M. McReynolds, and a brief business session, Rev. J. A. Cruzan spoke on "Working Ideals of Liberalism," being followed by Mr. Frank Marsh, superintendent of San Diego Playground Association.

In the afternoon, devoted to "Woman's Work," Mrs. Henrietta R. Eliot of Portland spoke on "How to Interest Young People in the Church." Mrs. Sara A. P. Lemmon of Berkeley, an attendant at the International Congress at Berlin, presented the greetings of that body.

Mrs. Emma R. Saylor of San Diego spoke on "Some Larger Spheres of Woman's Work," and Dr. W. F. Gearhart spoke of "The Church and Her Literary Associations."

Then followed general discussion of woman's work and reports from the alliances.

The final session in the evening was particularly well attended and proved highly worth while. There were three addresses, "Liberalism as a Theological Stimulus to Better Thinking," by Rev. Arthur M. Smith, D. D., of Pomona, pastor-elect to the Berkeley church; "As a Practical Working Force in Life," by Rev. Bradford Leavitt, and "Christ in Health, Hope and Happiness," by Rev. Albert B. Shields, D. D., of Pescadero (co-worker in Emmanuel movement with Dr. Edward Worcester of Boston).

All of these addresses were highly enjoyed.

Rev. Clarence J. Harris, pastor of the local church, closed the convention with an address of appreciation. He said the meeting here had been of great benefit to the work in San Diego. Following the benediction, all the visitors and members of the local church participated in an informal social meeting.

Reports from all sections of the Conference show there is a constant growth in the Unitarian church in California. The local church was the sixth handsome edifice dedicated in the jurisdiction in the last year. There is to be a special movement organized for the building of more churches in the growing cities of the Coast.

Officers were elected for the ensuing year as follows:

Chester H. Rowell, Fresno, president.  
John P. Irish, Oakland, vice-president.  
S. G. Kellogg, San Francisco, second vice-president.

Rev. Florence Buck, Alameda, secretary.

J. Conklin Brown, Berkeley, treasurer.

It is proposed to hold the next session at Fresno.

#### RESOLUTIONS.

In view of the coming World's Fair at San Francisco, it was

*Resolved*, That the Pacific Coast Conference of Unitarian Churches extends to the National Conference of Churches a cordial invitation to hold its session in San Francisco in 1915, the year of the Exposition.

Another resolution was as follows:

*Resolved*, That we express to the directors of the American Unitarian Asso-

ciation our hearty appreciation of the generous support given to new or feeble churches on this Coast, and that in view of an era of great and rapid development bound to follow upon the opening of the Panama Canal, we commend to them the importance of establishing further new churches as rapidly as possible in every important city on the Pacific Coast and at the same time we recommend to the churches of this Conference the duty and privilege of co-operating in this work by a steadily increasing scale of giving to its support.

There was presented to the Conference a very interesting and almost pathetic appeal signed by a considerable number of Japanese of professional and business standing in Oakland and Berkeley, asking that we might assist them in their desire to found a mission for their people in Oakland, and good reasons were presented for believing that if this aid were given for a very few years, such a mission would become self-supporting and would do much for the religious and moral welfare of the Japanese population, which existing missions of other churches, so they declare, have proved entirely unable to do.

It was therefore

*Resolved*, That this Conference has heard, with great interest and deep sympathy, the petition presented by Japanese friends of liberal Christianity, asking for assistance in making it possible to present Unitarian views of Christianity to Japanese residents upon this Coast.

### The San Diego Church.

At the recent Conference in San Diego a very interesting sketch of the origin and growth of the Unitarian church was read by Mrs. Lydia M. Horton, a survivor of the founding and a faithful adherent from the beginning until now. Omitting the personal allusions that gave it added flavor to those who heard it, we offer the following extracts of general interest:

In the beginning of the year 1873 San Diego had a population of about 300 people—the new town was then six years old.

There were five religious societies holding services here. These were the Roman Catholic, Episcopal, Baptist, Presbyterian, and Methodist. At that time it would not have been considered possible to have held a congress of religions such as was held in Chicago during the World's Fair in 1893—just twenty years later.

This congress acted as a leaven, bringing about changes in evangelical churches hardly to be realized by the present generation, neither can they realize the narrowness of some of the churches of that day and the doctrines taught in their Sunday-schools.

There were people here, reared in a more liberal faith who felt the need of the same training for their children. The matter was talked over privately until it culminated in a meeting held in Mr. E. W. Morse's office, on the eighth of June, 1873. Committees were appointed to secure a place of meeting, to call upon people who might be interested and to raise some money.

On the seventeenth of June the same people met to hear the report of committees; the committee on place of meeting reported that Mr. A. E. Horton would give the use of Horton's Hall and provide an organ. The finance committee reported a collection of \$45.00 made during the week.

On June 22d the Unitarian Sunday-school met for the first time in Horton's hall. There were ten children present. There is no record of the number of adults. Classes were formed the second Sunday, when there were more children present, forming three classes, the infant, the intermediate, and the adult class; teachers were secured for the younger classes, and a leader was appointed for the older class, who read extracts from Unitarian sermons, from our best men in the eastern pulpits and from our own Starr King. The reading was followed by a discussion which was always interesting. Our attendance soon increased to about fifty, giving us several classes of children.

In 1877 the society organized and the Rev. David Cronyn was our first pastor. It was during his pastorate that the Santa Fe railroad began its work of con-

struction at this point, a very important year in the history of our city, as well as of our church.

With the Santa Fe party came several Unitarian families from Massachusetts. These people inspired us all with great enthusiasm and in 1882 we held the first Unitarian fair. The fair was generally attended by the people of San Diego, and netted over \$1200. As the population at that time was but little over 3000, the results were surely creditable.

This money was the basis of our building fund. The first church was erected on Tenth and F streets, and cost about \$3500. It was dedicated August 26, 1883, the Rev. Horatio Stebbins preaching the dedication sermon.

In the early part of 1885 the Rev. B. F. McDaniel was engaged as our pastor. In 1887 subscription papers were circulated to raise money for a larger church building, and the new church was added to the old one, forming a harmonious and attractive structure, at an expense of about \$17,000. It was the best church edifice here at that time.

Mr. McDaniel labored hard for the up-building of the society. He took great interest in civic matters, and was for several years a member of the board of education. In 1893 Mr. McDaniel returned to Massachusetts, and we were left without a pastor.

Dr. Joseph Henry Allen, professor of Christian history at Harvard College, volunteered his services, acting as our pastor for six months. His gentle and kindly personality made many warm friends for him among us. Dr. Allen was followed by the Rev. Mr. Dutton.

In February, 1895, our church, with its contents, was burned. Since then we have had no real church home.

Following Mr. Dutton came the Rev. Solon Lauer, and later the Rev. E. R. Watson, who, with his family, is still with us, respected and loved in our society.

For the past sixteen years we have occupied in turn, Fisher's & Louis Opera House, Unity Hall, and the San Diego Clubhouse. During this time we have received three legacies, which were the basis of the fund with which the present

church was started. These were \$2,000, from Dr. John Allyn; \$1,000 from Mrs. Allyn, and \$1,000 from Mrs. Overbaugh, which we feel very grateful for. Their names will always be held in kindly remembrance by this society.

These legacies bring us to the present time, to the new church, to the newer forces that are carrying on the work, which we all rejoice in, and we of the old time are glad to know that the fire once lighted has never been allowed to grow dim, but burns to-day with a steadier light than ever before.

### Five Points on Unitarianism.

PRESENTED AT THE TWENTY-NINTH ANNUAL SESSION OF THE PACIFIC COAST CONFERENCE OF UNITARIAN CHURCHES, SAN DIEGO, CALIFORNIA, APRIL 4, 5 AND 6, 1911.

(By Arthur Hayes Sargent, Eugene, Oregon; Acting Secretary of the Conference.)

#### I.

##### CHURCH EXTENSION.

Rev. Earl M. Wilbur, D. D., Field Secretary of Pacific Coast:

"Several churches already established call for renewed effort to build on foundations now laid and reap harvests from seed already sown. Such are those of Everett, Washington; Hood River and Salem, Oregon; Santa Cruz and Santa Rosa, California.

"New fields embarrass us by their large number. There are twenty-five such places. Tacoma, Washington, a city of a hundred thousand inhabitants, contains about sixty interested people. This is the first and greatest place of opportunity. At Puyallup, Washington, we can regain a church at a cost of \$200 or \$300 a year. Ellensburg and North Yakima, Washington, offer good opportunities. Medford is the most inviting place in Oregon. It is the largest city in southern Oregon and is growing rapidly. Another important place is Corvallis, the seat of the Oregon Agricultural College. In California, the best place still unoccupied is Stockton, a city of twenty-five thousand inhabitants. At Sacramento,

Rev. Franklin Baker has already started an Alliance and a Sunday-school. Hanford, near Fresno, has similar prospects.

"Development of all these fields depends on how much money is available. That is the very nerve of the work. One dollar per member would make far more than is now contributed by churches on the Coast.

"Ever since the school at Berkeley was organized we have had in it a Japanese student. One Japanese tells me that conservative Christianity has no hold and can get no hold on Japanese people on the Pacific Coast. The Japanese in Oakland wish to start a Japanese Unitarian church. They appeal to the Pacific Coast Conference in order that they may hire a minister and secure rooms for him and his work. Sixty dollars a month will support the minister and his wife. Half of this amount can be raised by subscription. The house will cost another sixty dollars a month, of which half may be raised by renting rooms. Six hundred dollars is needed."

## II.

### RELIGIOUS EDUCATION.

Rev. William S. Morgan, Ph. D., Professor of Civics, Philosophy and Psychology in Pacific Unitarian School for the Ministry, Berkeley, California:

"The school at Berkeley insists on a high standard of scholarship on the part of students applying for admission or seeking the diploma of the school. We have refused twenty men who wished to enter our school, within five years. This is because we have an ideal by which we intend to stand at any cost. We are the first theological school in the United States to establish a course in civics. We must get money. We now have \$300,000 promised. We need \$750,000. I want you to read our next catalogue. I live in the orthodox seminary at Berkeley. They are very cordial to us. They have there an Old Testament professor who is as liberal as any person in this audience. We need \$450,000 more. Go to your parishes and be agents for our divinity school."

Rev. Earl Morse Wilbur, D. D., Dean of Pacific Unitarian School for the Ministry, Berkeley, California:

"The year just past has been a year of the best progress the school has yet known. Eight students of our own are now present. Doctor Morgan has been added to our faculty. Congregationalists, with twenty times as many churches as we have on the Coast, have only two or three times as many students for the ministry in their school at Berkeley. We do not invite anybody to go into our ministry by short cuts. We try to give the best preparation. Churches have come forward well to support our school. I thank the Alliances for furnishing scholarship funds. One student whom we have helped has revived the church at Santa Rosa. He left a good-sized income to enter our school. These requests of Alliances for funds will be repeated year after year. Our students go also to the Congregational school and the University of California. Our course compares favorably with that offered at Meadville, Union and Harvard. Ours is the only divinity school in the country giving a course in civics. After seven years, then, we may say that our school is well established.

Rev. Paul McReynolds, Pomona, California: "Forces in the Making: the Sunday-school":

"Unitarians do not have so large Sunday-schools as orthodox churches. Ministers too often neglect children and work wholly in affairs of adults. The question is not whether children shall be taught, but who shall teach them; not whether they shall get ideas about God and religion, but from what kind of sources they shall get them. Children must be taught or else they will grow in bad ways by neglect. The greatest teachers the world has known have been teachers of children. Character is good, but character plus instruction is better. Too many of us do not believe that liberal religion can be taught to children and simple-minded men. If this is true it sounds the death-knell of Unitarianism. But it is not so. The greatest truths can be stated simply.

"The smallness of Unitarian Sunday-schools is due to three principal causes:

"(1) Fear of churchliness;

"(2) Fear of influencing children too much;

"(3) Disbelief in capacity of the child and ordinary man to receive the truths of liberal religion.

"Orthodox schools have great advantage in having complete and definite systems of religion and dogmas which can be taught and accepted without thought. On the other hand, pupils and teachers in a liberal Sunday-school are free to question and discuss every statement that is presented to them.

"Preaching to children makes a man more human and vital and more poetic and imaginative, and so better able to reach all common people. Any preacher or other public speaker must get very near to the life of an illiterate man to hold his attention and help him. He must also get very near the life of children to make his talk interesting and helpful to them.

"I suggest a few ways to make our Sunday-schools more effective:

"(1) A confirmation class in which advanced pupils of the Sunday-school shall complete the study of religious subjects needed to make them intelligent members of the church;

"(2) More thorough study of the Bible; it is too sketchy now;

"(3) Special training for teachers in the Sunday-school;

"(4) Adult classes should be organized. The Sunday-school should be for people of all ages and not alone for children."

Rev. Earl M. Wilbur:

"My opinion is that orthodox Sunday-schools would do better work if they had a regular vacation like the public schools. In proportion as the work is intense, a vacation is helpful. My confirmation classes were very successful. I spent a year of class study on grounds for belief in God and a future life. Nearly all the members of these classes joined the church on the first invitation.

"I lay responsibility for the Sunday-school upon the minister. If I were to suggest a division of a minister's time in proportion to the importance of the parts of his work, I should say: One third for sermons, one third for parish calls, and one third for religious education. Our religious education must be

centralized, and the center of it is in the minister."

Mrs. Henrietta R. Eliot, Portland, Oregon: "How to Interest Young People in the Church":

"Why are suggestions needed about teaching religion? Reaction against excessive religious teaching and fear of prejudicing children are responsible in part for neglect. Here are some principles. Principles are always better than rôles. Reverence for childhood is needed. The old command should be reversed and applied to parents: 'Parents, obey your children.' Yes, obey them—not their whims and momentary fancies as to what they like or dislike, but the deep demands of their nature which are expressed in many ways and are too often unnoticed or rebuked and silenced. Knowledge should be imparted when the child is ready for it and seeks it or is open to it. Watch, and improve the favorable openings that invite giving information. They will come at the most inconvenient times, when work is pressing, when visitors are present, when the little one is being put to bed for the mother to meet an evening engagement; but still the child nature must be obeyed. If you cannot take time to answer at once, promise to do so later and do not forget it. If you cannot answer the child's question, say so. If you think it best not to give the desired information, refuse to do so, but never let a child feel that he has done wrong or displeased you by asking about things that he does not understand.

"We cannot lead children through all the course that has been traveled by scholars in coming to present knowledge, but we can speak from the standpoint of the best knowledge. Always tell the truth or put off the answer.

"As to Sunday-school work: First, the minister should have a word for the Sunday-school every Sunday; second, a Sunday-school teacher should have the same desire as a minister to 'save souls'; third, attention to details is needed. Promptness is necessary. In the Portland Sunday-school our normal class is useful. The children are always eager about written examinations; fourth, results, even of a perfect Sunday-school,

depend on attitude of parents towards the Sunday-school.

"Our faith is generally rewarded if we assume a religious nature in children. Our young people in Portland conduct services of their own. Young people need religious ceremony from time to time to emphasize important events and to mark their progress.

"Children should learn to listen in church."

Professor William S. Morgan:

"I cannot give you any better psychology than Mrs. Eliot gave in her paper.

"When you touch the imagination you have the people. (I do not discourage cultivation of the intellect—far from it. Let anyone attend one of my philosophy courses and I guarantee that he will get all the intellectual exercise he wants.) In Sunday-school, examine your teachers as to whether they know about imagination in children or not. The Bible is the best book of imaginative literature. I am now reading 'Cinderella' and 'Alice in Wonderland.' I tell Bible stories, but I do not tack a moral on at the end. I tell children about Lot's wife being turned into a pillar of salt. Then I ask them if they think it was right for her to be turned into a pillar of salt. Imagination is the organ of religion. If you have not read a fairy story since you were eleven, please read one."

### III.

#### CIVIC RIGHTEOUSNESS.

Rabbi E. Ellinger, Congregation Beth Israel, San Diego, California: "Divine Controversy, Historical Facts of the Eighth Century (B. C.)."

"The eighth century produced social reformers such as are unpopular to-day. I mean advocates of peace and peaceful workers for social and civil reform. Micah was an exhorter to better morals. He believed a good future would come to Israel by righteousness. Twenty-six hundred years ago, before Rome was founded or Phœnician letters had spread to the West, Micah preached a social gospel, so good that it has not been improved. Jerusalem at the height of its prosperity was what Paris and other great cities are in modern times when flood-gates of prosperity are open.

Micah taught purity to a corrupt society, worship of God to idolaters, honesty to oppressors. He regards his nation as still God's people. He loves them, and therefore he must warn them. He rebukes all wrongdoers alike, regardless of rank. No better description of the luxurious patricians of Rome can be found than in Micah's description of the idle rich of Jerusalem. In the midst of such corruption Micah preached high idealism. In the worst condition of Jerusalem, Micah preached the highest religion.

"The Tahnud has it that the messiah can come only when the world is wholly idealized or wholly materialized. Micah saw good that contrasted with the evil of Jerusalem. Their conflict was God's controversy. It is the secret of Micah's idealism."

Professor William S. Morgan, Ph. D.:

"Municipal government has been pointed out as the worst failure in American society. The fault in it is failure to recognize the social instinct. The three factors in religion are the individual soul, the supreme reality, and society. Feeling of social ties was very strong in the Old Testament prophets: 'If I forget thee, O Jerusalem, let my right hand forget its cunning.' The vision of a new Jerusalem was to John what a vision of a new London would be to a prophet in London now. Christians ceased to believe in earthly cities and thought chiefly of celestial cities. That is the criticism that one of the supervisors of San Francisco applied to preachers. Another fault is that in the beginnings of our government attention was paid to state and national government, to exclusion of special attention to municipal government. In the year 1900 three fourths of the population of England and one third of the population of the United States was in cities. This condition is typical of most of the countries of Europe. Growth of cities has outrun power of cities to control their affairs. Slums and many other evils are a result.

#### *Remedies.*

"1. Change in form of government is needed. Light on this subject came by accident. When Galveston was de-



stroyed in the year 1900, the people put the city government into the hands of five men. The results of this plan in Galveston commended it to other cities. Now, over a hundred cities in the United States are governed under the commission form of government.

"2. Twelve experts in different departments are needed to manage a city well. Subordinate positions should be filled by civil service examinations.

"3. Parks and streets should be planned for beauty. A city should be like a well-ordered household. Projecting signs should be done away with. A law is not going to cure anything unless it is backed by public sentiment that will enforce it.

"4. Better laws are needed.

"5. Better enforcement of laws is needed.

"6. Philanthropy is needed. Preventive philanthropy is the key-word of twentieth century progress.

"7. Education is needed. Moral education is more important than learning in literature and sciences.

"8. We shall never have satisfactory government without religion. Out from church and synagogue must go forces that shall save society."

Rev. Francis Watry, Santa Ana, California:

"The heart of the civic life is in the people, and nowhere else. It cannot be in the church. The mission of the church is to hold up before the people the eternal law of righteousness. That law must be lighted with the vision of a better future. In place of 'Work, for the night is coming,' we should sing 'Hope, for the day is dawning.'"

Rev. E. Stanton Hodgkin, Los Angeles, California: "Unitarianism as a Social Uplift":

"Man considers it his duty to look upon all living things as expressions of truth. This is liberal religion. It cannot be aggressive, like other churches. Its work is of a different sort. The way of the old religion is to treat all things as obstacles, and life as a conflict. It sends men out as champions, with closed minds to fight. I speak here of the ideals of liberalism and dogmatism, not of liberal and dogmatic movements. (Each

of these movements has much of the other in it.) Religion has given men power to struggle in a state of nature. It has given a frenzy. Human society is still organized along the lines of contention. As long as this is so, it will be the old religion that will furnish the uplift. Only as this need of struggle is left behind can people learn to live on the higher level. It is of little use to refine a man while he must struggle for existence. While life is industrial and political warfare, let us keep the beastly instincts so that we may enjoy the carnage.

"We have ten times as much reason to hope for better things in the next century as people have ever had in three times that time in the past. This old order of things, ruled by military spirit, has had its day, and it is now carried only by momentum of the past. Out of present struggle we can see unity and co-operation coming in a generation.

"Man once feared all natural forces. When man comes to know the forces around him he can use them. When we come to know each other we shall cease to fear each other, and armaments will fall. Industrial groups will find that their interests are served by co-operation. I see many forces working to bring us together. The greatest of these forces is Socialism. I see in the Socialist movement the great promise of the future. I would be glad to have forty Socialists in the next Congress. I think for this country to go socialistic would be a calamity, but this country needs a good scare. While I do not ally myself with the Socialist movement, as it is now organized, I see in it the hope of the future. When that hope of peaceful co-operation is realized, liberal religion will be the inspiring spirit."

#### IV.

##### CHRISTIAN WORK.

Rev. Bradford Leavitt, of San Francisco:

"The women's society of my church is called the 'Society for Christian Work.' It spends about \$2,500 a year, the larger part of which goes for charity work. It seeks out worthy persons who lack means of support and helps them by regular

monthly sums. By this method of giving pensions it does a model work of preventive philanthropy, equally beneficial to the community and the persons receiving help. It also helps all cases sent by the Associated Charities, as well as many from other sources."

Miss Cordelia S. Kirkland, Los Angeles, California:

"There is much ignorance and neglect of home-making and care of little children among the poor people of Los Angeles. There is also much hardship due to no fault of theirs. Prospective mothers are refused admittance to lodging-houses because they will make trouble. This has been the case, even when the husband is working and has money to pay for all that is done for his family.

"Our Women's Alliance has established a maternity cottage where they receive prospective mothers who are refused at lodging houses. It is provided with trained nurses and competent physicians, who give their services. In the year just past our Alliance has cared for seventy mothers and new-born infants."

Rev. Arthur Hayes Sargent, Eugene, Oregon: "Our Interest in Criminal Classes":

"Division of people into classes is contrary to the spirit of universal brotherhood. In proportion as that spirit advances, class distinctions will fade away. That nobly democratic woman, Miss Jane Addams, of Hull House, Chicago, has refused to speak of people by classes and speaks of 'people of different experience' instead. Yet 'class' is a good English word and it has a use to which no meaning of exclusiveness is attached.

"We are interested in 'music classes,' 'drawing classes,' 'engineering classes'—why should we not be interested in 'criminal classes'? When a girl shows fondness for music it suggests that she should be sent to a music class; when a boy likes to experiment with electricity, it suggests that he be sent to a physics class; so when a boy shows some ability and skill in crime, is it not equally according to the natural order of things that we should send him to a criminal class? That is the old custom, and the changes from it are so slight and rare that it may fairly be said to be the cus-

tom now. Training in criminal classes consists first and chiefly in complete separation and freedom from other work and study (strangely called 'enforced idleness'), whereby the beginner is able to devote all his powers to acquiring the new profession. This is not needed in the advanced courses in State colleges of crime (called prisons), and so is given chiefly to beginners in county jails and city jails. Inspiration of skilled experts who have made themselves a name, and the spur of walls and bars more secure than would ever be built for the fiercest wild beast, complete the course.

How does it work? The same as in all other classes for study and instruction. Some prove dull and drop out and find other work that suits them better. Others make rapid progress and rise in the ranks of professional criminals.

"We have begun to discover that criminal classes are bad for the students and for everybody else. We are learning that even men who show marked natural ability for a career of crime can usually be educated to just as high a degree of proficiency in some other trade or profession. A few examples may be given which are 'shining' because they are so new and rare. At the Ohio State Reformatory at Mansfield there are nearly a thousand prisoners, many of them committed for the most serious offenses. Out of eight hundred of these men who have been trusted to work out on the six-hundred-acre farm, only nine have violated their trust and run away. Similar methods have brought splendid results on the Correction Farm at Cleveland, Ohio. The plan of training breakers of the law in good-citizenship classes instead of sending them to criminal classes has been tried successfully in Canada, Belgium, Switzerland, Germany, France, Holland, Hungary, and Italy.

"Now, what can we do? We can explore our home city and find what prisons, jails or dungeons it contains where men are shut away from sunshine, work and society and the conveniences for cleanliness and exercise which are necessary for decent living. We can go

into those places and stay an hour with the prisoners. They need friends more than they need instruction. We can give them papers and loan them books. Many have pleaded, 'I do not know what kind of books to get for *such* people.' They are not 'such' people. They are like you and me. Some of them have broken the law and some of them are in jail because they are poor and will be declared innocent and set free by the high authority of the State as soon as they have a trial.

"Good men may be lodged in jail by mistake, but as a general rule are not the men behind the bars deserving all they get? Let facts answer. Last winter twenty-five men in Washington County jail at Montpelier, Vermont, were set free, without a guard, in the darkness of a Saturday night to attend a Salvation Army service. In ten minutes after the special services prepared for them had closed, every man was back in his quarters in the jail, thankful for the privilege granted. All that held them was honor. The conclusion of the whole matter is in a poem composed by Convict Number 3592 in Oregon State Penitentiary at Salem:

"We trust in man to save him,—  
Make him think he is a man;  
Then the good that's within him  
Strives to do the best it can.

"Call him rascal, and we drive him  
From all goodness by the ban,  
And the bad that is within him  
Strives to do the worst it can.

"Distrust never yet has gather'd  
One poor soul to God and life,  
But has often further forced him  
On to hatred and to strife.

"As man thinketh so he can be;  
Make him think he can be great  
And the best that is within him  
Strives to gain the wish'd-for state.'"  
—No. 3592.

Mr. Frank Marsh, superintendent San Diego Playground Association: "The Children's Playground Work":

"Play is necessary. It is serious to children. They give their whole minds to it. Nature decrees certain activities and builds the body around them. Purpose forms from within. The child is

built by himself by his activity. Play is the voice with which Nature tells a child what he is to be. A child in adolescence is wild and rude and free from restraint and controlled by nature. Condition of children in city flats is pitiful. Girls between twelve and twenty need play as much as boys. Judge Lindsey says truly that boys who break law usually are not criminals. Boys break our laws in obedience to a law that is older than ours. Shall we have a playground, or enlarge the jail? Two hundred and thirty-six cities have found the playground cheaper than jails. Chicago has the most extensive system of playgrounds in the world. Los Angeles combines playground and social settlement. Need of playgrounds is great in proportion as population is centralized in cities. In California forty-nine per cent of the population live in cities of four thousand or more inhabitants.

"A playground must include a building, a field and a leader.

"Work of playgrounds is to build up the child in health, strength and morals."

Rev. Albert B. Shields, D. D., Pasadena (co-worker in Emmanuel Movement with Dr. Edward Worcester, Boston): "Christ in Health, Hope and Happiness":

"Essence of Christianity is love. Love is the healing power. You can teach the grammar of religion, namely ethics, and you can teach theology, but you cannot teach religion. So you can teach the externals of art, but you can never teach art. As Emerson said, 'Where love is, time and space are no more, and there is an experience which has the aspect of eternity. Love is that which makes Trinitarians and Unitarians meet together and love each other. This shows that the spirit of the early church, the spirit of love, is returning. Emmanuel Movement is proof of return of spirit of the early church. Healing by faith and prayer was a mark of the early church for about three hundred years.

"Religion is the most unifying force in the world. It is unifying not only to the mind, but to the body. I consider a desire to be well one of the most despicable motives of religion. A young

woman who was in complete disorder of mind and body was cured by grasping the unifying idea of love. This case is merely typical of many that might be told. I suppose everybody believes that matter is manifestation of spirit. Greek philosophy has it that the word (logos) was the creative principle that was from the beginning. That power was back of all life, including the life of man.

"Jesus is God, not as the Absolute, but in that the quality of God is his."

#### V.

#### RELIGIOUS DOCTRINE.

Rev. Henry Wilder Foote, Ann Arbor, Michigan: "What the Doctrine of Evolution Has Done for Religion":

"Within fifty years people have been taught science shadowed by medieval interpretation. The theory of evolution has risen like a tidal wave. Multitudes fear it will drown the world of faith. Study of living forms and their development from lower to higher is only a corner lot in the theory of evolution. Evolution is a system of philosophy. Aristotle stated, but rejected, a theory of evolution parallel to Darwin's. The law of evolution must apply to religion as much as to biology. Acceptance of theory of evolution means recognition that man is a late comer upon the earth, descended from brute ancestors; that truth is being revealed everywhere; and that no book or school limits it. Some Catholics accept the doctrine of evolution except as applied to man. Many Protestants accept it except as applied to Jesus. Yet, evolution knows no exceptions any more than the law of gravitation. Gravitation does not account for the rising of balloons or birds. It is counterbalanced in their case. Reason is not hurtful to religion, but it is the deadliest foe of all claims to absolute truth. A religious doctrine may not depend chiefly on reason, but it must not be contrary to reason. Human excellencies must have a source of the same kind as themselves. 'Thou hast made us for thyself, O God, and our hearts are restless till they find rest in thee.'"

Rev. Arthur Maxon Smith, Ph. D., Pomona, California: "Liberalism as a Theological Stimulus to Better Thinking":

"Unitarianism has meant to me something very specific and definite. I may change my subject to Liberalism as a Stimulus to Better Theological Thinking.' And this subject title may as well be read either way, backward or forward. The early church was devoted to saving people from sin. Luther began the practice of making religion the means of saving people from the results of sinning. Later, there has sprung up within Protestantism an effort to save people from sinning. Liberal religion, Unitarianism, has for its task to save people by persuading them to turn from selfishness and sin.

"The idea of salvation is so connected with the thought of God that theology is the basis of religion.

"You cannot find truth and make it fundamental and permanent without having it united with all the relations of life. It makes a tremendous difference to men's lives, what they think about God. If we regard God as aloof from us, it follows naturally that we regard ourselves as aloof from those whom we regard as not belonging to God's crowd and ours.

"It makes all the difference in the world as to a man's conduct, where it is rooted. I believe the true idea of God can be given to little children and to all people. It can be taught to children without the images that separate him from their life. The spiritual idea of God can be given to the simplest minds. It is the business of the minister not only to inspire, but to inspire with definite teaching. How long could strife last if men realized that their existence and thought are due to the presence of God, and that the God so present is love."

Rev. Bradford Leavitt, San Francisco: "Liberalism as a Practical Working Force in Life":

"We have heard so much about our religion that we are ready to take that for granted and ask, What are we going to do with it? It is important to have a good theology, but that is not the main business of the church. You never can get religion through the intellect. Humanity has not thought out, but has experienced religion. Belief is important.

We are no longer a protest and we are beginning to be a power. The fact that Unitarianism began as an intellectual protest still militates against it. Let both learning and spiritual power go hand in hand. We are beginning to realize the relation between soul and body. We are discovering the deep truth in the boast of Sir Galahad:

"My strength is as the strength of ten  
Because my heart is pure."

Rev. J. A. Cruzan, San Francisco:  
"Working Ideals of Liberalism":

"No community needs another club, but every community needs a working, living, vital church.

"Make it a hot-house and not an ice-house. Fill it with friendliness. Make it warm with love and fellowship.

"Every church should be a center of peace and not a citadel of war. The symbol of the church should be the olive branch and not the big stick. I thank God for the cordial relations in San Diego between the Unitarian church and other churches. We should strive to minimize our differences with other churches and to magnify our agreements.

"We should seek education rather than sensation.

"The work of every minister should be inspiration rather than reformation. A minister has as much right to be a Socialist as a Democrat or Republican, but a liberal church should make short work of a preacher who makes his church a political tool. Jesus said: 'I have come that they might have life.' Jesus was not a reformer. Jesus never assailed the old theology or the old forms of worship. He was a life-giver."

Rev. Thomas Clayton, Fresno, California: "Mission and Message of Unitarianism":

"I am in the habit of assuming that Unitarians are different from other churches. It is a good thing to have somebody to fight you. We have a specific mission in every community.

"We are to be pioneers. Like pioneer settlers, when we see other churches getting near us it is a sign that we should move on.

"The Unitarian church should stand for the attitude of truth-seeking. It is dangerous to assume that any truth we have is complete. In the future there may be need of heroism in declaring new discoveries of science as well as religion. The chief two things that hold people back from accepting my views are subjection to scripture and to supernatural character and the mission of Jesus Christ.

"The Unitarian church is needed to form a church home for people who have no church home.

"Out of experience we can preach a God of love and goodness. What the world needs is to feel that there is a supreme power working with them for their good."

### Selected

#### Our Church at Santa Barbara.

In a recent number of the *Santa Barbara Press* we find this appreciative historical sketch of the Unitarian church in that sheltered spot, where nature is at its best, and human nature is subjected to less stress than in the storm centers of civilization.

The Unitarians formed an organization and began to hold regular services in Santa Barbara as early as 1877, but the church society was not formally incorporated until 1885. Judge Robert B. Canfield and Joseph J. Perkins, Esq., were members of the first board of trustees of the incorporated society. The first minister was Rev. George H. Young, now living at Dedham, Mass. He was an industrious worker, and very efficient in the Sunday-school as well as the church.

To him succeeded Rev. A. W. Jackson, an able preacher, a scholar, and accomplished writer of books. It was in 1885 that he began his work, and the society then worshiped in a small wooden building on State Street, which was afterward occupied by the chamber of commerce, then sold to the Christian Scientists and remodeled.

In the interregnum between the pastorates of Mr. Young and Mr. Jackson, Prof. Francis G. Peabody, of Harvard University, spent a number of months in this city, for the purpose of regaining

his health. His quiet but remarkably effective preaching in the little chapel did good service to the Unitarian cause. It was while Dr. Peabody was here on his visit that he "discovered" Rev. Samuel McChord Crothers, at that time the young minister of the Presbyterian church, but since then of the Unitarian connection, and one of its ablest preachers; the writer also of several volumes of brilliant essays.

Rev. Philip S. Thacher followed Mr. Jackson, and it was during his energetic ministry that the beautiful stone church on State street, opposite the Arlington hotel, was built. It was dedicated in 1890. His pastorate lasted from 1889 to 1894, and he was succeeded by Rev. Edward R. Dinsmore, who remained in charge of the parish until 1901, when Rev. Benjamin A. Goodridge, the present incumbent, was settled.

Notable events in the history of the church during recent years have been the building of the parsonage on East Micheltorena street, and of the parish hall immediately in the rear of the church. The parsonage lot was purchased by means of contributions from members of the parish, but the building itself was the gift of Mr. John H. Loderman, formerly of St. Louis, but for many years a citizen of Santa Barbara, and a faithful friend of the Unitarian church. He died in 1909.

It is mainly to the generosity and energy of Mr. and Mrs. Henry F. Spencer that the Unitarians owe their beautiful parish hall. For this good cause the Spencers gave and "caused others to give." until in 1905, their dream became an accomplished reality.

The church has a flourishing Sunday-school, a branch of the Women's Alliance, for social and charitable work and religious study; a young people's club, and a Browning society. Heartily believing that "true religion is love to God and love to man," the members of this church find many other ways in which they may devote themselves to social service in the community.

## Easter.

By Rev. E. Stanton Hodgkin.

(Abstract of sermon at Los Angeles, April 16, 1911.)

We no longer think of the resurrection as a great day in the far distant future when the quick and the dead shall be called forth and be judged for the deeds done in the body. Every day is a resurrection day in which we are called upon to come forth from the dead past in which we are buried and be judged by the laws inherent in the nature of things and to enter into the larger life in proportion as we are worthy of it.

Life is a series of resurrections. The young man seldom finds his true place in life until he has buried one or more ambitions, perhaps with heartache and tears, and there has come forth out of those buried expectations an ambition less dramatic and striking perhaps, but much better suited to his place and his powers.

The resurrected faith that comes in place of a faith that doubt has destroyed is a fuller and greater faith. When the true seed of faith is planted in the soil of earnest doubt it brings the fruitage of a better faith in abundance. He who has never doubted has not yet learned how to believe. There lives more faith in honest doubt, believe me, than in half the creeds.

A fire burns over a bit of meadow land leaving it black and charred, the very picture of death and desolation. In a few days the delicate windflower, blushing at its own beauty, lifts its head from the blackened surface to proclaim that all is not dead. It is the prophet of a new day that is soon made real by the carpet of green that hides the old ugliness, all the fresher and more luxuriant for the desolation that went before. It is often in the human soil that is burned and blackened by disappointment and sorrow that the rarest and most delicate flowers of spiritual beauty spring up and ripen into fruits and deeds of charity and generosity that never would have grown had the soil not been prepared by suffering.

How often one feels that in some new-made grave of disappointment and death he has buried all his affections and hopes, and life is a dreary waste in which the well springs of faith are dried up. But out of the ashes of those dead hopes new affections spring up, less intense than those of old but all the nobler and more unselfish for their chastened humility.

The revelation that all life is a series of deaths and resurrections, each new life greater than the one that died to give it birth should enable us to face the great unknown with perfect equanimity and assurance. In such faith we may well rest our case. It is better far to accept the great adventure of life and death with the zest of an undaunted and assured voyager than to try to fix in our minds just what must be there, thus narrowing our present life horizon and circumscribing our own capacities to make most of what is to be.

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### The Philosophy of Hope.

(Rev. J. D. O. Powers, Seattle, abstract of sermon of April 15th.)

There is a philosophy of hope as there is of faith, and it is even more necessary. For life is action, and action is conditioned upon motive or hope. There is a fine distinction between faith and hope which we need to appreciate. Hope expects, faith inspects. Hope is like Mary looking upward; faith is like Martha looking atward. While hope trembles in expectation, faith is quiet in possession. Hope leaps out toward what will be; faith holds on to what is. Hope idealizes; faith realizes. Hope foresees; faith sees. Hope is progressive; faith is conservative. Hopeful men are the ones who are found enlisted in the new movements of the age; men of faith only are apt to be content holding on to what they have won. Hope is optimistic; faith has a tendency toward pessimism. Hope inspires; faith steadies. Hope anticipates; faith deliberates. Hope flies; faith works. And thus the even balance is kept.

Man is the child of three great kingdoms—the past, the present and the

future; and these are ruled over by memory and reason and hope; and to be a full-grown man one needs to take complete possession of each or rather to have each take full possession of him.

The old faith in religion has been and is pessimistic. The child is a mere human larva, weak, perverse, disagreeable, the heir of mortality, with all manner of defects of doubt and taints of blood, gathered in the long experience of its wretched parentage.

The newer faith of evolution is hopeful; the child is full of divine possibilities and exists for their development. Inherent in each individual is the power to rise, to form its own environment, to stand at last superior to the blind forces by which the human will was made. With this thought is sure to come in some degree the certainty that the heart of the universe is sound; that though there be so many of us in the universe, each must have his place, and each at last must be somehow needful in infinity. We can see that each least creature has its need for being. The present justifies the past. It is the transcendent future which renders the commonplace present possible.

Thus the newer faith of evolution is large with hope beyond any faith of the past. There is no horizon rimming its hope for the slightest thing in the world. Each atom of matter is crammed with the divine life and forever has its place and work. A thousandfold more each individual is saturated with the divine life, and each day should be and may be a resurrection day into larger spheres of thought and action and love.

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### Is a Lie Ever Justifiable?

(Abstract of sermon by Rev. N. A. Baker, First Unitarian Church, Eureka, April 23, 1911.)

Whether a lie is ever justifiable is a question that has been in discussion ever since questions concerning human conduct first arose. On one hand it has been claimed that a lie is by its very nature irreconcilable with the eternal principles of justice and right, and on the other hand it has been claimed that great emergencies may make necessary

a departure from all ordinary rules of conduct.

In the hour when most depends upon the choice a person is to make it is not so easy to decide fairly on this question as in a time of quiet, when the soul is not pressed by temptation and an inner vision free from distorting prejudice is presented. Yet in a time of extremest peril if the duty of truthfulness shines through an atmosphere of temptation the light of truth may be accepted as most divine because of its very power to sustain itself under the most adverse circumstances.

However great the ease with which many people of to-day ease their conscience in telling "white lies" and petty falsehoods, the rock-bottom principle of the highest right in truth-telling still remains. The healthy mind of the youth and the adult feels an instinctive reverence for the truth, and the strong hearted declare for steadfastness in word and deed though the heavens fall. There are possibilities of devotion to the ideal of truth which electrify us all and make us feel that man in his truthfulness approaches the author of all truthfulness.

Men of light and leading in all ages have turned away from a lie. God is true. A lie, being the wilful or intentional perversion of the truth, is a sin against the truth. Therefore a lie is a sin against God and a sin against God is never justifiable. God is not God if He is not perfect truth. As it is impossible for God to lie, so he cannot authorize another to lie.

To-day, as in all the days, the great need of men, for themselves and for their fellows, is a likeness to God in the impossibility of lying; and the chief longing of the community is for such confidence of men in one another as will give them assurance that they will not lie to one another under any circumstances, great or small.

"This above all,

To thine own self be true,

And it must follow as the night the day,

Thou canst not then be false to any man."

—*Eureka Standard.*

Der man dot looks before he marriages  
and overlooks after he marriages always  
looks der happiest.

## Rev. Clarence Reed on Japan.

The Unitarian church was crowded last evening to the limit of its capacity on account of the illustrated lecture by Rev. Clarence Reed on Japan and the Japanese. Colored slides were used. They were made by a Japanese artist, and many declared that they were the most artistic slides they had ever seen.

At the close of the lecture Mr. Reed gave the following description of the famous statue of Buddha at Kamakura:

The Daibutsu at Kamakura ranks in grandeur with the Sphinx of Egypt. One looks out on the ocean, the other on the desert. The Sphinx seems to be looking into the face of the Infinite and to be inquiring in regard to the meaning of life. The Buddha has discovered that for which the Sphinx seeks so earnestly. It declares that it is in pure thought, in contemplation that perfect fellowship with the divine is to be realized. The Sphinx is the embodiment of mystery; it is peering into the future and looking into the distant past, but to all the prayers and doubts of man it answers not a word. The Buddha has attained perfect peace, has conquered all doubts and earthly desires.

This famous statue of Buddha is situated in a beautiful garden. It has for a background the waving branches of the trees, the shifting clouds and the blue sky. As the pilgrim approaches, the Daibutsu is to be seen through the trees as a wonderful silhouette against the neighboring hill. The visitor thinks not of the garden, nor the trees, nor hills, but only of the face of the Buddha, serene and majestic, from whose features every line of worry has departed, and the cares of the world have left no trace. He rises superior to nature—the hills and the fields, the trees and flowers, the sky and sea, the clouds and sunshine may pass away, but the Buddha seems superior to all. No longer is he subject to time and change, for he has mastered himself.

In order to really appreciate the grandeur and understand the hidden meanings of the Daibutsu it must be seen time and again, and during the different hours of the day. In the early



morning upon the face of the Buddha is the expression of infinite peace and compassion. During the day he seems to dwell with the Infinite, his half-open eyes transmitting a wonderful light, for they are of gold. When evening comes and the shadows gather about the statue, the Buddha is lost in pure contemplation. By moonlight his face is transfigured with a marvelous light that shines through the boundless pity and compassion.

The message of the Buddha is expressed not only by the face, but also in every line of the body. His body is bent slightly and his thumbs are joined. The body is perfectly still. There is no twitching of the muscles, no indication of physical restlessness. His body is at peace, the same as his soul. It is the most perfect embodiment in art of what Buddhism is, and it is the greatest work of art in Japan.

Kamakura was once a city of about a million inhabitants. The city as well as the temple about this bronze statue of Buddha were destroyed by an earthquake and tidal wave. After the passing of five hundred years the statue remains. It is well that the temple about it is gone, for this statue belongs not only to Buddhism and Japan but also to the world. Its face has remained serene and unmoved with the passing of the centuries.

The bronze statue, now of a violet and gray tone, dominates the whole scene. Summer and winter, joys and sorrows, a prosperous wealthy city and a scene of carnage and ruin, as well as the multitudes of pilgrims, come and go. The Buddha is absolutely free from anxiety and worry, knowing nothing of the fret and care of life. He has mastered the whole world—sin and sickness, victory and defeat, joy and sorrow.—*Daily Palo Alto Times.*

#### TEARS.

Not in the time of pleasure  
Hope doth set her bow;  
But in the sky of sorrow,  
Over the vale of woe.

Through gloom and shadow look we  
On beyond the years;  
The soul would have no rainbow  
Had the eyes no tears.

—John Vance Cheney.

## Moving the Unitarian Church.

Portland people who love their city will read with pensive reflections the news that the Unitarian "Church of Our Father" is to be sold. Of course, the reasons are apparent. The property where the meeting-house stands has become of great value while the attendants of the church services dwell far from it in other parts of the city. Times have changed since the old building stood in the heart of the residence quarter. Commerce has invaded and conquered one street after another until now its surges break on the very walls of the building. It is time to go. Religion must strike its tents before the advancing troops of Mammon and flee to safer quarters.

From every standpoint of prudence the contemplated move is a wise one. The sum which will be received for the property will buy ground for a better building elsewhere and probably almost pay for erecting it, while on the score of convenience the gain will be inestimable.

Still it is not pleasant to see the churches abandon one after another their old citadels. The modest presence of the Unitarian meeting house in the noisy haunts of trade has been of positive spiritual worth to the city. It has stood for the ideal in the turmoil of the sordidly material. It has stood for the brotherhood of man between contending hosts who sometimes forgot that man was anything but a tool to be hammered home or an enemy to be hated. Oftentimes the melancholy old building has seemed to repeat softly Wordsworth's plaintive moan over "what man has made of man"; but again it has regained its cheerfulness, for if human brotherhood is frequently obscured God's fatherhood abides forever.

The old meeting house stands "like a good deed in a naughty world," radiating peace and love. Would it might stand where it is until its message has been heard by all men and obeyed. Would it might then stand as an imperishable memorial of the power of divine love to conquer passion and heal the wounds of the world.—*The Portland Oregonian.*

### Field Notes.

ALAMEDA.—On April 19th the church held its annual meeting and celebrated as well the fourth month of Miss Buck's ministry. The congregation, to the number of one hundred and twenty-five, assembled first for dinner together, a joyous feast at pleasantly decked and lighted tables in Dodson Hall, and in the following hour of repletion and contentment listened to the reports of various departments and officers, given with the zest of after-dinner speeches at the stimulating behest of the president, James K. Lyneh. It was a satisfaction and a pleasure to have Dean Wilbur a guest with us; his few words of commendation acknowledged how clearly the evening's showing proved our rehabilitation. Contrary even to sanguine prediction, these few months find us with all bills paid and a balance on hand. Unity Circle reports a flourishing treasury and a broadening activity. The Sunday-school proudly points to four brand-new teachers, definitely graded classes, and an attendance constantly growing in numbers and enthusiasm. Our young people's society, long desired and freshly urged during Mr. Foote's recent visit, is about to receive the crystallizing touch, and will, before the summer comes, be one of our established institutions.

Miss Buck's ministry continues to be blessed, to her people surely, and to her as well, if her testimony may be taken. Among her sermons of the last month, that on "Servetus" was especially educative, and served to show not only her gift for devout and moving speech, but also the depth and breadth of her mind's culture.

BERKELEY.—On Sunday, April 2d, at the conclusion of the morning service, a meeting of the congregation, presided over by Professor Wm. Carey Jones, president of the Board of Trustees, unanimously extended an invitation to Rev. Arthur Maxon Smith, Ph. D., of Pomona, to become the pastor of the Berkeley church. In a letter of acceptance, Mr. Smith expressed his pleasure in being able to respond favorably to the invitation, and his willingness to enter upon the new field of duty.

The board of trustees has decided to close the church during the months of June and July, Rev. Mr. Hosmer continuing as acting pastor until the formal installation of Mr. Smith in August at the close of the vacation period. On May 7th and May 28th, Mr. Smith will occupy the Berkeley pulpit for the morning service.

Interest in the various activities of church life has been maintained through the month of April, the young people especially putting forth effort to assist in the financial needs. The Channing Club supper netted a sum slightly in excess of thirty-five dollars to be applied to a donation of \$100 to Unity Hall, and the Charity Club, also composed of young people, with their sale of home-cooked food realized twenty dollars with which to purchase material to fashion into garments for charitable purposes.

The Channing Club also supplied the pulpit for the evening services previous to Lent, Rev. Mr. Hosmer on April 2d, Dean Earl Wilbur, Rev. Arthur Maxon Smith, and Mrs. Thomas Eliot on April 9th giving short addresses and reports of the work done at the Pacific Coast Conference at San Diego.

On April 16th, Professor Albin Putz-ker addressed the Channing Club in the chapel on "Rational Living."

April 23d, under the auspices of the Channing Club, a piano recital was given in Unity Hall by Miss Marjorie Slater.

The morning services during April have been conducted by Rabbi Meyer of San Francisco, Rev. Arthur Maxon Smith, Rev. J. L. Hosmer and Mr. Marshall Dawson.

The Men's Unitarian Club held an interesting meeting in Unity Hall, Thursday evening, April 20th. There was a large number present and much enthusiasm manifested in the discussion which took place between Colonel Harris Weinstock, author of a bill presented before the last State Legislature to provide for the settlement of labor disputes with public service corporations, and Mr. Andrew Furuseth, secretary of the Sailors' Union of the Pacific. The bill had met with defeat in the Legislature largely through the efforts of organized labor. Mr. Weinstock presented argu-

ments in support of his bill, and Mr. Furnseth attacked it from his point of view on the labor question.

At the monthly social an encouraging increase in attendance was noted, the attraction being the interesting informal talk by Mrs. Horatio Stebbins on some churches she had seen during ten years' absence from the Pacific Coast. She painted the work of sister societies in the far East in such glowing colors that her listeners were infused with its spirit and the desire to go and do likewise. There was an unusual gathering of ministers on this evening, Revs. Mr. Smith, Mr. Hosmer, Henry Wilder Foote, Dean Earl Wilbur, Mr. Boyd, and Dr. Morgan being present.

Under the direction of Mr. Arthur Heeb and his co-workers the Sunday-school gave a beautiful and impressive Easter festival. The songs and recitations appropriate to the Easter time, as rendered by the children from kindergarten age to those of older growth, made a wonderful appeal to the listening friends, stirring their heart-strings as nothing else does, and preparing them for the later church service in which the little ones had also their part.

For the Easter service the church was lavishly and beautifully decorated with long branches of white cherokee roses and masses of trailing vines of the white elematis. The solos by Mr. Luther Marchant were delightfully given, and Mr. Hosmer's sermon on "Immortality" was hopeful and comforting.

LOS ANGELES.—Much of interest the last month has centered in the Conference at San Diego. A delegation of twelve went from this society and spoke enthusiastically of the high quality of the program. Mr. Hodgkin gave a brief résumé the following Sunday, which made the congregation wishful that they might have been there.

Among the sermon topics that have attracted large audiences are: "The Golden Rule in Daily Life," "Uplifts in Daily Life," and "Resurrections in Daily Life."

The Easter collection for the American Unitarian Association amounted to \$150.

The Alliance met with Mrs. Walls in the interest of the bazaar, also had an all-day session and picnic lunch with Mrs. Inglis. The sale of some beautiful hand-painted china netted the Alliance a tidy commission.

One of the most approved acts of the Alliance has been the vote that its members would remove their hats in church. Their request that other women cooperate has been generally acceded to, and it is now possible to see the minister without dodging a millinery mountain and "thinking things."

The Sunday-school is quietly prospering. All pupils received a tiny basket of candy Easter eggs, a new and pleasing idea to some from the East.

The Young People's Religious Union has planned a miscellaneous program for May and June, partly from the members, with a talk now and then by some older friend. Mrs. Hodgkin has invited all young people of the parish to be her guests at the church parlors Friday evening, April 21. The Literary Circle will assist her in this effort to promote "togetherness." The Circle has had the topic, "Walks and Talks with Thoreau," of late and found it very stimulating. Some of the young people of the church are to meet those of the fellowship in debate on "Resolved, That the United States should inaugurate the parcels post."

SAN FRANCISCO.—The special event of the month was the Easter service. The attendance was the largest for many years, and all were impressed by the sermon, by the music and by the decorations. One person of wide experience and discrimination expressed her conviction that she had never seen a church auditorium so tastefully and beautifully decorated, and she was especially impressed when she found it had been wholly directed and mostly done by the wife of the minister. At the conclusion of the service, twenty persons received the Right Hand of Fellowship and were enrolled as members.

The Men's Club was addressed on the evening of April 18th by Dr. James T. Watkins, formerly health officer of the city, on "Jails, Jailers and the

Jailed." It was the recital of unusual experiences and of conclusions reached through them, and was of absorbing interest. One practical suggestion strongly favored playgrounds and out-of-door activity wherein boys and young men may work off their steam and get honestly tired. A fine vein of humor in the manner of the talk greatly relieved the depression that the matter might otherwise have caused.

The meeting of the Channing Auxiliary, held on April 3d, was very largely attended. After all available chairs were filled, table tops were availed of and some ladies stood through the reading by Mrs. George H. Martin of portions of her forthcoming book on travels in the Holy Land.

The various classes and courses are being well patronized and the society is very vigorous. It is now proposed that the organization in general unite to replace the piano, seriously damaged at the unpleasant event five years ago, with a new instrument of the best quality.

The April meetings of the Society for Christian Work have been well attended ones. On April 10th, Mr. C. Augustus Turner spoke to us on "Should Women Have the Vote?" Many women not members, interested in the timely topic, were our guests. Mr. Turner being delayed, Mrs. Lloyd Baldwin, one of our own members, and Mrs. MacKille, a guest, spoke entertainingly and convincingly in the affirmative. This was also the keynote of Mr. Turner's earnest talk, and as he was born in New Zealand, where women had the privilege of voting before he did, he presented the subject of "dynamic interest" with keen knowledge. He said:

"Both the civic and religious world needs women's souls as well as men's for righteousness. They need their vital interest. The anti-suffragists say women are morally too good, they would be contaminated. This is not so—women would not be influenced by large monopolies, trusts and liquor interests. The vote will bring to women power, liberty, freedom. There should not be one law for man and a different one for women. Since women have had the vote in New Zealand, Australia and Colorado, a

mother has a right to care for and educate her child. In New Zealand the women's influence in the liquor traffic has been not to blot it out but to control it. There are more saloons in San Francisco than in the whole of New Zealand. Their liquor inspectors are more zealous than ours. They have improved labor laws, have carried a bill for equal pay for equal labor, supported conciliation and arbitration courts, founded old-age pensions, which give \$125 a year to a man or woman over sixty years of age who has lived there twenty-five years. Schools and public utilities are controlled by the government. Water ways, forest reserve, electric lights, street cars, railways, telegraph and telephones belong to the people, paying handsome yearly revenues. Are we going to lead the world or drop back? It seems as if the fundamental principles of life cannot be carried on without woman's emancipation."

A rising vote was taken at the conclusion of this stirring talk on how the members stood on this question. Only one woman stood against it (many not voting either way) so Mr. Turner was apportioned to her at tea and converted her to his way of thinking.

On April 24th, Mrs. H. H. Hart not being in the city, Mr. Leavitt gave us an informal talk, always a pleasure and profit to us, and Mrs. M. B. Johnson sang a group of songs charmingly.

There have been three social meetings at the residences of Mrs. Aurelius Buckingham, Mrs. J. M. Curtis and Mrs. Bradford Leavitt, to talk over plans for, and begin work on, the fall sale.

SAN JOSE.—The Ames Alliance, under the leadership of Mrs. W. S. Orris, has had a very successful year. Though few in number—twenty-four—we are brave in spirit. There has been perfect harmony throughout—each woman has done her part well. It is by this unity of feeling and action, we think, that we have been enabled to do so much.

We have met twice a month, one meeting each month being an all-day session, with a picnic luncheon. We find these all-day sessions helpful, not only because of the opportunity they afford for work,

but for the good fellowship they provoke. Say what we will, but after all we are social beings.

Our minister, Mr. Shroul, has given a monthly book review to the Alliance and their friends. These reviews have been the means of making us forget our troubles and of giving us a larger outlook on the world and inspiration for future work.

Our financial returns have been \$507.48. This amount is much larger than last year. The Rose Carnival gave us our opportunity. We served luncheons three days during the carnival and cleared about \$150. We held a bazaar in December, and in various ways made the remainder. We have given a dollar a month to the Good Cheer Club and the depot matron, each. We gave \$15 to the Pacific Unitarian School at Berkeley, sent \$7 to the National Alliance treasurer, and contributed largely to the home church for current expenses.

### Books

This department conducted by William Maxwell.

[All books reviewed in the PACIFIC UNITARIAN are on sale at, or may be ordered through, the Pacific Unitarian Headquarters, 376 Sutter Street, San Francisco, Cal.]

SOME COMMENTARIES OF THE TEACHING OF THE PIANOFORTE. By Tobias Matthey. New York. Longmans, Greene & Company. 50 cents.

It is an interesting fact, that while Germany has given to the world the greatest musical composers, there are no performers of German birth and training who are of like excellence. The great operatic conductors of Teutonic fame to-day are by birth Hungarians. There are few great German singers, comparatively speaking. There are no German pianists who even equal, let alone excel the Hungarian Liszt, the Russian Rubinstein, the Polish Chopin, Paderewski, and Hofmann. Harold Bauer, while a German Jew was born in London. For all that, Germany has been the Mecca of music students for two generations. Professor Matthey believes that the day of Germany's musical greatness is on the wane, and that both English and American students are awakening to the sad reality that many of the so-called "systems" ponderously propounded by German teachers, and heretofore accepted as gospel, are nothing more than interminable methods for grinding out whatever inspiration the student may have possessed originally, and "are monumental blunders," when all is said and done.

Professor Matthey holds that touch in pianoforte playing is not a gift, but is the result of sane effort, intelligently applied. He goes into detail in discussing such questions as the principle of fore-arm movement, arm-vibration, pianissimo playing, the use of bad touch forms, the artificial legato element, the purpose of the arm weight, and the difference between key striking and true pianoforte touch. He does not believe in knuckle action alone, takes issue with the Germans, and claims that Czerny is wrong in recommending that the finger should reach the key without any actual blow, and that the keys must be pressed down. The reviewer, whose musical discrimination is as limited as General Grant's, who knew two tunes, "One was Yanklee Doodle, and the other wasn't," has found Professor Matthey's book interesting and suggestive. As to its real merit, however, no attempt is made to pass judgment.

A CONTRIBUTION TO THE CRITIQUE OF POLITICAL ECONOMY. By Karl Marx. Translated from the second German edition by N. I. Stone. Chicago. Charles H. Kerr & Company. \$1.00.

This is the original work in which Marx first stated his great discovery, namely that the profits of capitalists are due to the fact that they buy the labor-power of their wage-workers for what it costs them to live and bring up children, while they sell the product of a day's labor for its market value, which is nearly always far greater than the value of a day's labor-power,—the wages. This book was not published until long after the publication of "Capital," the work by which Marx is previously known, and until now it has not been generally circulated in the United States. It is, however, a work of great interest and value, and in this attractive edition it will without doubt have an immense sale among socialists and investigators.

FLOWER O' THE GRASS. A Book of Poems. By Ada Foster Murray. New York. Harper & Brothers. \$1.00.

Here is a poet worthy of greater recognition than she now enjoys. Like William Cullen Bryant, her poetic expression limits itself to Nature, and then only in its quieter, more sedate moods, and never, or scarcely ever, in its phases of harshness and aggressiveness. There are few allusions to love, and then only in an incidental sort of way. The lines are studded with quotable phrases. Here are a few taken almost at random:

"Troops of small butterflies are out,  
Fluttering thin-winged Psyche things."

"Upon the thistle's purpling sphere  
A frowsy, fumbling bee."

"When apple-boughs are dim with bloom."

"Sharp with the clean, fine ecstasy of death."

"Queen Anne's shrunk laces to their thin stems  
cling,

Pale yellow butterflies about them stray."

Three typical lyrics are given, illustrating the peculiar charm of this poet's well-turned lines.

## HER DWELLING-PLACE.

Amid the fairest things that grow  
My lady hath her dwelling-place;  
Where runnels flow, and frail buds blow  
As shy and pallid as her face.

The wild, bright creatures of the wood  
About her fearless fit and spring;  
To light her dusky solitude  
Comes April's earliest offering.

The calm Night from her urn of rest  
Pours downward an unbroken stream;  
All day upon her mother's breast  
My lady lieth in a dream.

Love could not chill her low, soft bed  
With any sad memorial stone;  
He put a red rose at her head—  
A flame as fragrant as his own.

## SACRIFICE.

When apple-boughs are dim with bloom  
And lilacs blossom by the door,  
How sweetly poignant the perfume  
From springs that are no more!

Strange how that faint, familiar scent  
Of early lilacs after rain  
By subtle alchemy is blent  
With childhood's tenderest joy and pain.

Back through the long mists of the way  
Are weary mothers seen through tears!  
They broke their lives from day to day  
To pour this fragrance down the years.

## AUTUMN.

The dandelions that made glad the spring  
Return to brighten autumn's dimmer way;  
Queen Anne's shrunk leaves to their thin stems  
eling,

Pale yellow butterflies about them stray.

Above the spent flame of the goldenrod  
The smouldering embers of the sumac burn,  
And flakes of fire upon the ashen sod  
Mark where the leaves to native dust return.

A tremulous light the smoky ether fills,  
As from a censor silver wreaths arise;  
Above the altar of the turquoise hills  
Ascend strange shapes in mists of sacrifice.

Pile high the pyre, the flaming fagots bring,  
To one vast urn the shining dust consign!  
The gentle wraiths of summer-time and spring  
Shall hover near, invoking powers benign.

While ancient spirits hidden in the tree,  
Waiting the touch that breaks the silent spell,  
Guard even now the tender mystery  
Of leaf and bloom, spring's folded miracle.

THE SAINT. By Antonio Fogazzaro. New York. Putnam's Sons. \$2.

The Italian novelist, Antonio Fogazzaro, recently succumbed to cancer after having very nearly lived out his three score years and ten. He was born just outside of Vicenza in 1842, and practically all his life was spent in the quiet seclusion of the Berici hills.

Antonio Fogazzaro is known to American readers by his three impressive novels: "The Patriot," "The Sinner," "The Saint." When in the summer of 1906 G. P. Putnam's Sons brought out the last mentioned, a novel that had already been submitted in vain to three other American houses, they did so with considerable misgiving, not on account of any doubt of the literary excellence of the story, but because the author had not yet achieved an international reputation and because the controversial theme of the story, which led to its being placed under the ban of the Holy See, had little meaning for American Roman Catholics and scarcely any for the general reader. The story of "The Saint" was woven round the struggle going on in Italy between Christian democracy and the Roman hierarchy.

The story won immediate recognition from the critics, and its popular success followed in course. Not a little impetus was given the novel by the fact that the censors of the Vatican prohibited the book upon the "Index Librorum Prohibitorum," a form of advertisement which, painful as it must have been to its author, a devout Catholic to his death, had the effect of awakening public interest in the volume and stimulating its sale. The translation of "Il Santo" into English was followed by the publication of "The Patriot" and "The Sinner," which, like "The Saint," appeared under the Putnam imprint.

THE WRITER. By George Lansing Raymond, L. H. D., and Post Wheeler, Litt. D. New York. Putnam's Sons. \$2.

"The Writer," by George Lansing Raymond, L. H. D., and Post Wheeler, Litt. D., was recently published by the Putnams in a new fully revised edition, which revision should greatly enhance its usefulness as a manual of instruction and as an aid in the appreciation as well as the production of good literature. This book is the result of Professor Raymond's method of teaching written discourse as a development and department of oral discourse. The analogous principles underlying elocution and rhetoric are illuminatingly set forth. The book has a claim to attention, not only on account of its originality and the freshness it imparts to a branch of study the text-books of which have tended to become reiterative, but because of the fundamental soundness of the author's views.

Professor Raymond is himself a writer of distinction, and his preponderating interest in the principles of art, evidenced by the titles of the volumes given below, all of which have appeared under the Putnam imprint, enables him to speak with authority when discussing so difficult an art as that of the writer.

THE IMPRUDENCE OF PRUE. By Sophie Fisher. Indianapolis. The Bobbs-Merrill Company. \$1.50.

Miss Fisher is a worthy member of the numerically fast increasing Hoosier literary school. Her method, as well as her publishers, bear the unmistakable stamp of Indiana. This is said, not to her discredit, but otherwise. Lady Prudence Brooke, the heroine of this novel, is a dashing belle of the days of good Queen Anne. She is fair, feather-brained, and heavily saddled with debts. To cancel the latter, she proceeds to avail herself of a law which provides that a wife's financial obligations are obliterated by the death of her spouse, and marries on a Friday, an outlaw, who is to swing from the gibbet on the Monday following. The highwayman, while an obliging gentleman, so far forgets himself and his part of the agreement, as to insist upon remaining *in statu quo*, very much to the displeasure of the lady, at first, and then very much to her delight, for the king of the king's highway proves to be none other than Robert Gregory de Cliffe, a Jacobite exile, political agent, and member of the nobility, and not the notorious bandit, Robert Freemantle, as was first supposed. After thrilling escapes, daring interviews, and final partings, almost without number, the chivalrous husband and his rash wife succeed in crossing the channel, into France, where they are welcomed by the court of King James.

Miss Fisher is familiar with the life of which she writes, and shows in an interesting way its customs, manners, laws, fashions, intrigues at court, and its general relation towards life. The figures in the novel become unreal at times, however, and are occasionally little more than dummies, upon which the author drapes her costumes, and behind which she sets her scenery. At that, the book is better written than the average novel, and will repay reading.

ONE WAY OUT. A Middle Class New Englander Emigrates to America. By William Carleton. Boston. Small, Maynard & Company. \$1.20.

This book is written in a straightforward way, and is interesting from the first to the last sentence. It tells the story of a middle-aged man who, at the age of forty, finds that he has come to the end of the tether which has held him in substantial slavery to a large corporation. Having no savings, and being without a trade, he, with his admirable better half, go into an Italian tenement, and taking rooms on the top floor, start life over again. Carleton gets a job as a day laborer. His recital of how they manage to live on \$9 a week is gripping. Success attends him, and finally the man becomes a big contractor with an independent competency. The book is not without its flaws. Some of the financial statements are questionable. Carleton and his family are always attended by the best of fortune. Whatever occurs comes just at the time it should. It is the equal of our old friends, the Swiss Family Robinson, for this. However, "One Way Out" is a stimulating book, full of inspiration and hopefulness, and should be read by every man of small means in the United States.

### Scintillations

EXPLICIT.—At the Brooklyn Bridge.—“Madam, do you want to go to Brooklyn?” “No, I have to.”—*Life*.

A BAD EGG.—“He always was a bad egg, but nobody seemed to notice it while he was rich.” “Yes, he was all right until he was broke.”—*Sacred Heart Review*.

“What's the hardest thing about roller-skating when you're learning?” asked a hesitating young man of the instructor at a rink. “The floor.” answered the attendant.—*Youth's Companion*.

“Alfonso XIII.” says the helpful and instructive *Woman's Home Companion*, “was the son of Alfonso XII, who died five months before he was born, at the age of twenty-eight.”—*Kansas City Star*.

EARNEST BUT PROSY STREET-CORNER ORATOR: “I want land reform; I want housing reform; I want educational reform; I want — —” BORED VOICE: “Chloroform.”—*Manchester Guardian*.

THE WORST OF IT.—“I'm sorry you've got to leave Eden and go to work simply because I gave you the rest of that apple,” said contrite Eve. “Never mind,” answered Adam, “the ultimate consumer always gets the worst of it.”—*Washington Star*.

A COLD MEETING.—*Maud*—I wasn't aware that you knew Mr. Jones. Where did you meet him? *Kate*—Oh, I fell in with him while skating.—*Boston Transcript*.

HER WEIGHT OF SIN.—“Mother, I've a dreadful thing to confess to you. Last night when you told me to lie down in bed I lied down, but after you turned out the gas I grounded my teeth at you in the dark!”—*London Punch*.

She had written on the blackboard the sentence, “The toast was drank in silence,” and turned to her class for them to discover the mistake. Little Bennie Sheridan waved his hand frantically, and, going to the board scrawled the correction, “The toast was eaten in silence.”—*Metropolitan Magazine*.

LIST OF BOOKS.

A few copies of the following books, published by the American Unitarian Association, are on sale at the Unitarian Headquarters:

	Postage.	
Sea of Faith.....	\$0.80..	\$0.08
Milton Reed.		
Letters to American Boys.....	.80	.08
William H. Carruth.		
The Understanding Heart.....	1.00	.09
Samuel M. Crothers.		
Some Memories.....	1.25	.12
Robert Collyer.		
Whose Son is Christ?.....	.80	.07
F. Delitzsch.		
Apples of Gold. Book of Selected Verse.....	1.00	.12
Clara B. Beatley.		
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George W. Cooke.		
Historic Americans.....	1.00	.16
Theodore Parker.		
Daughters of the Puritans.....	1.50	.13
Seth Curtis Beach.		
The Church of To-Day.....	.75	.07
Joseph H. Crooker.		
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Ulysses G. B. Pierce.		
Church Councils and Their Decrees.....	.80	.08
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The Shepherds' Question.....	.80	.08
Burt Estes Howard.		
Miracles and Myths of the New Testament.....	1.00	.07
Joseph May.		
Paul.....	1.00	.09
W. Wrede.		
Sons of the Puritans.....	1.50	.12
A. U. A.		
The Transfiguration of Life.....	1.00	.11
James Freeman Clarke.		
Immortality and Other Essays.....	1.20	.12
C. C. Everett.		
Four American Leaders.....	.80	.08
Charles W. Eliot.		
The Bible. What it is, and is Not.....	1.00	.08
Joseph Wood.		
Message of Man.....	.60	.05
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Some Ethical Phases of the Labor Question.....	.25	.09
Carroll D. Wright.		
Tides of the Spirit.....	.25	.08
James Martineau.		
The Supremacy of Jesus.....	.25	.08
Joseph H. Crooker.		
West Roxbury Sermons.....	.25	.09
Theodore Parker.		
Endeavors After a Christian Life.....	.25	.11
James Martineau.		
The Influence of Emerson.....	.25	.10
Edwin D. Mead.		
Pioneers of Religious Liberty in America.....	.50	.13
Samuel A. Eliot.		

The following are 25c books, paper covers.

Transcendentalism in New England. By Octavius B. Frothingham.		
Orthodoxy, Its Truths and Errors. By James Freeman Clarke.		
Religion and Science as Allies. By James T. Bixby.		
The Spark in the Clod. J. T. Sunderland.		
Hebrew Men and Times. By Joseph H. Allen.		

TRACTS.

Social Service Series.

The Social Welfare Work of Churches. Working With Boys. By Elmer S. Forbes.		
The Individual and the Social Order in Religion. By F. A. Hinckley.		
A Remedy for Industrial Warfare. By Charles W. Eliot, LL. D.		
Some Unsettled Questions about Child Labor. By Owen R. Lovejoy.		
The Social Conscience and the Religious Life. By Francis G. Peabody.		
Friendly Visiting. By Mary E. Richmond.		
Rural Economy as a Factor in the Church. By Thomas N. Carver.		
The Relation of the Church to the Social Worker. By Herbert Welch.		
Popular Recreation and Public Morality. By Luther H. Gulick, M. D.		



# The UNITARIAN ADVANCE

A Monthly Magazine of Progress in Religion

GEORGE H. BADGER, Editor

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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. Lewis G. Wilson.

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.

Address correspondence to the President, Rev. Wm. I. Lawrance.

Address contributions to the 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. Lucla 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. Torr.

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 President, Rev. Joseph H. Crooker, D.D.

Address contributions to the Treasurer, Mr. Charles H. Stearns.



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**L**ET no man confound true greatness with the mere opportunity to exhibit it. The fact of greatness does not depend on the exploitation of it. And let no man minimize the worth of his own life because of the poverty of its equipment for large activities. The world needs great souls more than great conditions to-day. It does seem a hopeless task—this standing up single-handed and alone to fight God's battle for justice and righteousness and truth—but the battle is not to the strong. It is to the strong-hearted.

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And they are truly great—these men and women who could live like gods with only an average man's chance at life, and who were willing to live, in the dust of their petty treadmill existence, a strong, sweet, helpful life, asking no reward of chattering fame, and no monuments save the enduring fruits of their faithfulness.

BURT ESTES HOWARD.

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THE PACIFIC UNITARIAN is the official organ of the Pacific Coast Conference of Unitarian and other Christian churches. It is published in San Francisco, monthly. Subscription \$1.00.

Address ALL communications to

THE PACIFIC UNITARIAN,  
Unitarian Headquarters,  
376 Sutter Street,  
San Francisco, Cal.

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# THE PACIFIC UNITARIAN

God our father; man our brother

Vol. XIX

San Francisco, June, 1911

No. 8

## THE PACIFIC UNITARIAN

Published monthly by the Pacific Unitarian Conference

Business address: . . . 376 Sutter St., S. F.

Editorial address: . . . 68 Fremont St., S. F.

One dollar per year Single copies, 10c.

Editor: Charles A. Murdock

Editorial Committee:

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Entered as second-class mail matter at the Post-office at San Francisco, Cal.

### Editorials.

One of the most common errors in social reforms is the failure to properly appreciate the unity of life. Evil habits are the expression of real desires which crave satisfaction. Uprooting an evil habit is not like laying aside an old garment, for it has become an organic part of society and of the lives of individuals. If any common vice is prohibited by law and no effort is made to fill its place with a positive good, in a little while seven other vices may be found in the place of the one prohibited. Where saloons have been prohibited in cities and no constructive measures used to establish something of positive worth in its place, a half dozen joints arise to take the place of each saloon prohibited by law.

Emerson said, "Let religion cease to be occasional." Every man who labors for the betterment of society, is an incarnation of the divine and a redeemer, every book with a vital message is a bible, every day a holy day, every man who does good work is a priest of God, every noble aspiration is a prayer, the whole universe is a sacred temple, the history of man and the universe is a never-ending service in the great cathedral of God.

We want a real God, not an empty symbol, a God within the soul and yet capable of being expressed in concrete deeds. We realize that "the heavens declare the glory of God," but we also need a God with whom we may be in fellowship in the performance of the common work of life.

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Men have hesitated to believe in their own divine worth. They have worshipped external gods and unique personalities; they have made many pilgrimages to holy shrines, and have believed in miracles. Now we dare to believe that there is nothing more divine than human love and goodness.

We are witnessing the birth of a new religion. It has its revelation of the divine in modern dramas and novels, scientific discoveries and mechanical achievements, commercial life and social reforms. The universal needs of mankind are being expressed. It is our birth-right to be happy, free and healthy. Men are praying not simply on their knees but on their feet, and with their eyes wide open they are engaging in the work of life—conquering poverty, relieving the famine sufferers in China, curing the sick, righting wrongs, driving the thieves out of the government of our cities, states and nation, and serving the people in the various forms of industry. In this new religion men will be considered great not on account of having exploited the ignorant and poor, but because of having helped them. The greatest joy will then be realized through the life of social love expressed in terms of service and sacrifice.

C. R.

#### Idealism pays.

When Isaiah said: "Nation shall not lift up sword against nation, neither shall they learn war any more," it must have sounded like the veriest shibboleth to his generation. In fact, the twenty-seven centuries which came after him witnessed things to try men's souls. The Greeks had yet to fight at Marathon and discolor the Mediterranean at Salamis; Alexander the Great was to march through Asia cutting a swathe of slaughter and devastation; the Roman Empire was to be cemented by human blood; Na-

oleon was a prophecy; Waterloo, Crimea, Naseby and Gettysburg were still to come; England was still to conquer the Boers losing fifty thousand young men of the best blood and spend a thousand million dollars more or less on lyddite, smokeless powder and engines of destruction; and even Japan and China were to witness thousands of their citizens riddled by bullets and costly vessels of war torn to pieces. All this and more was to happen when Isaiah uttered his prophetic idealism. Surely, his head was in the clouds.

In 1895 another idealist at Lake Monohk pleaded for international arbitration. The name of this prophet was Edward Everett Hale. Law courts had been established to settle disputes between individuals; the supreme court of the United States undertook to settle disputes between two contending states; why then not have a court to settle international differences? As always, the very practical men had much to say in editorials and in other ways about the impracticability of such a scheme.

In 1899 a prophet appeared in the form of the Czar of Russia. He sent out a rescript inviting the powers to meet and take council together to minimize even if they could not put an end to the atrocities of war. The representatives of twenty-six powers came together and to the astonishment of the world began to make effective the idealism of Isaiah and Hale. They met in the *House in the Woods* in The Hague, a very beautiful palace. In the room of meeting is a painting of Paris and Hercules the mighty warriors of old preparing an entrance for Peace to shut the gate of the temple of Janus. Referring to this painting the French representative said: "I hope, gentlemen, that this beautiful allegory shall augur well for your labors, and after you have finished them, you

will be able to say that the goddess Peace which art has brought to this hall shall go forth in order to scatter her blessings upon the whole of humanity."

Everybody knows what splendid work has already been accomplished through The Hague court. In the conferences held since the first the machinery has been made more perfect and available. The next step is to get the nations to use the machinery. *There's the rub.*

The second article of the treaty to which the signatory powers agreed at the first conference reads: "Controversies of a judicial character, or relating to treaties existing between two parties, and which cannot be adjusted by the ordinary methods of diplomacy, shall be submitted to a permanent court of arbitration established by the convention of the twenty-ninth July, 1899, provided they do not relate to vital interests, to the independence or honor of the two contracting states and have no reference to the interests of any third power." This last clause is the elastic shelter under which any nation may hide if bent upon war. What shall be placed under the categories of "vital interests" and "honor" of a state? Almost anything it wishes to so interpret. This very clause seemed to be the joker that nullified the effectiveness of the court. The court could arbitrate but the question was to get the nations to submit to its jurisdiction.

But finally another prophet of righteousness appears in the shape of the President of the United States. He advocates such a treaty of arbitration with England and other powers as shall compel each party to the treaty to submit all questions of whatsoever nature to arbitration. This is without a shadow of a doubt one of the most far-reaching things ever attempted by any statesman. President Taft is endeavoring to make effective the work of Isaiah, Hale, the

Czar of Russia, and The Hague tribunal. From the economic and sociological viewpoints the doing away with the great modern barbarism will be the greatest boon to the human family. Other nations will follow the example of the most powerful ones. Verily universal peace is not a far-distant dream. Let us sincerely hope that England and the United States shall have the privilege to lead this world-wide movement. W. S. M.

When one finds time to stop doing things and turns his neglected mind upon the world of men, of which he is an inconspicuous unit, he finds much to awaken wonder. He finds the greatest piece of machinery in the world, running apparently without direction, and sometimes he marvels that it can run at all, and again is lost in awe of how steadily and powerfully it pursues its way and accomplishes its transcendent results. When he sees the lack of purpose that marks the average life he wonders that the world as a whole can make any progress. The most of men seem the creatures of circumstance. They are born to greatly varied surroundings and with greatly differing powers. They are not in any obvious way equal. They have, or are entitled to, an equal right to live. They have a right to demand justice and a fair chance to make the best of their lives. They have the right to be as comfortable and happy as they can. They probably have the right to waste their lives if they will; the power they certainly have.

Society owes them a good deal that it does not pay, but there are a good many things that it cannot do for them. It cannot influence choice, which is the most important consideration of all. Good laws cannot make men good, or even better. They may make self-control or upward growth easier, and they

are therefore of great importance. Similarly some political or industrial systems or methods may be more favorable than others, but they are not in themselves a determining factor. If co-operation, on the whole, is more favorable in the development of men than competition, it ought to supplant it. If "The Vote for Women" will increase the power of good government, or if it is in itself a measure demanded by justice, it should be given. It would seem that it is, and on that ground calls for the support of those who concede it, even if its virtue as a panacea is seriously doubted.

Socialism is apparently the lure of the hour and is about to enter the period of test, the results of which will determine to what extent the experiment will be carried.

In Europe the practical test has greatly modified its early theoretical claims. It has grown conservative with power and mildly evolutionary instead of violently revolutionary. Whatever the result as to political control, it is plain that many of the ends it seeks are being reached through society as now organized. If social justice can be reached without standing society on its head and emptying its pockets, so much the better.

The fundamental weakness of most great struggles for human rights is that they are so exclusively materialistic. Bettered conditions for their own sake are made the goal. It seems to be assumed that more money is all that is needed, and if some scheme can be devised by which those who now have too much can be made to divide with those who have too little, that all will be well.

It might be vastly advantageous if the inhuman discrepancies of to-day could be removed, but it would be of little

value if it did not result from or lead to more generous consideration on the part of those who have, and increased self-respect or augmented earning power on the part of those who want.

If the accumulated money in the bank vaults of any city in the world were tomorrow morning divided equally between all its citizens, as a free gift, the result would be of doubtful final value. A good many struggling, deserving souls would be made much more comfortable, and many would make excellent use of the windfall, but on the whole its principal effect would be weakening. It would give greater opportunity for pleasure, which seems to be the first object of a great many lives, but if character is the only asset of real value, being all that we can take with us when we journey to the land invisible, we can doubt that it would be of any advantage.

And if we choose to consider this life all, and possessions all, no division would hold good for long. Property would soon gravitate back to those gifted in capacity to gain it and the evil disposition to hoard it.

Many years ago the editor was an employee in the office of a superintendent of Indian affairs and assisted at the periodical distribution of clothing and supplies among the Indians on a reservation. The utmost fairness was observed. Each member of the community received an equal allowance of blankets and shoes and hats, but in a few days the bulk of the property would be in the hands of the most accomplished gamblers, and the majority of the tribe would be moaning the inequality of lot and moralizing on "man's inhumanity to man."

Men can never be made prosperous and happy from the outside. Education comes in many a guise and is often gained by pretty hard knocks, but its value is to the spirit that is informed by



the judgment and guided by the conscience, and this spirit directs the will and determines the life.

Man is a spirit, primarily, and if his energies are diverted to the containing clay, and he is wholly concerned with what he has instead of what he is, he is missing his high calling and selling his birthright for paltry pottage.

One of the most encouraging signs of the times is the frankness with which the inadequacy of the church to meet the demands presented by existing conditions is admitted by its best representatives. There is always ground for hope when the truth is faced with earnest determination and good courage. In the June number of the *American Magazine* the place of honor is given to an article by Rev. Charles D. Williams, bishop of Michigan, on "The Conflict between Religion and the Church," in which, after admitting that the church is losing ground both in numbers, influence, and its hold on the masses and classes alike, he searches for the reason and suggests the remedies.

Whether the fault is with the church or with modern American life, the institution does not fit the environment. We live in an age of skepticism rather than of faith. "Historical criticism has discredited for many the book on which Protestantism is built," undermining the authority of the church. Scientific discoveries and philosophic doubt have for many disturbed Christian faith. They are now rapidly passing from a negative phase to a positive and constructive position, and are witnesses to spiritual truth.

The typical American is frankly materialistic, yet in some aspects we are "the most spiritually minded and morally earnest people of the world, the most idealistic, enthusiastic and sentimental."

Tremendous moral and spiritual impulses, springing up everywhere in our political, social, economic, commercial and industrial realms, bear witness to a new and mighty religious revival. In view of this we must feel that the trouble is more with the church than with the environment. Bishop Williams finds the fundamental matter: "A conflict between a religion which is a fresh inspiration from the spirit of God, brooding over the living, present world, and a church which is largely a crystallization out of the experience and the mind of a dead past." "The church holds fast to ancient forms of dogma and ethics which are too small to hold the new spirit of religion." The teachings and the spirit of the prophets and apostles, and above all of Jesus, carried down the ages by the church, are finding expression "in mighty impulses and movements of scientific and philosophical research, political righteousness, social service, economic justice, commercial honesty and industrial equity." These movements the church does not recognize as essentially religious. They seem to her secular and outside her province. "She does not know her own children. The new passion for the larger truth and righteousness cannot be made to conform to her old thumb-rules of dogma, morals and ethics. And so she either repudiates them or regards them suspiciously. The religion of to-day has grown and expanded until it finds the walls of the home in which it was born too narrow and confining for its spirit and it bursts out of doors into the open fields of intellectual research, moral welfare and social service while the church stays indoors, absorbed in the reek of her incense, the bustle of her rites and the preaching of her orthodoxies."

This is indeed a keen criticism from a churchman. It stands firmly on the

ground the Unitarian church has sought to occupy for a long time. Not that we can boast of being true to our ideals. To have known the truth brought obligations to which we have not proven equal. The Unitarian church shares this criticism: "Her associations are all with the saved. Her mission seems to be to call the righteous to patient continuance in well-doing and respectability, and not sinners to repentance. . . . She does not hold the big motives of her faith to big enough jobs of service."

The Bishop goes on to say that "Religion has to-day far outgrown denominationalism and sectarianism. They are obsolete—dead issues that ought to be buried. Religion is to-day absorbed in bigger and more vital concerns. It is frankly agnostic as to the metaphysical mysteries and wholly indifferent as to modes of ecclesiastical machinery which have divided the church into warring camps. It seeks first the kingdom of God and the righteousness thereof, and it is utterly impatient with the absurd and fatal divisions and dissensions of Christendom."

This remarkable article concludes with these words: "Religion made the church in the first place and it must remake it to-day—remake it into the natural and hospitable home of all that is best and highest in our modern life and world."

The election of Rev. George W. Stone as mayor of Santa Cruz gives great satisfaction to all who are interested in good government, and who also are glad to see a good man supplied with profitable occupation. Mr. Stone is the sort of man who would not be happy without a job, and this chance to promote civic righteousness is in his chosen line.

Corporations are promptly blamed for misdeeds and mistakes of all kinds, and

should not be uncommended when they do anything to deserve praise. The Spring Valley Water Company has performed the unpleasant duty of trapping and exposing the assessor of a neighboring county in offering to accept money for lowering the valuation of property. If bribe-seekers were scorned instead of welcomed they would soon die out.

The citizens of San Francisco are receiving a needed lesson in patience. The directors of the Panama-Pacific Exposition refuse to select a site until they have carefully considered the matter in all its bearings, whereat those who have no minds to be made up rail at the delay and demand instant action. To act in advance of decision based on knowledge and discriminating judgment is folly of the most culpable sort, and it is good to be reminded that to act wisely is vastly more important than to act quickly.

It is a source of satisfaction and pride to find on the program for the Boston May meetings so many ministers who have seen service and won friends on the Pacific Coast. Rev. Sydney B. Snow, Rev. David Utter, Rev. John H. Lathrop, Rev. Samuel M. Crothers, Rev. U. G. B. Pierce, and Rev. Chas. W. Wendte are of those who have reversed the course of the wise men who came from the East. Rev. F. A. Weil and Mr. Horace Davis are apparently our only visiting delegates.

If the pessimist is inclined to bemoan the degeneracy of to-day, and believe that we are irretrievably given over to the vaudeville on the stage, and to rag-time in music, he ought to have struggled for a seat to see Sothorn and Julia Marlowe during their two weeks of Shakespeare in San Francisco. The usual matinee performances were in-

creased to four during the final week to accommodate those not able to be accommodated in the evening, and still audiences exceeded capacity. It is still true that the best is appreciated—when ever the superlative is positively good.

Vacation days cast their shadows in advance. Church congregations grow small, and contributions to the denominational paper are few, but the part of philosophy is to be undisturbed by events not controllable. The earth is not deflected from its orbit when other worlds attract. It wobbles, perhaps, but it keeps on, and doesn't disappoint its subscribers. The PACIFIC UNITARIAN will follow in its wake. C. A. M.

#### NOTES.

Rev. Otto E. Duerr, a graduate of the Pacific Unitarian School for the Ministry, and in charge of the church at Bellingham, Washington, has been called to the pastorate of the Unitarian church at Melrose, Mass., a strong, and well-to-do church.

Dean Wilbur preached at Sacramento on May 14th and in the evening an informal reception was tendered him. The Sacramento Unitarians planning a church home have wisely visited Berkeley, whose church is being recognized as being practically ideal.

Some addressers of women seem to think that little is necessary beyond well-turned sentences and a finely modulated voice. Mr. Hodgins of Los Angeles gives them something to think on. He spoke on May 12th at the Hotel Virginia:

"In olden times woman could be little more than a physical mother, and oftentimes a poor one. Hers was a passive position, to bear patiently and with fortitude all burdens and trials. The glory of womankind was the number of offspring she could offer to be wasted for the most part in the awful mill of life. Her whole tendency and teaching was to keep her in what some then conceived, and some few still believe to be, her appointed groove in life.

"Men and women are alike in revolt from such conditions, political and ecclesiastical, as relegated only to a few the right of dictation.

"Woman is to-day trying to find herself as a self-directing responsible individual. Heretofore she has been only an appurtenance, only a creature. With this revolt comes a multitude of abuses, of course, as they come with all revolts. In many instances she is as blind and unreasoning in her revolt as she was previously in her servitude. She refuses to assume the responsibilities and duties that are hers by rights. From an unreasoning slave she has become an irresponsible tyrant.

"The woman's clubs have the double function, both of lifting woman out of her old servility and of holding her back from an abuse of her new-found liberty. I am of the opinion that this is being about as well done as has ever any new-found power."

Rev. Clarence J. Harris on May 21st spoke forcefully of the lack of moral seriousness in modern life. Morality must be translated into practical usefulness through strong purpose. Goodness alone is no guarantee to the possession of God's kingdom in the heart. It must bear fruit in good works. He illustrated the better life by the orange whose beauty and fragrance are passing glories beyond which are fruitfulness and helpfulness.

"The Hunger of the Soul for Companionship" was the subject of the sermon of Rev. Thomas Clayton of Fresno on May 21st. It was the third of a series on "The Divine Hunger of the Soul," and taking the friendship of David and Jonathan as a text he applied the great truth as exemplified in all the relations of life. "The first requisite is a great loving nature, capable of 'loving another as his own soul.' Nothing short of this suffices. This means, never to sacrifice the interest or happiness of the other, for one's own. Never to deceive or betray the other soul, no matter what the inducement may mean. Above all things else in life we feel the need of some friend who can be trusted with the

most secret thoughts and interests, with absolutely no fear that they will be betrayed. Alas for human nature! what a rare thing is a really trusting friendship! It means too, a companion who never deserts in time of distress, or when the other soul is 'under fire,' and so sorely needs support. When such a love and friendship is developed it is 'stronger than death,' and of more value than a world full of rubies."

Mr. J. Stitt Wilson, mayor-elect of Berkeley, addressed the Unitarian Club of Alameda on May 24th, speaking on "Socialism, the Logic of Civilization." He emphasized the fact that every civilized nation is facing the great problem of social justice,—an issue which arises out of the fact that through the evolution of industry and competition, a very limited number are in control. "While we have comfortable homes to-day, and cover up our poverty with dress, it is an appalling fact that to-night, in America—the home of the free and the brave—the greatest country in the world, there are millions of citizens who don't know where to-morrow's meal is coming from. The enlightenment of America has been going on for a hundred years. The public school is a place where the American citizen has this instilled. The spirit of Andrew Jackson and Abraham Lincoln is at the root of our civilization. The schools are a lever in American history. Look over the educational development for the past—it leads straight to a new social system."

Rev. Arthur Maxson Smith has accepted the call to the pastorate of the First Unitarian Church of Berkeley, and will begin his duties in August, following his summer vacation. Dr. Smith is a graduate of Pomona College and of the theological department of Chicago University, where he also took post-graduate work and received the degree of doctor of philosophy. He was president of Oahu College, Honolulu, for two years, from which position he accepted a call to the chair of philosophy in Pomona College.

The following letter to President Taft from our minister in Los Angeles, represents what we are sure was felt by all our churches, and we are glad that at least one minister promptly uttered the general sentiment:

TO THE HONORABLE WILLIAM H. TAFT,  
PRESIDENT OF THE UNITED STATES.

Dear Sir—Nothing that has occurred in recent times has been received with more heartfelt joy and satisfaction by the congregation of the First Unitarian Church of Los Angeles, than the public announcement of your conviction that the time has now come when disputes of every character among the leading nations of the world should be referred to international courts of arbitration and their judgments be accepted as final. We rejoice at the hearty and widespread interest this announcement has aroused in Europe and America. We believe that the substitution of arbitration for war among nations and a radical reduction of armaments to be the imperative need of the age—that no one thing will effectively clear the way for desirable reform and the rapid advancement of mankind in every way as relief from the paralyzing incubus of militarism as it now exists in Europe and America.

We hereby express our utmost confidence in you as our executive and feel assured that nothing will be left undone that it is possible for you to do to further this cause—that the consummation of such treaties with Great Britain and France will earn for your administration the lasting gratitude of the world.

Very sincerely,

E. STANTON HODGIN

### Contributed.

[FOR THE PACIFIC UNITARIAN.]

### Inspiration.

By Alberta MacArthur.

All day I'd toiled beneath the sun's hot rays,  
The evening came, returning homeward, weary,  
but with quiet mind,  
I paused beside a little running rill to see the  
sun depart.  
A well-known spot this was to me, well known,  
and better loved,  
And, as I stood and gazed at all the beauty of  
the evening sky;  
Saw the rich reds, the deep translucent blue,  
The rarest opal tints, and shades of palest  
amethyst—  
The transcendent beauty of the blending of  
them all,  
The glorious richness, the rare tenderness of  
hue  
Bathed all my being, steeped my very soul  
With sense of purity, of peace, of power,  
And, in my heart, such tumult of sweet pain  
That I did feel as one who can no longer strive  
Until, with reverent hand, he has drawn back  
the veil.

Thus, as I waited for the fading glow, into my mind  
 There stole the ancient words that "God is Light."  
 I held them there, scarce conscious of their worth,  
 Till, as their wondrous meaning sank within my heart,  
 With reverent, deepening awe I cried, Oh God, how blind!  
 How I have been, through all these weary years,  
 Striving to keep alight my little flame of faith!  
 How I have nurtured it and coaxed it into growth!  
 And now, in this dear sunset hour, I enter into life,—  
 See God, and know apart from Him I nevermore can be.  
 No noonday glare, no darkness of the night, no lowering storm  
 Can evermore have power to hide from me this Light Divine.

Like tired child coming to mother's breast,  
 Sure there of comfort, peace and rest  
 I, wearied with life's burden, care and pain,  
 All weary, too, of many doubts and fears,  
 Crept to the Father's heart and saw his smile of love;  
 Felt his abiding presence mine forevermore,  
 and was  
 As one who has new life, sight where he once was blind,  
 Hearing where deaf, communion where he once had walked alone.

Out of the western sky the glorious pageant sank,  
 Gave place to mystic, brooding, evening light,  
 Prelude to the vast starry host not yet revealed,  
 And in my heart the peace of God that passeth thought.  
 All things are mine—darkness and light, pain, joy,  
 Life, death—for Light ineffable hath flooded all.

MONTREAL.

### In Memory of Mrs. Mary B. Presson.

By the Society for Christian Work.

Inasmuch as Mrs. Mary B. Presson has been called to a higher life, we, the members of the Society for Christian Work, wish to express our love and appreciation of her, as one of our most valued members, and one whose loss is almost irreparable.

Mrs. Presson was born in Charlestown, Massachusetts, of Unitarian parentage, and inherited all those sterling New England qualities that have made a strong impress on the Pacific Coast.

She came to California in the early seventies and has been connected with

the First Unitarian Church and its societies continuously since.

She was secretary and treasurer of the Society for Christian Work for years, and occupied other prominent positions connected with its work.

On the death of her husband about ten years ago, the Unitarian Headquarters being in need of a secretary, Mrs. Presson accepted the position and has filled it with great ability and unflinching devotion. The Unitarian Headquarters has grown under her hand from a perfunctory office to a powerful center for the Unitarian denominational work on this Coast.

She was ever ready to listen to appeals for help and advice, of which she gave freely.

After the great catastrophe, the Headquarters being established in the parlors of the church, she, for many months was untiring in giving aid to the unfortunate.

Two years ago the Headquarters were re-established in their former location, and Mrs. Presson took up the duties with renewed zeal. During her long illness, and to the last, she never lost interest in the work so dear to her heart.

Many devoted friends attended the impressive services held in the parlors of the church, where their presence and the beautiful flowers gave testimony of their love and esteem.

Mrs. Presson was a truly representative woman of the liberal faith, and the memory of her devoted service will long remain, and it may be truly said—

"She hath done what she could."

### Thomas Wentworth Higginson.

Col. Thomas Wentworth Higginson, clergyman, abolitionist, athlete, soldier, historian, writer, lecturer and politician, died peacefully of old age in the evening of May 9th, at his home in Cambridge, Mass. He had been confined to the bed only a few days. He was 87 years old; was conscious till half an hour before the end, but left no parting message. The colonel, an ardent supporter of John Brown, died on the one hundred and eleventh anniversary of the birth of the great abolitionist.

The strain of inheritance which helped

to make Thomas Wentworth Higginson not only the dean of literary Boston, but one of the most versatile of American literary men, has been traced back almost to the Elizabethan Age of Merrie England. The list of his fifty or more titles speaks for itself, for the range of his power and the width of his interests. Today there are few books more interesting, informing, and stimulating, than his. Especially "Cheerful Yesterdays," "Contemporaries," "Common Sense about Women," and "A Visit to John Brown's Household in 1859," which is the story of an evening spent with the family at North Elba while the old hero lay in the Virginia jail awaiting execution. In all literature there is no stronger or tenderer picture of home-ly heroism and absolute devotion.

In 1852, Mr. Higginson became pastor of the Free Church in Worcester, Mass. This body was of a denomination facetiously called by somebody of the time, "Jerusalem Wildcats." They were strongly under the influence of Theodore Parker. Their attitude was liberal and vividly reformatory. But after about six years' service he retired altogether from the pulpit in order to devote himself to literary pursuits. William Henry was his cousin. As for the conduct of his soul during this period, we have in his own words and in his humorous self-delineation: "Greatly to my bliss I escaped almost absolutely all those rigors of the old New England theology, which have darkened the lives of so many. I never heard of the five points of Calvinism until maturity; never was converted—never experienced religion. Even Sunday brought no actual terrors." He was always interested in socialism, and when questioned by an interviewer said: "Municipal ownership is growing. So far as tendency goes, we are all socialists in daily life, without knowing that fact. It is useless to deny that obstacles occur at every step, and it is very well to do everything with due deliberation. But that the movement of human history is toward the public ownership of monopolies is unquestionable, and if that be socialism, make the most of it." As time passes things change. In his essay on Sumner, the finest pas-

sage is that where writing of the day before Sumner's funeral, Higginson's thought goes back to the beginning of Sumner's chivalrous career, and he traces the changes that had come to Boston in the intervening years:

"Standing amid that crowd at the State House, it was impossible not to ask oneself: 'Can this be Boston? The city whose bells toll for Sumner—is it the same city that fired one hundred guns for the passage of the fugitive slave law? The King's Chapel, which is to hold his funeral rites—can it be the same King's Chapel which furnished from among its worshipers the only Massachusetts representative who voted for that law? The black soldiers who guard the coffin of their great friend—are they of the same race with those unarmed black men who were marched down yonder street surrounded by the bayonets of Boston militiamen?' It is said that when Sumner made his first conspicuous appearance as an orator in Boston, and delivered his address on 'The True Grandeur of Nations,' a prominent merchant said indignantly, as he went out of the building: 'Well, if that young man is going to talk in that way, we cannot expect Boston to hold him up.' Boston did not hold him up; but Massachusetts so sustained him that he held up Boston—until it had learned to sustain him in return."

Higginson touched life at many points, and at every point with zest. He carried into the advocacy of unpopular causes something of the light-heartedness of Wordsworth's happy warrior. His good spirits were never wanting and were ever infectious. He liked to talk as well as write. He might have said of himself what one of Dr. Johnson's acquaintances did: "I tried to be a philosopher—but cheerfulness was always breaking through." His good humor and serene temper and high hopefulness stayed with him throughout his life; and he fought for the cause of humanity, not alone with his voice and pen, but with his sword. By many, the work done by Col. Higginson when he was in command of the First South Carolina colored troops is held to be the greatest of his life. "Were I writing his epitaph," Cap. Abraham Willard Jackson, of Concord,

once said, "I should say, 'He met a slave: He made him a man.'" With the exception of Frank B. Sanborn, Col. Higginson is the last of a famous group of authors and reformers; so interwoven is their great work, that one cannot speak of one without thinking of them all: Channing, Emerson, Hawthorne, Alcott, Parker, Garrison, Phillips, Lowell, Whittier, Thoreau, Longfellow.

In this great group of American fighters for freedom Col. Higginson will hold an immortal place. His whole life was one great sermon on freedom. And now when his presence is withdrawn his word will still be heard charging the republic never to give that sacred and commanding word a second place. Long was his life and deep must have been his comfort. Like the character in the line from Wordsworth that gave him the title of his most charming book,

"He was a man of cheerful yesterdays."

In 1888, he wrote some verses for a Grand Army Post in Cambridge: "Waiting for the Bugle." The last of which is:

"Though the bivouac of age may put ice in our veins  
And no fiber of steel in our sinew remains:  
Though the comrades of yesterday's march are not here,  
And the sunlight seems pale and the branches are sere,  
Though the sound of our chasing dies down to a moan,  
We shall find our lost youth when the bugle is blown."

A lifelong champion of freedom, political freedom, religious freedom, industrial freedom, literary independence, the emancipation of the slave, the equal rights of woman, justice to every race and every man—such pre-eminently was Thomas Wentworth Higginson. "A stubborn optimist," Col. Higginson was twice married. His first wife, a niece of William Ellery Channing, was an invalid and had the tender care of her devoted husband up to the time of her death. In 1879, he married Mary P. Thatcher, a niece of Longfellow's first wife, and their life together was an ideally happy one.

## Faith and Philosophy.

By E. S. Goodhue, M. D.

Well, it is pleasant to be fifty,—to have passed safely through the impetuous fever of early youth, the trial of manly strength, the experiences and disappointments of failure; to have loved, to have sought, to have won!

It is pleasant to look back upon the struggle for particular success, calmly to dwell upon your mistakes and follies, to fear criticism and censure no longer.

It is delightful to sit in the gloaming by the side of one who was once young and gay, and to realize that these boys and girls who have such intrinsic and individual lives, are yours and hers alone!

But how changed the outlook! How altered the prospect!

How transformed the whole seems, since you both started out to make it yours!

Yet if anything has come to you with certainty and satisfaction, it is the realization that love has done more for you than anything else, and that your early faith in its predominant value has been restored to you again!

HOLUALOA, HAWAII.

## Events

### The Unitarian Club.

On the evening of Monday, May 29th, the Unitarian Club of California held a well-attended meeting at the Fairmont Hotel. The topic of the evening was "The Railroads and the Public," which was presented in a well-arranged program giving opportunity for representatives of the transportation companies, of the merchants served by them, and the official body charged with the regulation of fares and freights. It was hoped to promote a more thorough understanding of the difficult problems in a spirit that might lead to an equitable solution, and the various addresses were marked by mutual consideration and a purpose to get together on the firm basis of fair treatment, and an enlightened selfishness where self-defense calls for an assertion of special rights.

President Payson outlined the situation clearly and sympathetically and introduced as the first speaker Mr. F. G.

Athearn, the head of the department of economics of the Southern Pacific Company. Mr. Athearn graduated with high honors from the University of California some years ago. He had as a student developed a strong interest in social conditions and human welfare. When President Harriman determined to inaugurate measures to help the employees of his company, he asked President Wheeler to recommend a man to take charge of the work. Mr. Athearn was named, and under him much has been done, especially in the way of club-houses, with instruction and entertainment covering the great system. The ability shown resulted in a department of economics, and Mr. Athearn spoke by authority in his strong presentation of the railroad side of the question, naming as his subject "The Right of the Railroad to Regulation." The following is an imperfect presentation of his position:—

"The time has come when we should revert to fundamental principles. We can not longer, with safety and justice, deal in half truths, and employ 'mob' reasoning concerning our railroads. Their part in the economy of life is too important and too far reaching. People in communities and in collective endeavor have a right to demand regulation, that is, protection against rash, thoughtless or vicious acts of either individuals or society. The railroads, as a collective endeavor, have the right to this same regulation. But such regulation is something quite different from restrictions that inhibit the accomplishment of the purpose for which railroads have been created and jeopardize their well-being.

"Too often have particular instances been singled out, set apart from the causes which gave rise to their origin, and made the basis for apparently sound but totally superficial, erroneous and harmful generalizations. And the cry goes abroad, 'The profits of the railroads are abnormal.' This is further given color by pointing with accusing finger to a rate that may, at present, be unreasonable, without ever halting to review the changes attendant upon the growth of any community, or industry, that have brought that rate out of tune with the times. Therefore, without further ado,

or thought of the terrific consequences of such an act, we proceed to say how and on what base freight rates shall be fixed.

"The reasonableness of the price, be it for wearing apparel, food or transportation, is, of course, always a vital consideration. But the reasonableness of this price, as has been shown, must and always will be a relative matter.

"In saying this I am not unmindful of the fact that a railroad is, in a certain degree, a monopoly, and as such should be subject to regulation to the end that unfair and discriminatory practices may be prevented. I have no disposition to deny the right of the government to exercise this police power in the interests of all the people. But I do deny that it is good public policy to place such restrictions upon any institution as to deprive it of flexibility in the making of the price on the commodity it sells, or to delegate to any commission the power to say absolutely at what price a given commodity may or may not be sold, especially when that commission by virtue of the limitations governing its selection cannot be cognizant of all the conditions affecting the sale of that commodity. I do say that the government or the commission in whom this power is vested should be a dispenser of even-handed justice, to whom the railroads, as well as the people, may go for relief. And I am proud to say that in California we now have such a commission."

Mr. Athearn was followed by Mr. A. L. Scott, president of the Pacific Hardware Company, a well-informed merchant, who has been active in defending the commercial interests of the city.

He said that he had been impressed by a statement by Mr. Athearn that a million people are affected by the stability or instability of the securities of the railroads of the country, but he said he could not forget that there were also ninety-nine million consumers in the country. He expressed the belief that some of the railroad officials were experiencing a change of heart in dealing with the public and he welcomed the new condition.

He told of the fight for rate regulation and the abolition of rebates, how the railroads first opposed such interference and now were glad that they had been



protected against themselves. An able argument was made against the discrimination in favor of Stockton, San Jose, Sacramento, and Marysville as against San Francisco by making them terminals with the same rates for transcontinental shipments as were enjoyed by San Francisco, because of its location on salt water.

He lamented the great loss of territory which was formerly controlled by San Francisco and added that this city was to blame for permitting such conditions to be brought about. He turned to a discussion of water rates to show that the Southern Pacific controlled shipping on the Sacramento River and exacted a rate in excess of that between here and Honolulu and more than twice that between this city and Stockton. He agreed with President Taft that railroads should be prevented from operating ships.

He said San Francisco must rely largely upon salt water in getting its commerce in, and must use to the fullest extent the fresh water of its rivers in getting it out.

As the last speaker the president introduced Mr. John M. Eshleman, president of the State Railroad Commission, who impressed his hearers as a man eminently fitted for the responsible position he occupies. A classmate and friend of Mr. Athearn, he did not hesitate to take issue with him on his position as to the basis of rates, but his extemporaneous remarks showed no bigotry or bitterness, and it was apparent that he will be a clear-minded and an upright judge on any issue presented to him. He said in part:—

"It is absurd for any man to style himself a judge in matters pertaining to rate regulation, unless he knows he is a fair one—fair to the people and fair to the railroads. I believe that fairness will be one of the greatest factors resulting in the eventual settlement of the question, and I believe, furthermore, that when a railroad makes a complete disclosure of its books, showing that rates are not what they ought to be, the regulating bodies should let them establish the rates on an adequate basis.

"No one can ascertain the value of service to the man except the man himself—

the man to whom it is rendered. Take a shipper at a point touched by one railroad only, and the value of the service to him may be the rate limit because of his absolute dependency upon it.

"A pleasing sign of modern progress is found in the fact that the railroads, as well as other great commercial institutions, are beginning to adopt an enlightened selfishness, which is all that we can expect this side of the millennium. I do not believe there are terms in which to express the value of service to one man in particular, and I do not believe any one has ever solved the problem of rate regulation or will solve it for a long time to come. It is a question of national import, and the government must step in and decide for the railroad as well as for the people when the proper time comes.

"A great difficulty in rate regulation is that we have not the proper men to regulate. For this reason we are advocating the constitutional amendment which will make the State Railway Commission appointive. Railroadng is an intricate study and for a commission we need men who know the business, men who are acquainted with the history of rate regulation and men who are acquainted with the economic problems that surround the people and the nation.

"The greatest need of the railroads at present is the confidence of the people. They are beginning to realize that they are not existing to run a government, but to run a railroad, and when they are brought to a full realization of this fact, they will get just treatment from the State, and bond buyers will invest with a feeling of safety."

### Woman's Alliance of Santa Barbara—Secretary's Report.

The last year's Alliance meetings closed with a play day—a picnic luncheon—as guests of Miss Noble at her charming country home. It seems to have been an augury for this season, as most of the meetings this year have been entertainments. They were ushered in with a luncheon in Unity Hall, October 7th. Mrs. Baurhyte, of Los Angeles, being the guest of honor. Forty were at the table, and the menu and decorations

were all that might be expected from the able ones having them in charge. In November, thirty-two were present to listen to a little talk upon her personal impressions of the Passion Play at Oberammergau given by a friend of the Alliance, though not a member. With the cheery cup of tea, and the social hour following, it was pronounced a very entertaining afternoon. In December, it was just a plain Alliance meeting, with a "current events" program, but the Christmas sale was discussed and a supper following it planned. The sale was its usual success, and, although the supper is not counted in Alliance meetings,—all the same,—the Alliance feasted in December. In January came the parish supper, not exclusively an Alliance affair, of course, but the Alliance fingers are always in every pie.

In February it rained. In March it rained, and the wind blew, but twelve brave ones sat around the big fireplace in Unity Hall, and listened to the good things read, and were regaled with delicious coffee and doughnuts. In April, after the usual current events program, we celebrated our eighty-second birthday with cake and candles, and a few invited guests, and planned a reception in honor of Mr. and Mrs. Goodridge, and to celebrate our own good fortune in having had them with us for ten years. The invitations were sent out in the name of the Unitarian Society, but the Alliance did it, realizing also its inadequacy to express the regard felt for our beloved Mr. and Mrs. Goodridge.

But it has not been all feasting, as the work at the Christmas sale showed, work not by any means to be measured by the few sewing meetings held.

The current events programs have generally been well carried out, with interesting topics. The average number present at the regular meetings has been nineteen, at the sewing meetings, fifteen.

Mrs. Spencer, who has had charge of Unity Hall from the first, taking the care and management of it, tendered her resignation. This was accepted with the feeling that she should be relieved of the burden if she wished it, but it would be difficult to express our appreciation of all she has done for the church. Her untiring efforts, her ever fresh enthu-

iasm and zeal are our admiration and stimulation.

Most appeals from other Alliances have been responded to generously, and this Alliance is helping civic welfare, by subscribing to the band fund, and improving the church grounds.

### Annual Commencement.

The annual commencement exercises of the Pacific Unitarian School for the Ministry were held in the First Unitarian Church, Berkeley, on the afternoon of May 12th.

The installation of the Rev. William S. Morgan as professor of systematic theology was conducted by President Earl M. Wilbur. The announcement was made that the Rev. Arthur Maxson Smith had been appointed lecturer for the coming year.

A certificate of graduation was given to Marshall Dawson, and the degree of Bachelor of Theology was conferred on Herbert Edgar Kellington, M. A. A vocal solo was rendered by William E. Chamberlain. Harvey Loy was organist.

Professor Morgan delivered the address, choosing for his subject "The Perennial and Necessary Modifications of Theology." He said:

"Change being inevitable in theology the present time demands an adjustment of it to the principles and the methods of its sister sciences if it hopes to retain the respect of the modern man, and hopes to gain for itself a recognized place among the rational sciences."

Professor Morgan discussed the modifications of theology necessary to put it in accord with the theory of evolution, the principle of universality, the critical spirit introduced by the Kantian philosophy, the inductive method and the great effort toward unity manifesting itself in all the sciences.

### Conference Aftermath

#### Civic Righteousness.

[Address made at the Pacific Coast Conference of the Unitarian Churches, April 5, 1911.]

By Professor William S. Morgan.

The purpose of this address is to set forth certain matters pertaining to the health of the body civic. By civics we understand in general, a study of human

society as found in groupings known as cities and municipalities from the governmental, physical, educational, aesthetic and moral viewpoints.

The health of our cities from these various viewpoints has not been at all satisfactory. It will be well for us, therefore, to try our hand at diagnosis and with the condition of the patient clearly in mind to suggest a cure.

First, then, the diagnosis. James Bryce, the eminent publicist, declares in his "American Commonwealth" that the government of our municipalities was a conspicuous failure. Unfortunately we are compelled to admit this indictment. The particulars making up this pejorative total are diverse. It is rather a complication of diseases. The "boss," a unique creation of ours, "graft," a word we have contributed to contemporary English, the dominance of the interests of the municipality by higher political considerations, the alliance of the municipal managers with vice especially in the form of gambling, drunkenness and the social evil, the degradation of the police force through the process of "sweetening," the manipulation of elections and the buying of votes, the enrichment of office-holders at the public expense, the giving away of franchises free of charge which would have brought in some cases millions of dollars to the city, the slaughtering of human beings through bad housing, typhoid fever, tuberculosis and other enemies due to municipal mismanagement, the use of city streets by interurban companies increasing the rate of mortality, the slaying of thousands by the dust of filthy streets, in general the failure of the municipality to care for the well-being of those who dwell within it in denying them the sunshine, good water and well-inspected food, good housing and educational facilities in the shape of playgrounds for the children and the dire results of all these conditions form the complication of diseases which can be laid at the door of the misgoverned municipality.

What is the etiology of these complications of diseases? How came our municipalities to be misgoverned?

There are several causes, among which we can enumerate the following:

The ignoring of the social instinct is one of the most potent causes. The moral and religious forces, which in all generations have afforded the dynamic of social righteousness, came to ignore the importance of the right relations of the group. There are three great factors in religion, the supreme reality, the human soul and society. This last element became a negligible factor. Following the line of the antecedents of our morality and religion, we go back to the Hebrew prophets. The social consciousness was very vivid in them. One of the Psalmists said: "If I forget thee O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem to my chief joy."

Jesus weeps over this same city. Never for a moment did he forget during his entire teaching the central fact of the kingdom of God. He was not concerned about individual salvation.

One of his disciples, John, had a vision. I gladly quote what Henry Drummond says about this vision of the New Jerusalem descending from heaven to earth. He says: "It was no strange apparition, but a city which he knew. It was Jerusalem, a new Jerusalem. The significance of that name has been altered for most of us by religious poetry; we spell it with a capital 'N,' and speak of the new Jerusalem as a synonym of heaven. Yet why not take it as it stands, as a *new* Jerusalem? Try to restore the natural force of the expression; suppose John to have lived to-day and to have said of London: 'I saw a new London.' Jerusalem was John's London. All the grave and sad suggestions that the word London brings up to-day to the modern reformer, the word Jerusalem recalled to him. What in his deepest hours he longed and prayed for was a new Jerusalem, a reformed Jerusalem. And just as it is given to the man in modern England who is a prophet, the man who believes in God and in the moral order of the world, to see a new London shaping itself through all the sin and chaos of

the city, so was it given to John to see a new Jerusalem rise from the ruins of the old. . . . This city, then, which John saw is none other than your city, the place where you live, as it might be and as you are to make it. It is London, Boston, New York, Paris, Melbourne, Calcutta—these as they might be, and in some infinitesimal degree, as they have already begun to be. In each of them and in every city in the world to-day, there is a city descending out of heaven from God. Each one of us is daily building up this city or helping to keep it back. Its walls rise slowly, but as we believe in God, the building can never cease."

The last part of this quotation anticipates what we wish to say. Meanwhile I am directing your attention to the thought that the welfare of the city was not only a potent factor in the minds of the Hebrew prophets, but also in the minds of the disciples of Jesus. The founders of Christianity did not neglect the social factor.

But when this early impulse had died out, there came a period of about seventeen centuries during which the dominant note was the individual. Individual salvation became the burden of the sermonizing. A sort of other-worldliness, in which heaven was a place to actualize eternal bliss and the earthly pilgrim was too busy to pay attention to such commonplaces as municipalities, was the characteristic coloring of life. The pilgrim took this world by sufferance. He must not look back upon Sodom and Gomorrah. He was looking for a city, whose founder and builder was God, but this was a heavenly city. The earthly pilgrim thus was willing to leave his own city go to destruction provided he could reach the heavenly city in safety. Christianity, then, believed in civics, but they were celestial civics.

Another cause is defect of organization. When our noble forefathers established this great republic, they were so busy organizing the political affairs of the nation that cities had to go begging. Particular attention was paid to the organization of the national government but none to municipal affairs. In colonial days we had naturally made use of

the English system and the features of the system as suggested by the words mayor, alderman, borough, etc., was transferred. But in a short time the spirit of the English municipality, which was simply a form of government for local affairs, was lost. The mayor in the city of the post-revolution, who had previously been just the chairman of the council now becomes a chief executive with power to veto the action of the council. Oftentimes there was a bicameral form and the government of a municipality took on all the cumbrous features of the machinery of the national administration.

Party politics became dominant. Men sought municipal suffrage not because they knew anything about the management of a city, but just because they were Democrats or Republicans.

I well remember that in a particular municipality we had made two things the platform of the campaign, that is, a new high school and a bridge across a river. Then strangely enough, the spellbinders went through that city telling the people that they represented the party of Lincoln or Jefferson, and discussed not the bridge and high school, but the gold standard, the tariff and anti-imperialism.

This subservience of the needs of the municipality to state and national politics has introduced the "spoils-of-war" system into city management. City jobs were doled out to those who rendered good service to state or national politics. The city became the thing that could be easiest bled, also, for sinews of war. The self-government of the city was very much restricted. The state undertook to impose tasks upon it even contrary to its will. The State of Pennsylvania ordered the building of a city hall at a fabulous cost. It was to rival the cathedrals of Europe in magnificence. Did the people need it? That is, did the people of the municipality want such a magnificent structure? Why, they had nothing to say in the matter. A bill had passed the legislature that it was to be built and the management of the building was in the hands of the State, but the bills must be paid by the municipality.

This involving of the management of the city in the larger political life has brought no end of iniquity in its trail.

Then there are diseases incidental to the rapid growth of cities. After the French Revolution and incidental to the development of industrialism, there has been a rapid growth of cities both in this country and in Europe. Without burdening you too much with detail, here are one or two facts: In 1800 one fourth of the population of England lived in cities, and in the United States 4 per cent; in 1850 one half the population of England lived in cities and 12½ per cent in the United States; in 1900 we find three fourths the population of England in cities and one third the population of the United States. This ratio is still on the increase. This is typical of conditions in Germany, Italy, and other countries of Europe.

And what is the inevitable result? The rapid increase in population has outgrown the ability of the city to find ample and sanitary accommodations for it. So we have the slum problem and the fearful tenement house, where the miasmas of both moral and physical diseases reign supreme. Out of them marches the devastating hosts of tuberculosis and the plague and all the forces deadly in their onslaught, mobilized by immoral sexual relations. And these consequences not only are deteriorating in their power as they are injected into the blood of innocent children and as they scatter themselves into thousands of innocent homes, but they reflect with the power of Nemesis upon the body social. The denizen of the slum, the product of moral and physical filth deprives the state of the full economic and social value of the individual, becomes often the object of public expense in the form of a criminal and the inmate of a poorhouse; so that he imposes a double injury upon society, that is to say, he deprives it of his contribution and makes it in turn contribute to his maintenance. And such a contribution! Prisons, machinery of law, police force, almshouses, insane asylums, and what-not.

Then after all said and done, with all the exterior improvements taken for

granted, there are diseases which are incidental to the imperfection of the development of humanity.

Drunkenness is one of these. We are sorry to say that this disease is not confined to people in the slums. It is found too often, alas! in the homes of even the cultured.

The same can be said of the social evil, although this in its most awful forms is found among the derelicts of society.

Gambling is another incident in the growth of humanity with which we must cope. Many good citizens have no notion as to the extent of this in all its chameleon forms. Let us quote in this connection the words of William McAdoo, once chief of police in New York City. These statements are made with reference to just one form of gambling, the pool-room evil: "No book would be large enough to tell the amount of misery and crime which the pool-room, with its two, three, four or five hundred clerks, mechanics and laborers, small storekeepers, employers and employed for patrons, brings upon the whole community. My mail as police commissioner was stained with the tears of mothers begging for the suppression of the place which was rapidly converting the son from an honest, industrious and reputable young man into an idle degenerate, a swindler, and a criminal; or the wife was imploring me to close the place where the husband spent the money which was intended to clothe, feed and support his dependent family; brothers and sisters begging police protection from this spider's nest in the neighborhood. Betting on horse races for the infatuated victim is the most insidious and dangerous form of gambling. The wretched victim is constantly stimulated with the idea that he is betting on his judgment and knowledge; hence pages in the newspapers about the performances, form and pedigree of horses; the honesty and ability of jockeys; the hordes of half-crazed men rushing after tipsters and touts like herds of poor, doomed cattle climbing the fatal gangway to the slaughter-beds at the big ahattoirs." . . . "If all the victims of the pool-room in New York could come

back from the poor-house, the insane asylum, the prison, the river, the graveyard, the potter's field; if all the vast army of wretchedness that grovels in low grogeries and prowls in alleys, and lives God knows how and sleeps God knows where, could be marshaled up as a part of the fearsome array of hopeless and helpless pool-room victims, the indifferent pulpit and the shamefaced press would beget a real public opinion which would aid and encourage those who are to enforce the law."

This account of Mr. McAdoo is typical of all the other forms of gambling which are practiced in double-decker pool-rooms and other places, roulette, fantan, klondike, stud, etc.

So much, then, for the diagnosis and the etiology. What about the cure? Let us assure you at once that as municipal reformers we are optimists of optimists. The turn has come in the tide. As never before the attention of good men is concentrated upon our cities. Ministers are studying sociology. The souls and bodies of men are more important than literature. There is splendid work being done and we are only beginning.

It is well to state that just as we found our municipalities suffering from a complication of diseases, the remedies are also numerous.

First comes the change in the form of the administration of the municipality.

The emancipation of our cities from the control of politics will come from one of those events which to our blindness is an accident. In 1900 the city of Galveston, Texas, was devastated by a flood. This great calamity destroyed property to the value of millions of dollars and brought the city to the verge of liquidation. In their desperation the citizens appointed five men to govern the city to see what could be done. The work of this commission was a brilliant success. The credit of the city was re-established, political extravagance and inefficiency disappeared. These men were put in their position to manage the city as they would a large corporation; they were amenable to no political party and of course they succeeded. Seeing

the success of the Galveston experiment, other cities in Texas, in fact some of the principal cities, at once tried the same thing.

Then came the great Des Moines contribution. The cities of Texas left the machinery of the primaries in the hands of the political parties. Des Moines did away with this and added the democratic features of the recall, initiative and referendum.

There are now about one hundred cities all over the United States that are governed by the commission form. And this principle, born out of the very distress of Galveston, is destined, we believe, to emancipate the municipalities of the United States from the control of State and national politics. This will restore the largest measure of local government to the municipality consistent with the constitution and the laws of the State.

Second, the scientific expert. To manage a city of any considerable size properly, it would take the labor of about twelve experts. It would take the administrator, the lawyer, the economist, the chemist, the engineer, the physician, the educator, the sociologist, the sanitarian, the statistician, the moralist and the artist. These should be the heads of departments. Then since city management is largely a matter of detail, the subordinate positions should be filled by civil-service examinations. The strength of the excellent government of Paris is in its civil-service subordinates. The sanitarian, for example, should be ready at all times to discover typhoid germs in the milk and water and thus reduce the merciless slaughter throughout the country of babies under one year old.

It is safe to say that with these experts at work most of the physical and moral diseases of cities would disappear, provided at least that they could enforce their recommendations.

Third, city planning and the artistic touch. Man cannot live by brick and mortar alone. Providence never ordained that cities should be ugly. The modern street ought to be something more than an alley between series of un-

inviting houses. This sort of a street satisfied the citizens of Pompeii, but it can hardly satisfy the demand for the aesthetic in modern man. The street might as well contribute to our higher life. Trees and flowers can cheer the traveler; parking should be carried through the extent of each street. A bit of green sward, a bright patch of flowers, plenty of room and plenty of sunshine and air are boons that the modern man above all needs. But too often, alas! our streets are like gymnasia, and there are horizontal wires and ugly poles enough to drive one crazy. Some streets look something like this: In the center we have two series of tracks for two swift-running interurban services, flanking these are tracks for the ordinary trolley service of the city, then a series of poles sustaining the electric wires for the interurban lines and the trolleys, another series of poles for the telephone companies, another for telegraph companies, and still another series for electric and gaslights; then there are post-office boxes, alarm boxes, waste-paper cans, projecting signs, and, worst of all, glaring advertisements done in yellow journalistic style and without much regard to decency oftentimes decorating billboards and vacant spaces to make the appearance of the street complete in its ugliness.

The city must be like a well-ordered household. Poles and wires must disappear. Wires must be properly encased in conduits. If sellers of anything must advertise, let them use the newspapers and spare the city, or else let the city control the advertising as the cities of Europe are doing. Projecting signs should disappear. Artistic gold lettering should be used on shop windows. Above all, the city should be well planned. Nooks and corners should be decorated with the proper statuary, determined upon by the commission of artists in charge. The façades of houses could well lend themselves to an artistic touch. Lamp posts and electroliers, where they cannot be buckled to the sides of the buildings, should be artistic, as on the Place de la Concorde in Paris or the Place de la Monnai in Brussels. Ugliness is doomed to disappear from our cities.

Fourth, wise legislation. Nowhere does the reformer need more care than just at this point. There are some people who think that they can cure everything by legislation. It cannot be done. Legislation of any sort is a farce unless people who make the laws are prepared to obey them. There are laws willingly put on the statute books of our several states each year by unconscionable legislators which they know full well can never be enforced. They were put there to satisfy certain religious or reforming enthusiasts.

We have known of excellent mayors who have been put in power by the reform element, who, instead of suppressing the social evil, as they supposed, have scattered it all over the city.

"What are you doing for the social evil?" said I to the mayor of Rome. "Tell me what to do with it," said this good man, "it is one of those problems that staggers one."

These things require much wisdom and persistent vigilance.

Fifth, the enforcement of law. This can never be done with a venal police force. When the politician is able to send his orders to the chief of police that this saloon must be protected, that he must not raid a favored house of ill fame, that a certain gambling den, being a heavy contributor to campaign funds, must be let alone, how can we expect our cities to be properly managed? The police force must be unencumbered to perform its sworn duty and to arrest any citizen, high or low, that is violating law. But even with the greatest vigilance we will then fall short of the mark. McAdoo with all his desire for civic righteousness says with pride, and it is very justified pride, that he reduced the pool-rooms to forty in number in New York City. This is the lowest they have ever been, probably, since the evil began. It is difficult to defeat a thing that is so largely capitalized and so shrewdly managed. And this wonderful reduction could not have taken place without an honest police force. But the way many of our municipalities are managed at present is to put a premium upon dishonesty and the "sweetening" process in general.

Sixth, philanthropy. There are noble philanthropies doing much magnificent work and most of the work at present is widely directed. Modern philanthropy studies prevention more than cure. Magnificent is he who cures all he can, still nobler is he who cures and prevents all he can. Good Samaritanism is only good so far as it goes. It was indeed excellent of the man in the gospel story to act as philanthropist and surgeon; the lesson will never grow dim in its tenderness. But to-day we would attend to that road between Jerusalem and Jericho. We should fill up all the hiding places for thieves, we should see that it was well lighted and properly policed; and above all we should do something for the thieves. Poor, miserable fellows, is there nothing that could have been done for the thieves who made the work of the Good Samaritan necessary? If something can be done, if the road can be fixed and the thieves cured, don't you see that Good Samaritanism would have been unnecessary! Preventive philanthropy is what we need.

Seventh, education. Important as intellectual education is, it is not so important as moral education. It has been deemed more important for the boy to know arithmetic than the golden rule. If he be smart in grammar, all well and good. But it is unimportant that the child be taught the duty of paying his debts and of respecting his neighbors' feelings. We are sending generation after generation of boys and girls from our schools to take their part in the world as fathers and mothers, and we deem unessential that they should learn even the simplest things about the functions through which the race is to be propagated, and then we wonder at the social evil and the divorce court. Moral education must come to the ascendancy. We must train the citizen in civic duty. He must learn to live for the good of the whole.

But finally, we shall never have satisfactory civics without religion. The church must take a hand in the problem, and it can and will take a hand as soon as municipalities are extricated from politics. Religion is the only thing that can afford a proper dynamic for

reform. It is love for man that can keep us at our task. The minister of religion must inspire civic righteousness as did the prophets of old. To this end he must know the problems, know enough at least to appreciate good work. It is he alone that can lift the problem into its idealistic aspects. He cannot and need not be the expert which the city requires in special things; but he is the moral expert; he is the man who must test things by his conscience and the vision of the spiritual life. Out from the church must go the forces that shall cure all the ills of society.

Then with cities well ordered, wherein the law of righteousness doth dwell, they will become dear to us as the apple of the eye.

William Norman Guthrie said: "I bless God for cities. The world would not be what it is without them. Cities have been as lamps along the pathway of humanity and religion. Within them science has given birth to her noblest discoveries. Behind their walls freedom has fought her noblest battles. They have stood on the surface of the earth like great breakwaters rolling back or turning aside the tide of oppression. Cities have indeed been the cradle of human liberty. They have been the radiating, active centers of almost all church and state reformation."

Browning sang:

"Had I but plenty of money, money  
 enough and to spare,  
 The house for me, no doubt, were  
 a house in the city square; .  
 Ah, such a life, such a life, as one  
 leads at the window there!"

Let us all be able to bless God for cities, and if our lot be cast on the city square let it be a square of beauty in a city well governed and free from all moral and physical disease. This unquestionably will be the lot of the city of the future.

### Working Ideals of Liberalism.

By Rev. J. A. Cruzan.

(An address delivered at the Pacific Coast Conference in San Diego, April 6, 1911.)

In order to win success every group of liberal Christians should have clearly in mind just what they are trying to



build. I bring a few plain suggestions.

Their effort and purpose should be to build a vital, working church, not a social or culture club. In every large and small city on the Pacific Coast there are clubs galore. If one is at all inclined to be a "joiner" he will need fourteen nights in the week, and then will not have enough for all the lodges, clubs and organizations. The average town is clubbed to death. But in nearly every city there is an open field for our sane, reasonable, sensible religion. For this the people are hungry. Let any man with a soul on fire with love to God and his fellows fearlessly proclaim this gospel and "the people will hear him gladly."

They should build a hothouse, not an ice-house. There is a strong prejudice against "cold storage." It applies to religion as well as to eggs. The small boy, whose home had been changed from a tenement district to a well-to-do part of the city, trudged two miles each Sunday back to the old mission school. When remonstrated with, and told by his mother that the Sunday-school in the next block "was just as good," he replied that it was not as good for him, and, when pressed for a reason, said: "They love a feller down at the mission!" Make religion central, and see that it blossoms in love, friendship, fellowship, and the people will be not only attracted but held.

Make the liberal church a center of peace, not a citadel of war. Its emblem should be the olive branch, not the "big stick." The liberal minister should not go through the streets with a chip on his shoulder. My professor of systematic theology in the orthodox seminary where I was educated, with trembling lip and tear-filled eye taught us the awful doctrine of future endless punishment, and enforced the duty resting upon us to preach it. "but, young men," he cautioned, "preach it with the open, loving palm, not with a closed fist!" Too often our sane and beautiful gospel is preached with a closed fist, and as a consequence all manner of unchristian antagonisms are aroused. We should emphasize the points of unity, not our differences. It were well if every liberal Christian and

especially every liberal minister, should commit to memory Paul's grand admonition, "If it be possible, as much as lieth in you, be at peace with all men."

Let the object be education, not sensation. If I could get the young ministers of this Conference in a corner I would say to them, "Avoid sensation as you would the plague!" In a city not far from San Diego a minister preached a few Sundays ago on the timely topic of "Play ball!" Another minister chose the inspiring subject of "Hobble skirts." I listened to a sermon several years ago on "Simon says thumbs up!" One of the strongest evidences of the divine origin of Christianity is the fact that it continues to exist and grow notwithstanding the work of such mountebanks. I agree most heartily with all that was so well said yesterday in regard to the importance of the work of the Sunday-school and the training of children and young people. But I would put equal if not greater emphasis upon the training of adults. Whatever, in the multiplying cares of a busy pastorate the minister feels that he must slight, let him save his best for his pulpit. If he slights the sermon he does it at his peril. He must come before his people with a message. When he can no longer do this, the sooner he leaves the pulpit and "goes to his own place," the selling of life insurance or real estate, the better.

The work of a liberal church is inspiration not reformation. Here is the mistake made by so many of our liberal ministers. They see, as we were shown last night, that much in the present order of things is oppressive, worn out and contrary to the spirit of Christianity. A great change must come—either through evolution or revolution. Seeing this, many good men in the pulpit turn aside to the work of reformation. We are followers of Jesus. He very clearly tells us what his and our work is: "I am come that they might have life and have it more abundantly." Jesus was not a reformer, he was a life-giver. The Roman despotism of his day was absolute, yet he never assailed it. In the first century industry was servile, yet he did not attack slavery. Drunkenness was in some respects worse in the first than in

the twentieth century, yet he did not organize a third party or a W. C. T. U. The worship of his day was an elaborate system of sacrifices which made the outer court of the temple a vast abattoir, and the Jewish theology was more archaic than the Westminster Confession. Yet Jesus did not attack the religious forms or beliefs of his time. That was not his mission. He came to put into the hearts of men the life of faith, hope and love, leaving that life to work out its own forms of government, industry, society, religion. And this is our work, the work of every minister and of every liberal church.

How can we do this? Just as Jesus did it. He came and lived among men the higher, purer, better life. He found government despotic: he lived a life of justice and self-sacrifice. He found industry servile; he lived a life of industry and integrity. He found society selfish; he lived a life of hopeful, sympathetic service. He went into life, organized as it was, and brought into that organization new life by his own sweet, strong, pure living. Our work is like that.

For example: You may not be able to solve the political problems which are thrust before every thinking man. Let a man look out upon this seething "melting pot" of America, and see the dangers which beset our land from graft, from selfish interests, from corruption in politics, and he must face the future with foreboding. Few of us are wise enough to solve these problems, but this we can do: we can stand in our places public-spirited, honest, unbought men, carrying into every relation of life a noble, patriotic spirit.

Take the great industrial problem. We see capital and labor gathered in hostile camps, each busy perfecting its organization, and preparing for the battle which may come to-morrow. The detonation of that dynamite bomb which destroyed a great printing plant and caused the death of more than a score of workers is still in our ears. What is the way out of this peril? Wise men differ. The single-taxer, the socialist, the anarchist, the capitalist, each has his remedy. Perhaps you have yours. But what can you do? This—in your own

relations in life you can carry the spirit of honor, integrity, brotherhood. You can go into your factory, your shop, your store, your kitchen, not to see how much you can get out of other people, but how much you can add to the world's wealth. You can regard your employees as men and women whom you are to serve, not as "hands," machines, out of which you are to make as much money as possible. In a word, you can carry the spirit of brotherhood into your daily life. If a majority of Americans would so live and work, our industrial problems would be solved.

What Jesus came into the world to do, and what he would have us do, is to take the spirit of faith, and hope, and love, and loyalty to God and man, and imbue life with it. Religion is life—it is nothing else. The real, true, noble, manly, divine life—that is religion. And the work, the ideal work of every liberal church, is to develop and train such men, and send them out into this hurrying, worrying world of ours, not to reform it, but to bring new life into it.

### Selections from Sermons

#### "What Is Truth?"

Rev. Nehemiah Baker, Eureka.

This is the question of the ages. Pilate asked Jesus that question but the gospel of John records no reply. Probably Pilate expected no reply. It was a parting jest and he would not stay for an answer. However, I feel that that unanswered question was not unanswered in the mind of Jesus. Though it is not wise for us to assume to know more than the account gives, we have an answer. Two thousand years of human history has given us an answer. Where is the nation whose representative man turned with a sneer at one of the fundamental questions of life? Because Rome failed to rise to pure faith and loyalty her empire ceased. The questioning Pilate is answered. That which is true lives, that which is false dies.

Generations of saints and prophets have lived and passed from the world life, but the truth goes marching on. We all have felt our hearts burn within

ns as a vision of perfect truth opened over our incomplete lives.

The great discovery that man has made is that he lives in a universe and he begins to see that truth in the whole realm of the universe is whatever fits into its appointed place and goes to make the unity.

Look at the life of Jesus in the natural way which is now becoming common and we feel that his life fits with the idea of a divine universe. We feel that Jesus knew the truth of the divine harmony through all and in all. But Jesus's life is only one of a long line growing in number as the centuries go by. What if the same conscious harmony with the world and with God comes to you as it came to him, shall you not live with a new purpose in life? You shall know the truth and the truth shall make you free.

### The Divine Law.

By Rev. Anita Trueman Pickett, Boise, Ida.

ROM. xiii:10—Love is the fulfilling of the law.

If we should go out in search of a law, it would be a difficult thing to find. Even the multitudinous laws recorded in our statute books are not contained in them. The vast literature of human law, the precedents handed down by a long succession of courts, the rulings of learned jurists, stable and mandatory as they seem to us, are powerless save for the loyalty of living souls, and meaningless except as they embody the agreements by which men bind themselves for their mutual benefit.

The freedom of each, the welfare of all, is the only foundation upon which law rests secure. When statutes are enacted which confer and protect special privileges, the seeds of anarchy are sown, for these laws in themselves infringe upon the rights of the people. They express that anarchy in high places which sooner or later is met with defiance by a spirit of anarchy among the masses.

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According to Paul, all constituted authorities, from the teachers of the Mosaic code of morals to the gatherers of local

taxes, are to be regarded as ministers of God. The scourge inflicted by the law upon the evil-doer, and the privileges enjoyed by the obedient, he considers as coming alike from God. And he concludes that since "love worketh no ill to his neighbor, . . . love is the fulfillment of the law."

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The true dignity of law arises from this attitude toward it. When the people are convinced that the laws which they observe have their foundation in the divine law, and that the authorities whom they obey are ordained of God, there is peace in the land. If this be true, human law is but a crystallized expression of good-will, and government is simply the administration of a plan of mutual service. Such an "agreement" adds power to all who concur in it, and limits only those who seek to subvert the general welfare to their own.

In the same sense, all natural and spiritual laws are means of power to those who understand and obey them, but a source of suffering to any who ignorantly or carelessly defy them, and a very real limitation to those who oppose them in action. The force of gravitation serves our desire to live and work together upon the surface of the earth, but tends to prevent our soaring into the air. Considering this force as a limitation, we call it a law, and every law is just this aspect of an active force. Every force which acts contrary to our will tends to limit our activities and disorganize our being. Order comes only through organic unity, through co-operation, through voluntary response to the great attractions which are building the universe day by day to express that universal love, which is God.

A human being is a complex organization, embodying all elements, and expressing a marvellous co-ordination of forces. The body itself is a kingdom including the most wonderful structures in nature, combined in a system of interdependence which may well be the model for an ideal construction of human so-

ciety. But a man is not "contained between his hat and his boots." While he builds his body from the elements of the earth, he is constantly drawing his mental and moral life through co-operation with his fellows, and his spiritual being through communion with the universal life.

So man is related to all that is by these many lines of attraction, and all the forces in the universe play upon him. His very existence depends upon this relation, and the relative value of his life is determined by the degree and the manner in which he responds to the myriad appeals of the life force. The attractions of our bodies for their elements in the earth, the responses of mind and heart to other souls, and the surrender of our separate life to the universal, are so many aspects of that love, which is the fulfilling of the divine law.

### Field Notes.

BERKELEY.—The most actively alert of any of the departments of the church during the month of May has been the Sunday-school. On May 20th the annual Sunday-school picnic was held at East Shore Park, about sixty-five children, teachers and parents enjoying the outing. Races were run by the various classes and handsome prizes were awarded the winners, consisting of badges of bright colors lettered in gold, the work of the very artistic and enthusiastic secretary, Mr. Heath T. Coburn. Mrs. Sears, Mrs. Lull and Miss Baldwin made arrangements for the picnic dinner which was enjoyed under the trees, in a most hearty manner.

Prizes were awarded to pupils who have maintained an average in attendance of over ninety-six per cent for the year.

Sunday, May 14th, Mother's Day, was observed by each of the members of the Sunday-school wearing a white flower in honor of mother. The services for the day were appropriate to the occasion.

The attendance during May has been very satisfactory. A system of stars for perfect attendance of classes seems to work very well, three star classes stimulating the other classes to strive for like honor.

Rev. F. L. Hosmer, Mrs. T. B. Sears, Miss Roberta Baldwin and Mr. Arthur B. Heeb have been appointed as delegates to the convention of the Affiliated Sunday-schools of Berkeley on Friday, May 26th. At this convention the best methods of teaching were discussed, and the best hour for holding Sunday-school; and officers for the ensuing year were elected.

The officers and teachers of the Sunday-school were entertained by the Women's Auxiliary at the closing social of the year. A brief business meeting of superintendent and teachers was held prior to the entertainment in which plans for future work were outlined, the presence of Rev. Arthur Maxson Smith as an invited guest, adding zest to the meeting. During the social evening interesting experiences in Sunday-school work were related by Rev. Mr. Hosmer, Mrs. T. B. Sears and Mr. Heeb. Violin solos by Mrs. H. M. Lull contributed to the pleasure of the evening.

In spite of the disheartenment caused by the departure of Rev. John Howland Lathrop in the midst of the year's work the Women's Auxiliary at the closing meeting was able to report a successful and satisfactory year. The total financial receipts for the year amounted to \$899.25, the disbursements to \$824.32.

A very artistic dramatic reading of "The Piper," a prize drama written by Josephine Prescott Peabody, was given by Mrs. William Lawrence Jones under the auspices of the Women's Auxiliary in the early part of May, which netted a neat little sum for the treasury.

Mrs. Jeannie Gorham Morgan was chosen as president for the next year.

The sermons for the month have all been exceptionally good. Rev. Arthur Maxson Smith filled the pulpit for two Sundays, one sermon having for its subject "The Motive of the Christian Religion."

Rev. F. A. Weil, of Bellingham, Washington, preached on the theme "The Power of Faith."

A sermon by Rev. F. L. Hosmer, on "The Story of the English Bible," proved so interesting and instructive that Mrs. Katherine Miller, President of the Casa Guidi Club, requested Mr. Hosmer to repeat it before that study

club in the early fall season, which Mr. Hosmer has kindly consented to do.

The fourth commencement of the Pacific Unitarian School was held in the Unitarian church Friday, May 12th. A large congregation greeted the faculty and graduates, ministers of other denominations being noted in the audience. Mr. Marshall Dawson and Mr. Herbert Edgar Kellington were the graduates.

LOS ANGELES.—The Sunday-school was the important branch last month, as it had two events, the annual picnic, Saturday, May 20th, and Parents' Sunday, May 28th. Each class gave a sample of its work by recitation or paper and thus the parents have a good idea of what each grade is doing. A number of fathers and mothers attend regularly, which is an inspiration to their children and to the earnest superintendent.

The Alliance meetings have been particularly valuable. At one Mr. Charles Farwell Edson spoke on "The City Beautiful," or the "Coming Los Angeles." He showed the possibilities which are opening as the city spreads so that it is even now "Los Angeles to the sea." There was also an all-day picnic at the home of the president, Mrs. Lewis, forty being present. At the literary meeting Mr. Hodgkin read James Parton's caustic comments on New York's fashionable churches of forty years ago as compared with the simplicity and earnestness of Henry Ward Beecher's church, then at its zenith. He quoted from Mr. Beecher's sermon this definition of religion which is astonishingly modern: "Religion is the slow, laborious, self-conducted *education* of the whole man, from grossness to refinement, from sickliness to health, from ignorance to knowledge, from selfishness to justice, from justice to nobleness, from cowardice to valor." Miss Helen Louise Kimball gave some delightful readings, and Mrs. C. V. Mersereau, of St. Louis, read one of Mrs. Fiffeld's earnest letters which have done so much in years past to keep alliances alert. Mrs. Mersereau is much interested in social hygiene and is to address several organizations about here upon that subject. Los Angeles ought to be not only "the better city," but the "best city," since the enthusiasts in so many lines of betterment bring here

their tried and proved suggestions by which she may profit.

The Young People's Religious Union holds meetings regularly each Sunday at 10:30 A. M. Miss Cordelia Kirkland gave an inspiring talk on "Influence": the new president, Mr. Robert H. Kimball, gave an admirable paper on "Christian Doctrines," contrasting the views of other denominations with those of Unitarians. Mr. Hodgkin gave a stimulating résumé of Andrew D. White's "The Warfare Between Science and Theology," and there is a desire to make a study of the book, perhaps in the fall. The Union is planning to invite the young people in all the Unitarian churches on the Coast to co-operate with it in getting up a "Pacific Coast Table" for the Bienial Fair of the National S. P. R. U. in Boston next November.

"The English Bible," "Herbert Spencer as a Religious Prophet," "Sins of Folly," and "Religious Doctrines," have been the sermon topics for the month.

POMONA.—The First Unitarian Society of Pomona has not reported since our annual meeting in December, but that is not because we have not had anything to report. The joint labors of Rev. A. M. Smith and Rev. Paul M. McReynolds, the preacher and pastor, respectively, of this faithful congregation, have resulted in an increased usefulness and harmonious co-operation of all.

The preaching of Dr. Smith has marked an era in the history of liberal thought in this conservative town. Uncompromising and profoundly thoughtful, yet sweet spirited and tolerant, he has won a place in the estimation of peoples of traditional faith such as perhaps no other minister here has done. Visitors, even regular attendants from other churches, have been frequent and for the first time in the history of our town the ministers of the Unitarian church were invited to participate in the union Thanksgiving service last autumn! The strong and genial personality of the senior minister is not the least of his qualifications and will be sorely missed when he leaves us this summer to go to his new work in Berkeley. Our consolation is found in the fact that his usefulness will be more widely extended in his new field.

The arrangements for next year have not yet been completed, but all are hopeful and planning for new things.

The several departments of the church have all progressed. The Woman's Alliance has done unusually aggressive work, the attendance and participation in work being larger than for years. The ladies have held two bazaars or sales, clearing about fifty dollars on each. They have also held socials and entertainments which have netted them funds to aid in the church expenses. At the annual meeting just held the faithful president, Mrs. E. C. Bichowsky, was re-elected and plans for additional work on social and educational lines adopted.

The Sunday-school and Young People's Society have both progressed under the direction of Mr. McReynolds. Three new classes have been organized, the school graded, teachers' meetings maintained and the enrollment nearly trebled, numbering now over sixty. We are very fortunate in having several public school teachers in our congregation who have given valuable aid in Sunday-school and young people's work.

"The Outlook Club," the local name for the Y. P. R. U., has maintained a series of open meetings for the *religious* discussion of current themes and events. Attendance has ranged from thirty to 150. Active membership has grown from about twenty to forty-five, with a score of associate members. Its frequent dances and socials have kept alive the spirit of comradeship so necessary to Christian living.

The church has expended about \$300 in improvements, contributed to benevolence and is closing the year out of debt. The Outlook Club has adopted the George Junior Republic, which is located near here, as its special benevolence, but has not neglected other local needs, its newly organized social service committee being the nucleus, it is hoped, of larger usefulness on these lines.

PORTLAND.—Pending the sale of its building and site, the realization comes to the Portland church that probably its final months of history on the old location are being made.

The Woman's Alliance enjoyed very

much the visit in April of Mrs. Alma F. Smith, president of the Northeast Associate Alliance, and her address to them. She particularly emphasized the importance of active co-operation of the alliance everywhere with Sunday-school work. The literary and social meeting on May 3rd was well attended, when Miss Eaton, of St. Helens Hall, gave a talk, with stereopticon, on India, covering seven years' experience in that country.

At the Sunday evening services, May 7th, the following persons gave addresses on "The Pending Arbitration Treaty Between America and England": Dr. J. R. Wilson, of Portland Academy; Rabbi Jonah B. Wise, and Gen. Thomas M. Anderson. On May 14th a very interesting lecture, with stereopticon, was given by Dr. Suren M. Bose, of Calcutta, on "The Awakening of India."

Mr. Eliot preached a special sermon on hymns Sunday morning, May 21st. The new hymn books presented to the church by Mr. and Mrs. W. P. Olds were used for the first time on this morning. The subject of the evening sermon was "Portland's Political Awakening."

Under the auspices of the Oregon Audubon Society, Henry Oldys, of Washington, D. C., one of the leading members of the biological survey of the Department of Agriculture, spoke on Tuesday evening, May 16th, in the chapel, on "Bird Songs and Their Relation to Human Tunes." His whistled notes were beautifully true. The chapel was crowded.

The children of the Neighborhood Free Kindergarten and Kitchen Garden had a gala day on Saturday afternoon, May 20th, when parents and friends were invited to be present. Seventeen children came out in costume, going through the folk dances very creditably. Afterwards they donned kitchen caps and aprons. While some showed their skill in bedmaking, others ironed, and still others set tables and prepared and served cocoa with wafers to from twelve to fifteen guests besides themselves. It was all done with a fine spirit of courtesy and helpfulness on the part of the children who responded to the occasion by doing their best.

SANTA BARBARA.—A most beautiful service delighted the large audience gathered in Unity Church on Easter Sunday, a service that filled one's soul with satisfaction. The decorations were artistic, and the music entrancing, with a harp and violin and a beautiful soprano voice added to the usual choir for the occasion. Gounod's *Ave Maria*, a soprano solo, with harp, violin, and organ accompaniment was especially fine. "Partakers of the Divine Nature," was the subject of Mr. Goodridge's sermon. A truly Easter sermon—a twentieth century sermon, one characterized it, but it had spirituality as well as modern thought. Mr. Goodridge's beautiful prayers are always an inspiration. Some of his sermon topics of late have been: "Supreme Realities," "The King James Bible," "Scribes and Disciples," "The Foundation of Christianity."

The parish celebrated the completion of Mr. Goodridge's ten years' pastorate with a reception to Mr. and Mrs. Goodridge in Unity Hall on the evening of April 20th. The hall was charmingly decorated, and an atmosphere of cordial good-will toward all, and especial regard for Mr. and Mrs. Goodridge prevailed.

It was a surprise to almost every one as well as to Mr. and Mrs. Goodridge, when it was announced that a piano was on its way from Boston to the parsonage, and would soon be in place there. One who is ever doing some good deed, had realized the great benefit and pleasure it would be to have a piano there. She interested a few others who responded most generously and the result was a fine instrument was ordered. Mr. Goodridge in a few words expressed the gratification of Mrs. Goodridge and himself.

The annual meeting of the Woman's Alliance was held on May 5th. The officers of last year were re-elected, namely: Mrs. A. R. Edmonson, president; Mrs. Martha Knapp, vice-president; Mrs. Clara W. Lunt, secretary; Miss Anna M. Knight, treasurer. Directors—Mrs. Walter Gale, Miss Helen Knight, Mrs. R. L. Janney, Mrs. Julia Goodridge, Miss Cris Noble.

The Young People's Club of Unity Church gave a party on the evening of May 5th for the benefit of the Neighborhood House, which was quite a success.

SAN FRANCISCO.—A month generally uneventful. Mr. Leavitt has preached to fair congregations. On May 21st he spoke on the English Bible, with special reference to the tercentenary celebration of the English translation. His discourse was a high tribute to the influence of the book and gave an increased understanding of its character. He feels that it has gained in power and helpfulness through the new scholarship, and that its influence will be increasingly great.

The Channing Auxiliary held its monthly meeting on May 1st. Mrs. John McGaw had charge of "An Hour of Russian Music," reading a short paper, and illustrating on the piano a number of representative compositions. Miss Nash, an accomplished violinist, assisted in the interpretation, and Miss Helen C. Heath sang delightfully a group of songs from Rubinstein and Arensky.

The meeting of the Society for Christian Work of Monday, May 8th, was adjourned out of respect to the memory of Mrs. Mary B. Presson, whose funeral was held at two o'clock in the room which had so often been brightened by her presence. It was attended by many of our members who gathered to pay this last tribute to a dearly loved member.

The last meeting before our summer vacation was held on May 22nd. We were very much entertained by a bright program of Irish recitations inimitably given by Miss Elizabeth L. Makim, a pupil of Mrs. Louise Humphrey Smith. Sewing meetings were held on May 12th at the residence of Mrs. O. D. Baldwin and on May 26th at Mrs. Edwin Bonnell's.

Mrs. Houseworth, our enthusiastic member and indefatigable worker, said the Monday morning sewing meetings would be held through the summer vacation. All the societies connected with the church are going to work in the fall with a long, strong pull together to replace the "ruined" piano, which has had to be apologized for since April 18, 1906.

On the evening of May 23d, Dr. W. C. Voorsanger delivered a lecture on "Tuberculosis—the Crime of the Cities," with special reference to conditions in San Francisco. The illustrations were very convincing. The enormous waste, entirely preventable, was made very ap-

parent and the confident belief that the terrible disease could be eradicated if the plans formulated by the Society for the Study and Prevention of Tuberculosis were faithfully carried out was expressed by the lecturer.

### Unitarian Hymn.

To thine eternal arms, O God,  
Take us, thine erring children, in;  
From dangerous paths too boldly trod,  
From wandering thoughts and dreams of sin.

Those arms were round our childish ways,  
A guard through helpless years to be;  
Oh, leave not our maturer days,  
We still are helpless without thee!

We trusted hope and pride and strength:  
Our strength proved false, our pride was vain,  
Our dreams have faded all at length—  
We come to thee, O Lord, again!

A guide to trembling steps yet be,  
Give us of thine eternal power!  
So shall our paths all lead to thee,  
And life smile on like childhood's hours.

—T. W. Higginson (1847).

### Books

This department conducted by William Maxwell.

[All books reviewed in the PACIFIC UNITARIAN are on sale at, or may be ordered through, the Pacific Unitarian Headquarters, 376 Sutter Street, San Francisco, Cal.]

**ADVENTURE.** By Jack London. The Macmillan Company. New York. \$1.50.

This novel of London's is somewhat different from several of his volumes recently from the press, in that it neither attempts to teach socialism, nor does it delight in harrowing details of murder, and other crimes. While the story is avowedly fantastic, it is agreeable. The scene of the adventure is laid in the Solomon Islands, and the time is now. There are but two characters of any consequence, an Englishman, and an American girl. The former is a planter, who lies stricken with a fever. A shipwreck brings the girl to the islands. She nurses the man back to health, and then, refuses to leave. Of course, the two are married, but how that comes about is left for the able pen of the novelist to tell.

**THE BACILLUS OF LONG LIFE.** By Loudon M. Douglas. New York. Putnam's Sons. \$2.

"The Bacillus of Long Life" by Loudon M. Douglas is a volume which the Putnam's have in train. It is a manual of the preparation and souring of milk for dietary purposes, together with an historical account of the use of fermented milks, from the earliest times to the present day, and their wonderful effect in the prolonging of human existence. The volume is fully illustrated.

**LETTERS TO HIS HOLINESS POPE PIUS X.** By A Modernist. Chicago. Open Court Publishing Co., \$1.25.

Every reform presupposes abuses. Are there abuses in the Roman Catholic church now? Let the answer come from within the church itself. When priests talk together confidentially do they never complain of tyranny? Do they never criticize the Italian autocracy which rules from the Tiber? Do they never express resentment against a seminary education which leaves them ignorant of the chief problems which are moving the modern world?—problems arising from biblical criticism, comparative religion, the history of dogma, and the church's relation to social progress? Do they never confide to one another that their personality is crushed, the free development of intellect obstructed, and the aspiration of their hearts frustrated? Do they never whisper their regret for having when unknowing boys taken a merciless vow? Do they never speak with disgust of superstition which, because officially sanctioned, they must promote and pretend to believe? Do they never voice their uneasiness at seeing the church's best scholars condemned, and every effort made to keep priests in ignorance of the progress of critical studies?

It is generally known that in their confidences priests do speak of these things. Therefore abuses exist; and Modernism is nothing else than manfully recognizing them.

**THE COMMON SENSE OF SOCIALISM.** By John Spargo. Chicago. Charles H. Kerr & Company. \$1.00.

This is the seventh edition of this book. In its 184 pages the reader will find one of the plainest statements of Socialism in print, for each chapter is simplicity itself. In construction and argument the book forcibly recalls the English classic, "Merrie England," by Robert Blatchford, which attained an enormous circulation in the English-speaking countries some years ago, but which has declined in popularity in recent years because of errors which, to some extent, impaired its value.

Like "Merrie England," the book is a series of letters addressed to a hard-headed, practical, workingman who regards the stock objections to Socialism with favor. The "John Smith" of "Merrie England" appears in this book as "Jonathan Edwards," and the author leads him step by step to a comprehension of the greatest movement of modern times. In simplifying his argument and using popular terms, Spargo has lost little of scientific accuracy, which is an achievement in itself. The Socialist view of the world, of life and its problems, is stated in the language of the street, and the workingman who cannot follow and grasp the argument must be hopeless, indeed. It is one of the most popular books published by this firm and well adapted for arousing the interest of those who sleep, and dispelling the prejudices of the ill-informed.



THE DOCTOR'S DILEMMA, GETTING MARRIED, and THE SHEWING-UP OF BLANCO POSNET. By George Bernard Shaw. New York. Brentano's. \$1.50.

The time was when it was believed that what- ever Shaw wrote was for the purpose of setting forth his peculiar economic theories, and for the purpose of expressing his highly original views on things in general. A reading of his last book of plays leads one to the reluctant conclusion that the brilliant Irishman writes now for the purpose of indulging in factitious rhetoric. "The Doctor's Dilemma" is a dramatic screed directed against the medical profession. It is without the slightest fabric of truth, and displays a disregard for facts that is melancholy to behold in one of such unusual attainments as Shaw. Added to this is a perverse egotism that destroys all sympathy the reader may have had originally for the author. "Getting Married" is voluminous, and technically is badly at fault. The same may be said of "The Shewing-up of Blanco Posnet." Too much space has been given the book in the press of both this country and England. There are, of course, the usual bulky prefaces to each of the plays, in which Shaw proceeds to advertise himself and his pet hobbies. The volume may be best described as Shawism gone to seed.

THE CHRIST MYTH. By Arthur Drews, Ph. D., Professor of Philosophy at Karlsruhe. Chicago. Aspen Court Publishing Co., \$2.25.

This book is an able attempt to show that the origin of Christianity can be accounted for without the assumption of an historical Jesus. By a comparison of the myths current in the early Christian period with the Pauline Epistles and the Gospels the author reaches the conclusion that Jesus was not an historical figure but the suffering God of a Jewish sect, to whom the metaphysical speculation of St. Paul gave universal significance.

As a scientific and well-documented study in comparative religion the work is likely to be of much interest, even to those who are not able to accept the author's views.

### Scintillations

BY AN ALUMNUS. — *Ball* — What is silence?

*Hall* — The college yell of the school of experience.—*Harper's Bazaar*.

"Good night, you precious lamb," said the fond mother to her little boy. "Mother," said he, "if you *must* call me something, wouldn't you just as soon call me a billy goat?"

ONE TO GO.—*Elocutionist*—Strike for your altars and your fires! Strike! Till the last armed foe—

*Fan*—Dat's two strikes, mister! One more an' yer out.—*New York World*.

WENT TO HER HEAD.—Extract from a young lady's letter from Venice:

"Last night I lay in a gondola in the Grand Canal, drinking it all in, and life never seemed so full before."—*Lippincott*.

*Bride* (throwing her arms about the bridegroom's neck)—You are my prisoner for life!

*Groom*—It's not imprisonment for life, love; it's capital punishment.

A SINCERE PRAYER. — *Teacher* — Now, Tommy, suppose a man gave you \$100 to keep for him and then died, what would you do? Would you pray for him?

*Tommy*—No, sir; but I would pray for another like him. — *The United Presbyterian*.

PRETTY QUICK.—*He*—But couldn't you learn to love me, Anna?

*She*—I don't think I could, Harry.

*He* (reaching for his hat)—It is as I feared—you are too old to learn.—*Harper's Bazaar*.

Dr. James Martineau was wise before his time. It is related that when his mother, returning from church one evening, having left the children to read the Bible at home, asked James what he had read, he replied, "Isaiah." "Why, you could not have read the whole of Isaiah?" "Yes, mother, I have, skipping the nonsense."

COMPARATIVELY. — A Boston woman who attained much prominence in the campaign for woman's suffrage, once said at a public meeting that she thought T. B. Aldrich was effeminate.

The remark was repeated to Aldrich as a joke, whereupon he very drily remarked:

"Yes, so I am—compared to her."—*Success Magazine*.

## LIST OF BOOKS.

A few copies of the following books, published by the American Unitarian Association, are on sale at the Unitarian Headquarters:

	Postage.	
Sea of Faith.....	\$0.80..	\$0.08
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Letters to American Boys.....	.80	.08
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Samuel A. Eliot.		

The following are 25c books, paper covers.

Transcendentalism in New England. By Octavius B. Frothingham.
Orthodoxy, Its Truths and Errors. By James Freeman Clarke.
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ONE can hardly calculate the troubles brewed among men and women by their thinking of one another as belonging to a class, as rich or poor, educated or uneducated, as servants or masters, as of this sect or that; or by thinking of one another and treating one another as problems to be solved by theories. We take up the questions of strikes, poverty, divorce, religion, and treat them as though they were algebraic formulæ. Rich, poor, atheist, Unitarian, Catholic, we figure away and arrive at nothing, because we deal with abstractions and not with men and women; because we do not translate the problem into life. No problems between men can be solved without remembering that we are to help men instead of curing poverty; help men instead of solving the temperance problem; help men instead of attempting to make sectarians of them. Poverty can be cured by money, but the man who makes the poverty can be cured only by far more difficult remedies. It is the man behind the poverty who needs the medicine. Spiritual diseases need spiritual remedies; the remedies must be human. Men must give themselves. That is why Jesus Christ was so powerful in helping; he was always looking for the God in man, and nothing tempted him away from the search for God manifest in the flesh.

BRADFORD LEAVITT.

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THE PACIFIC UNITARIAN is the official organ of the Pacific Coast Conference of Unitarian and other Christian churches. It is published in San Francisco, monthly. Subscription \$1.00.

Address ALL communications to

THE PACIFIC UNITARIAN,  
Unitarian Headquarters,  
376 Sutter Street,  
San Francisco, Cal.

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#### ADVERTISING RATES.

List Prices (per month).

1 page (inside).....	\$10.00	1-4 page (inside).....	\$4.00
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1-3 page (inside).....	5.00		

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# THE PACIFIC UNITARIAN

God our Father; man our brother

Vol. XIX

San Francisco, July, 1911

No. 9

## THE PACIFIC UNITARIAN

Published monthly by the Pacific Unitarian  
Conference

Business address: . . . 376 Sutter St., S. F.

Editorial address: . . . 68 Fremont St., S. F.

One dollar per year Single copies, 10c.

Editor: Charles A. Murdock

Editorial Committee:

Rev. Bradford Leavitt

Rev. Clarence Reed

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Rev. William S. Morgan

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Entered as second-class mail matter at the  
Post-office at San Francisco, Cal.

## Editorials.

A forward step was taken by the American Unitarian Association, when an appropriation of \$750 was recently made for work among the Japanese on the Pacific Coast. The request of a number of Japanese in Oakland that a Unitarian church be organized among their people was a challenge to our fellowship, which has been promptly accepted by the American Unitarian Association. This is the beginning of what we hope may be an important church.

The educated Japanese are vitally interested in the problems of religion and by temperament are especially in sympathy with liberal Christianity. In a small bookstore in Yokohama we saw a better collection of books on the history and philosophy of religion than may be found in any bookstore on the Pacific Coast. The progress of orthodox and evangelical Christianity has been slow in Japan because it has demanded the complete casting aside of their old religions. Liberal Christianity asks the Japanese not to give up any element of worth and truth in Shintoism, Buddhism and Confucianism, but urges them to cherish true reverence for ancestors, love of country and an appreciation for the beautiful in nature and art. Our aim is to offer them the great truths that may be found in the liberal Christian conception of religion—the nearness of God to man, the worth of the individual, the realization of the universal brotherhood of man, the final source of authority in religion being reason and conscience.

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The greatness of Japan in the past has been due to the marvelous ability of her people to assimilate the best of the art, religion and ethics of other countries. In the main temple of Kasuga at Nara is an old trunk of an *isu* tree, from which may be seen growing six different kinds of trees or shrubs—the camellia, cherry, wistaria, maple, sacred bamboo and elder. This tree is an interpreter of the greatness of Japan. She not only imitates, but often improves that which she receives from other countries, grafting into her inmost being the best wherever it may be found. Buddhism came to Japan from India by way of China and Korea, but the Buddhism of Japan is as different to primitive Buddhism as the Roman Catholic church is different to primitive Christianity. Painting and sculpture were brought to Japan by Korean and Chinese artists, but Japanese art is not external to her life, being an expression of the social and religious ideals of her people. This has been true of modern Japan, which has patterned her army after that of Germany, the railroads after those of England, the system of education from that of America and Germany, and yet she not merely imitates other nations, but constantly adapts the best to be found in the different countries to the needs and ideals of the Japanese people. If the Japanese will assimilate the best in Christianity and add it to the elements of worth in the present religions of Japan, a new era will be realized in the development of that wonderful people.

C. R.

One of the debated questions at the May meetings of the American Unitarian Association was in regard to the use of unrestricted bequests. The question at issue was, Should such bequests be considered as endowment or should the

principal also be used for missionary work?

First and foremost, the wishes of those who made the bequests should be considered. The desire to continue the general work of the church for many years after the donor's death is what causes most people to give bequests to the association.

An endowment for the diffusion of religion is as much needed as an endowment for the maintenance of a university. Millions are being given and bequeathed to colleges and universities, but only now and then a few thousands are bequeathed for the endowment of local churches or general church societies. It is an unwritten law in the management of university funds that money received from bequests shall become part of the endowment. When a church society receives an unrestricted bequest, many persons desire to spend the money to repair the building or pay an old debt. Few persons would bequeath money to a church if they imagined that it would be used for such purposes.

A number of our churches have wasted thousands of dollars through using money left over from the sale of real estate in order to make up deficits. For a church to pile up debts and then progressively mortgage its real estate is financial suicide. There have been many examples of loose business methods in the conduct of the finances of churches, and it may be for that reason few unrestricted bequests have been left to churches.

The prime business of the church is not to accumulate endowments, but when bequests are left to any church society or the American Unitarian Association, they should be conservatively invested, the interest being used for the furtherance of the work of the church. It is not desirable for bequests to be restrict-



ed. as conditions may arise in the future that will make necessary a general change in the work of the church. The supreme purpose of the church should be to interpret the whole of life in terms of the ideal. One element in the ideal is financial integrity, good business judgment and faithfulness to every trust committed to the church for the extension of religion.

C. R.

The demand on our columns is too great to admit of any adequate report of the Boston May meetings. The *Christian Register* ought to be in the hands of all who are really interested in the Unitarian movement. Its report was full and satisfying. The *Boston Transcript* gives good reports and its editorial references are discriminating.

It was a good meeting, bearing evidence of life and of healthy ferment. Anything is preferable to dead agreement and interest so feeble that it protests at nothing. Disagreement is proof of convictions and of movement, and if it is accompanied with patience, but not too much patience, and a good degree of sympathetic consideration, it is to be welcomed.

There are lines of natural division in every organization of human beings, based on temperament and character. Religious bodies, as truly as political, incline to parties, and need them. There are radicals and conservatives naturally. Some are restless and not easily satisfied, some would conserve what is already attained and be quite sure that change is progress. It is well to press forward. It is well to hold fast to that which is good. It is well to prove all things and to act when it clearly seems wise. And so the contest between these tendencies is about the most valuable exercise we can have. Both patience and impatience are good, and it is only when sensible

people balance the arguments in a good-natured discussion, that the course of wisdom is likely to be reached.

It is the unexpected that happens. Who could have foreseen that at the Boston May meetings the report of the Committee on Social Service would be accepted with equanimity and unanimity, and that an explosion would occur over the election of a vice-president accused of Lorimerism? It brought to the front some rather interesting questions of the rights of individual action, and the danger of condoning wrong, though supporting a man of good standing and character who makes what seems to be a mistake. The conclusion was generally conservative, but the incident has its value as raising the signal of danger. "Thin ice" has probably saved many lives.

The difference in opinion as to the use of funds—whether income alone, or principal as well as income, should be disbursed, is mixed of economics and morals. There can be no doubt that there should be absolute good faith with donors. Specific conditions must surely be complied with. Beyond that prudence and safety would indicate holding on to the principal on general principles, subject to modifications in special instances. Sound finance is no proof of the commercial spirit. The wisdom of the worldly is not out of place by those who manage spiritual interests, but there may safely be exercised a trust in Providence that is a trust and not a dare. Courage and foolhardiness have some qualities in common, but are very far apart.

The conclusion reached seems generally fitting. The business management of the Unitarian Association seems to have been both wise and liberal. The Pacific Coast testifies to generous con-

sideration and hopes to more fully justify it as the years go on.

On one matter there is evident a gratifying concurrence with the sentiments of other religious bodies. The young are the hope for the future. Our children must be led to high ideals or sure decay awaits the church. The Sunday-school has been neglected, and it has not demonstrated worth to merit respect and support. It has been left to the well-meaning but weak. It ought to be recognized as the most promising ground for strong men who really would do their part to bring in the Kingdom of God.

The Boston *Transcript* concludes a fine editorial on "Unitarians Waking Up" with these words that we well may heed: "The Unitarian tenets are not of the hard and fast order. The denomination aims to touch and does touch human needs and interests at a great many points. Abou Ben Adhem was an ideal Unitarian, and he has had many successors even unto this day. There is one respect, however, in which it might enlarge its service to its own great advantage, and that of those for whom it labors, and that is by making much more extensive provision for Sunday-school work. Its appropriations for this purpose have in recent years been seriously disproportionate to the importance of the work. The Sunday-school is a basis of strength and a factor of growth. It should be cherished and nourished as one of the vital forces in the work of every progressive denomination."

The high ground on which the campaign for the extension of the ballot to woman in California is being made is an augury of success. There seems a dis-

tinct advance in urging its reasonableness as against old-time scolding and abusing; less demanding of suffrage as a right and more asking the privilege of sharing it as a duty. There seems, also, a growth of wisdom in the more moderate claims as to effects. Exaggerated expectations lessen respect and incite resistance. When men find women relying with absolute confidence on millennial conditions as the result of gaining the ballot, they the more distrust the gain from its extension to those who exhibit such credulity and bad judgment. They feel sure that disappointment would follow, and think it not worth while to prove it by the test.

Many men, who fully sympathize with women's aspirations have resisted her insistence on political rights from the temper in which they have heretofore been made by reason of its inherent tendency to array women against men—an additional class division while we are suffering from those we now have. But time seems to have broadened and sweetened the outlook. The claim now is based on the woman's right—not as a woman, but as a human being; and if that attitude be maintained there seems no ground for an argument against it.

If woman views the suffrage intelligently, realizing that it will bring much responsibility, with comparatively little amelioration of her condition; if she sees in it a means of joining with man in the political housekeeping that he is not doing very well by himself; if she proposes to make the general good the end of her endeavor, and not the fancied special interests of women as against men,—she ought to be welcomed. We need her, and she has the right to strive with us for the bringing of the Kingdom of God into our social and political relations.

At its late session Dr. George R. Dodson, of St. Louis, delivered before the Ministers' Union of Marblehead, Mass., an address on "The Synoptic Mind, an Ideal of Leadership," which has been printed. On another page we give extracts from this admirable paper, and regret that the space at our disposal will not permit the complete reprinting. It clearly sounds a needed note. We are apt to under-value the man of balanced power who sees the several sides of a matter and forms a calm judgment.

All the world loves a fighter, and it is the partisan who stirs our enthusiasm and enlists our services. We tend to follow the leadership of extremists who see only one side and refuse to admit that there is another. It sometimes seems as though the world is led by those who are the most excited and who talk the loudest. It is doubtless true that men of one idea have their place and do their part. There seems to be a close relation between order and force. Agitators are needed, but agitation never settles anything. It unsettles, and must be supplemented by a process that clarifies or precipitates. In a court of law the advocates perform an important part, but the judge and the jury are indispensable to the administration of justice. The mere fighter is a destructive force. It is the man who weighs, the sane and broad judge, or the fair-minded, unprejudiced juror who decides things and ministers to peace and progress.

So in every department of life we need the synoptic type of mind,—the ability to recognize divergent truths and to see wholly and truly. It saves much friction and loss when contending principles can be adjusted in each individual mind instead of through a contest between parties of adherents. Well-meaning men often differ unnecessarily.

If they could cultivate the ability to walk around a subject and see it from different sides they would reach agreement.

Dr. Dodson impresses this truth by citing Lincoln as a fine example of the synoptic-minded man, and his assumption that if the same spirit and habit of thought had been general, the Civil War might have been avoided, and slavery could have been abolished without bloodshed is unquestionably correct.

There are vital questions facing us now that present the same danger, and whether they are to be settled by reason or by brute force depends upon whether there are enough men large enough and strong enough to see and be governed by the whole truth, or whether the partisans of half-truths will fly at one another's throats.

The rights of property and the welfare of the individual man, the relation of effective labor organization to the policy of the closed shop, the value of prohibition and the attempt to coerce virtue through legislation, the denial of suffrage to woman, competition and combination, and many other issues of more or less importance, on which people who really desire that which is just and fair and best for all are sharply divided. It is for the interests of all that fair-mindedness and broad-mindedness should be cultivated, that sympathy should be sought, that consideration should be fostered, and that passion and prejudice should give way to better thinking and kindlier feeling.

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From every direction come warm tributes to the memory of Mary Baker Presson. Doing her work with her whole heart she gained a firm hold on the regard and affection of those whose spirit was in tune with hers.

Dr. Goodhue, of Hawaii, writes:—

"The death of Mrs. Presson is to me, also, a personal grief. It was never given me to meet her, and our brief and occasional correspondence began only a few years ago—but I regarded her as a dear friend. The subtle quality of her spirit touched me across the sea; I knew her far better than I know some persons whom I see every day."

Such an instance, as this brave and cheerful, lonely but undaunted life affords proof positive of the supremacy of the spirit.

The coming of Dr. Arthur Foote of Boston to take part in the Summer School of the University of California gives pleasure to many of his friends and admirers. Those who know his music are prepared to form a high opinion of his personality, and he is being made to feel that he is not among strangers. A most enjoyable dinner at the Bohemian Club on June 24th, at which Dr. Louis Lissner invited about forty gentlemen of sympathetic tastes to meet Dr. Foote, was the occasion of a fine expression of the regard in which he is held, and also of some excellent music, all of which he must have enjoyed.

The month of June in San Francisco has been uncommonly cool and by no means agreeable to those who associate summer with some degree of warmth and a smiling sun. Some of our residents who have visited the East have been embarrassed by the too ardent glances of the sun, and on returning express a preference for even fogs and wind, but Eastern visitors who come with thin garb and false expectations wonder what we find to brag about in our climate and have repeated the experience of an Eastern woman who said she knew well the climate of San Fran-

cisco, for she had wintered there three summers.

Visitors to the Yosemite return enthusiastic over the grandeur of the falls, this year especially full and magnificent. The Merced, after its double fall, overflows, in places, its valley bed, and everything is fresh and luxuriant. The hotels and camps are full and camping parties are numerous. If any one is still in doubt as to whether life is worth living, he would do well to draw out the money he has put aside for his burial and postpone his conclusion till he has the opportunity of considering the problem somewhere in the Sierras. The decision will not involve the need of his money for its original purpose.

C. A. M.

#### Notes.

Rev. C. Augustus Turner has accepted a call to the Santa Cruz church for the coming year, and has entered upon his ministry. Services will be continued during the month of July.

Rev. Marion Murdoch filled the pulpit of the Woodland church on June 25th, which was the last service previous to the summer vacation.

At the recent commencement of Harvard University the degree of LL. D. was conferred upon Mr. Horace Davis of this city. This deserved recognition by his alma mater must be very gratifying to him.

Rev. Benjamin Fay Mills is conducting services in Oakland. On June 25th he spoke three times in Maple Hall, taking as his subjects, "The Rubaiyat," "Mrs. Eddy and Christian Science," and "The Psychic Power of Man."

Rev. Bradford Leavitt is spending the most of his July vacation at his home camp at Woodside, taking a trip to Catalina Island, of which he is very fond.

Rev. N. A. Baker is spending a portion of July in Berkeley, browsing around the

School for the Ministry and nibbling now and then in the fresh pastures afforded by the summer school.

Rev. Clarence Reed finds rest and change by coming to the city from which many feel that they must fly away when the trade winds are due. He finds things he likes and doesn't mind little blemishes on the weather.

Rev. Florence Buck and Rev. Marion Murdoch are enjoying brief country outings. A pleasant trip to Skyland in the Santa Cruz Mountains was followed by an agreeable sojourn at Lakeside Park, on the shores of Tahoe.

An interested audience listened to the able sermon of Dr. A. M. Smith yesterday, which marked the close of his ministry for the Unitarian church of Pomona. The subject was: "The Mission of Unitarianism," and dealt principally with the unity of man with the divine nature. At the close of the sermon Dr. Smith received four members into the church.

The congregation is unanimous and enthusiastic in its appreciation of the valuable and self-sacrificing labors of Dr. Smith for the cause of liberal Christianity in Pomona, as was evidenced by the numerous expressions of the same after the service.

Rev. Paul McReynolds will continue services during the month of July.—*Pomona Review*.

The church at Eureka has been supplied with pews conforming to its architectural features. It showed the true spirit of waiting till the money was in sight before this final furnishing. It is now complete, and it is paid for. It is also a church and not an opera house, where services are sometimes held.

On June 5th, Rev. and Mrs. Arthur M. Smith entertained at their home in Claremont the members of the Pomona church and Sunday-school. Although he does not assume charge of the Berkeley church till August, he gave this farewell greeting at an early date before many had left their homes for the summer.

Redlands Rose Carnival seems to have been very successful this year. There

were parades on both sides of the river, and a fine display of the flower of all flowers. At the Unitarian church the choir gave a special musical program on the morning of the 7th, the selection being appropriate to the festival, and in the spirit of praise and rejoicing.

Rev. Thomas Clayton, of Fresno, on June 11th preached a fine sermon on "Heresy," in which he told much truth in a kindly but convincing way. He gave as the best definition of scepticism, "One who doubts because of lack of evidence." It is high time that the religious public at large came to know that sincere scepticism even in matters of religion is fully justified. To doubt is not to sin, unless you willfully and knowingly shut your eyes against the open evidences; which is just what so many churchmen have done and are now doing. The honest sceptic is not seeking to overthrow truth, as he is so often misrepresented; but seeks to establish truth more firmly, or to make it stand out more clearly. Doctrines that have been subjected to the most searching fires of criticism, are far more worthy of belief, than those which are propped up by the assertion that to doubt them, no matter how unreasonable they seem, is to commit a grave sin. Scepticism is essential to progress. If there were no doubters, none of the gross errors of past creeds would have been detected and uprooted. We should always remember that "Protestantism" began as scepticism and "Heresy," and was in opposition to the beliefs of the whole Christian church for ages. Truth has no reason to fear scepticism; the more truth is searched and challenged, the more its genuineness must appear. But falsehood and error have every reason in the world to dread investigation, for as soon as people begin seriously to think, they begin to throw off much of the mossy superstition of the old religious beliefs.

On June 18th, Rev. E. S. Hodgkin, of Los Angeles, preached the commencement sermon for the State Normal School. The church was crowded to its full capacity, the graduating class, the faculty and friends of the school being

added to the usual congregation. Mr. Hodgkin's central thought was: "A commonwealth based upon the larger selfhood in which the spirit of the brotherhood of man prevails, is the only possibility of the future. When man becomes a spiritual being he experiences a change. There is a corresponding shifting of his center of gravity. He continues to use all his old powers and to live in the same way in many respects, but a new standard of values and a new basis of judgment has taken possession of him. Selfishness, which up to a certain point of development is and of necessity must be dominant, ceases to be paramount. A higher self-realization has taken its place. Self ceases to be regarded as something apart from and antagonistic to the remainder of life. It is seen that nothing can truly minister to self that does not directly at least minister to all. He is thus born into the larger selfhood. His center of gravity has shifted. He has found a new standard of values. He sees life from another vantage point. The old self has found a master. The basis of antagonism and strife and hatred has gone out of his life. This is the reality out of which have come all the various religious phenomena of the race. It has been called by many names—rebirth, conversion, regeneration, salvation and redemption. They are all true. Man must be born again if he is to fulfill his mission in life and is to achieve blessedness. Higher selfhood is not born in a night. We cannot leap into it at a bound. It is an achievement and often-times a great price must be paid. It is not easy to be unselfish wisely and intelligently. It is a high accomplishment. The boy's first unselfish act embarrasses him and makes him very uncomfortable. It is only by long practice and discipline that unselfishness rests upon one easily and becomes an unmingled joy."

The organization of the Unitarian church in Sacramento, after three months of earnest effort on the part of the Rev. Franklin Baker and others, has practically been completed. A call has been extended to the Rev. Baker to take the ministry of the church, which will be

accepted on condition that an edifice be erected. Toward this end an option has been secured on a site for \$4000, and the building fund has been increased to \$2000.

Rev. George W. Henning is delivering a series of Sunday afternoon addresses at Stockton, hoping to draw together the scattered members of the church once quite promising. In stating his object he expressed the desire that his addresses would be to help people to a faith that can be lived in the twentieth century, and to contribute somewhat to the forces that make for righteousness and good citizenship in the community. He proposes to tell the truth about religion.

Rev. Francis Watry, of Santa Ana, is holding afternoon services at Long Beach, with the hope of gathering those in sympathy with the Unitarian view of life, and if possible to organize a church.

Rev. N. E. Baker led his boy scouts, about twenty in number, on a two weeks' camping trip from Eureka to the attractive country around the Big Lagoon. If more ministers could get near the boys it would be of great advantage to both.

The summer session of the University of California will apparently break all records in the matter of attendance. It commenced on June 26th and includes, in addition to the usual courses, a department of home economics. Courses in this department will be given by Miss Helen Louise Palmer, director of the Good Housekeeping Institute of Springfield, Mass.; Miss Matilda G. Campbell, supervisor of domestic science in the Toledo, O., schools, and Miss Clara Palmer, instructor in domestic science at the California Polytechnic College. The musical department also promises to be more than of usual interest, as in addition to Arthur Foote, organist of the First Unitarian Church of Boston, who will lecture on "The History of Music," Frederick E. Chapman, Letha L. McClure, Mrs. Lauretta V. Sweesy and Esther L. Houk will also lecture on music.

Before the Starr King Club of Santa Rosa on June 2nd, Miss Frances L.

O'Meara gave a review of a journey around the world, recently completed, and another member, Mr. George F. King, gave an account of "Ten Nights in Paris." This sharing of experiences is a sort of entertainment and instruction that should be more frequently indulged in.

Rev. Clarence J. Harris, of San Diego, in a sermon on "Peace," made an eloquent plea for a better way of settling differences than is offered by conflict. He said: "When reason cannot be resorted to to settle disputes, force will never succeed. After the smoke has settled and the retreat has sounded; after taps have announced the burial of the dead; after the broken ties, broken hearts, orphaned children and wrecked homes, then, in a moment of quiet, the combatants meet together on some common ground and use what is left of their shattered reasons." He also deplored the waste of money. "The cost of a single warship of modern type would recreate our State; a whole fleet would make America the richest country on earth in art, education and life."

By the unanimous vote of the Board of Trustees, the following telegram was sent:

TO WILLIAM H. TAFT,  
*President of the United States.*

San Diego Unitarian church extends you heartiest expression of appreciation and love for humanitarian and Christian position for peace. We declare you the great peace President in unfolding so splendidly the principles of the world's Prince of Peace. With pride we esteem you for the great word spoken for humanity.

CLARENCE J. HARRIS, *Pastor.*

Apropos of the movement to endow the theological school at Berkeley, the San Francisco *Chronicle* has this comment: "The Unitarian School of Theology in Berkeley has awakened interest in the equipment and establishment of an endowment fund in connection with the institution. Some large contributions have already been received by persons who are interested in maintaining and promoting the cause of Unitarianism on this Coast. Among the subscribers is Horace Davis, whose late wife was a

daughter of Starr King. The eloquent divine directed the First Unitarian Church in its formative period of existence and at his death left it a strong organization. He is specially revered for his loyalty to the cause of the Union during the troublous years of the Civil War, doing much to mold opinion and awaken devotion to the preservation of a united government. Horace Davis is not only a member of the First Unitarian Church, but has always been active in church work and church advance, teaching in the Bible classes and forwarding in every way the strength and growth of the work. Other contributors are Mr. and Mrs. Francis Cutting, of Oakland. For the construction of buildings, equipment and the desired endowment fund it is estimated that \$1,000,000 will be required. More than a quarter of this amount has been secured in the first gifts to the cause."

### Contributed.

#### Faith and Philosophy.

By E. S. Goodhue, M. D.

To the ancients the earth was the Lord's footstool, but the tendency nowadays is to regard it as his football.

Why deny a conceited author the only reward he ever gets for his work?

A man who has no thoughts will never be put to the trouble of collecting them.

The perusal of a book full of obscure classical allusions leaves me feeling as if I had ridden a long way over a stony road.

One of the most humorous things I ever read was the product of jumping toothache.

I am not superstitious, but I have wondered if the American tornado might not be a mob of unrevenged ghosts; a roaring, thundering, dust-raising army of disembodied victims taking summary vengeance upon the living with as little mercy as mobs show in Texas and Mississippi!

We all of us like to feel our hearts beating for some cause or another, and when our speaker, be he in the pulpit or on the hustings, fails to meet our expectation we go away disappointed.

There is something so substantial about rocks in mid-ocean that when we read how they come and go like other mutable things, we are tempted to exclaim that nothing is so unchangeable as prejudice.

True pathos is good for the soul; it is tender and searching, it goes to the quick, it purifies, then renovates, then stimulates. But a good deal of what passes for pathos in writing, goes no deeper than the bottom of the ink-bottle—it is as much an ingredient of writing-fluid as tannin. And for the man who is versed in literary artifices, tears are easier to draw than good tea.

I am in favor of doing honor to the designers, makers and creators of things. One of the strange ironies of modern life is that possession is counted more than creation. The millionaire gets the glory, but a thousand workingmen furnish him with the money to secure it. This is why even the Creator of the universe has such scant courtesy by the side of those who use his products for the purposes of trade.

The merry-go-round of years comes to us at its proper notch in the wheel, and the music of life plays on, while, in the dizzy whirl for honor and wealth and influence, the beautiful world and its inhabitants appear to us only as an intoxicating blur.

Whatever honest intentions may actuate a body of ignorant men, these intentions cannot be accepted in the place of other necessary qualifications, and we can no more afford to trust our government to poor management than we can our business.

Small farmers are the ones upon whom the country must depend for its prosperity. They supply the substantial benefits of the land, while large corporations, giving a necessary impetus to trade, that is, shoving produce along, are only go-betweens; carriers of commodities from the source of supply to the outposts of demand. Wealthy individuals and syndicates are independent of local affairs; they may go and do go, where they please, to buy. They can import what they wish to consume. If they so desire, their business may be carried on by their agents, while they themselves

remain in foreign lands. This may give a country a name, hire men and pay them wages, keep the trade pulse regular, and prove a good thing; but it does not build up a country. Nothing but actual residents holding their own land, making their living from it, buying their clothes and groceries at the corner store, going to school, to church, paying their taxes at home, and doing all that is required of communal life, will make a home-land of any country.

If Mr. Bryan had made it sixteen grains of salt to one of silver, he might have been elected President.

When the milk of human kindness is watered it all comes out in the churning.

One of the most entertaining men I ever met was deaf and dumb.

I can put up with books like dictionaries and encyclopedias, for they are subject to revision, and have the virtue of silence; but of their living prototypes I cannot say as much.

Some minds are like sieves, they retain the hull of every matter, letting the valuable principle fall through.

Nobody likes a thing which spreads itself. Someway or another, the whole world is allied against the self-assertive, and the person who goes through life without learning this fact, is a fool.

When the world begins to blow a man's horn for him, you may be sure his credits were overdue.

If you think that a modest man does not love praise; that he has no pleasure in the kindly words of men, you are in error. He is only wiser than his fellows. Of his own vain-glory he is as careful as the maiden of her snow-white breast, knowing, as Longfellow said, "How much 't is best to show."

I feel like getting fifty lashes for criticising anyone behind his back.

I have heard a preacher talk a whole hour about nothing, and yet edify a tolerably intelligent audience by raising and lowering his well-toned voice, and pounding the Bible at the right time.

Close acquaintance is prejudicial to impartial judgment. You must know a man enough but not too much. When you love him you are blind to his follies; when you do not love him you may fail to recognize his good points.



As a class, the following have not developed their sense of humor:—

Those who wear electric belts and lead rings.

Those who die because they are jilted.

Those who return long thanks for short rations.

Those who wait on the housetops for the coming of the Lord.

Those who follow large dinners with small liver pills.

Those who deny the existence of God and are afraid of the devil.

Those who can't "understand" a woman.

Those who try to interrupt the course of true love.

Those who make themselves miserable in this world in order to be happy in the next.

Those who add to the world's misery by being miserable over it.

Those who blame their next-door neighbor for faults they readily excuse in St. Peter or St. Paul.

THE DOCTORAGE.

## A Layman's Ideal.

By Harriett Kelsey Fay.

One morning two years ago in Buffalo, a sudden shower of rain caused me to enter a large Baptist church which I happened to be passing on my way to our Unitarian church, where for several weeks I had felt it to be a privilege to worship.

The organ prelude was merged into the tune of "Onward Christian Soldiers." This was taken up by a large chorus choir as a procession of boys came into the church through a side door, and single file marched to seats reserved for them in the body of the church. The procession seemed very long.

The entire service was devoted to these boys. From the pastor's greeting I learned that he was not responsible for their presence,—that a layman was mediator between them and the church. The sermon was practical and inspiring, filled with experiences of eminent men, Lincoln foremost, who had been true to ideals. Ideals were shown to have their origin in religious aspiration. At the close of the sermon about twenty of the

boys came forward and were baptized, in the presence of the congregation. This was made an impressive service.

At the close in response to my inquiries, an officer of the church told me that about four years ago a church member, well educated, had determined to work out his theories in regard to a boy's religious instincts. He was a busy man and his time for becoming acquainted with the boys had been limited, but as a result of his work he had a club of over 200 members, about 175 of whom my informant estimated, were present that morning. There was an age limit to membership, from thirteen to nineteen, if my memory serves me correctly. Few, if any of the families of the boys, were connected with the church.

A look into the faces of these boys as they took part in the responsive service, sang the hymns and bowed their heads in prayer, showed how effectively the layman had done his work. They were not of the "goody, goody" sort: they were keen, alert, "many of them formerly street boys," I was told, who had grown to be self-respecting and ambitious.

The basis for this work so manifestly well done, was religious. "Potentialities of being," of which we Unitarians have so much to say, must have been very real to this Baptist layman as he wrought among his boys. It is very real in the thought of most philanthropic workers,—but the religious aspect of the "potentialities" point of view is kept in the background.

Two or three years ago Jane Addams published a plea for a recognition and cultivation of the religious natures of young people on the part of philanthropic workers in and out of the churches. As the result of experience she has come to feel deeply the vital lack of this work and made a strong appeal to the churches for it. One who has had experience with boys and girls during the adolescent period, knows their susceptibility at that time to religious suggestions. With time, patience, and spiritual resources upon which to draw, the work of cultivating reverence for God, and respect for personality, in the average boy or girl from twelve to six-

teen years of age, or even older, seems unlimited in its scope. One feels himself constantly handicapped by his lack of facility of expression of spiritual experiences and of knowledge. It is the period for the development of ideals in the boy and girl.

Now the church, properly ministered, is as natural a place for the focusing and feeding of these ideals as is the home for the formation and exercise of daily habits. I was told that these Buffalo boys had their own Sunday Bible class, but once a year they came to the church of their leader and teacher for this special service. It was an event to be anticipated.

We so often hear it said that young people are not now interested in the church. In large measure this seems to be true. Haven't we laymen some undemonstrated ideal that like the Buffalo worker we can endeavor to develop, each according to his own light?

ORANGE, N. J.

### Independence Day in War Time.

By Charles A. Murdock.

On the fourth of July, 1863, a celebration of Independence Day was held at Arcata, on Humboldt Bay, California, at which a very young man was asked to speak on "The Day We Celebrate." It was his first appearance in such a capacity and he wisely committed his youthful thoughts to paper. The manuscript was lately found, and the address is now published, not for intrinsic merit, but as expressing the state of mind of one who reached manhood in those depressing days, and to recall the trying experience of national peril.

On the very day that this celebration was held Vicksburg surrendered to Grant, and the tide ebbed toward victory and the restoration of an undivided Union:

"Once more we meet to join in paying homage to the day that gave our Nation its existence; and what a flood of pleasant recollections associated with like occasion in days gone by rushes to our minds as we stand here in this isolated land remote from all we once loved and from the center of the Republic whose

birthday we now are celebrating. We can but recur to those celebrations and festivities that we enjoyed in times of peace, when all was thanksgiving and joy, unmingled with that sense of sorrow and of pain that we now are unable to banish. Great reason had we then to rejoice at our unexampled prosperity as a nation and harmony as a people; we were then a powerful government whose name and flag were held in the greatest respect abroad, and as we then supposed with the deepest loyalty in the hearts of our people. To-day finds us, O, how changed! Discord and strife have supplanted peace and love; brother against brother is arrayed in deadly enmity, and although two years of sanguinary warfare have passed over us, the end is not yet.

"But, friends, when we consider the magnitude of the rebellion that sprung upon us full formed and perfected when we were weak and unprepared, the desperation with which our foes have waged the war and the powerful underhanded support that they have received from the nations of the Old World, have we not greater reason to rejoice that we as a government still exist, and not only exist, but that we still preserve the respect of foreign powers and that our prospects for a speedy suppression of the rebellion were never so good as they are to-day. We cannot forget that this terrible struggle is upon us, nor that our brothers are daily falling, sacrifices to our country's existence, but we can view this terrible reality calmly and deliberately and say that even this is preferable to national disgrace, and further, that our determination to stand by the government and assist in maintaining our nationality is yet unchanged and firm. We all can adopt the language of Adams, uttered eighty-seven years ago to-day, and say, 'If it be the pleasure of heaven that my country shall require the poor offering of my life, the victim shall be ready at the appointed hour of sacrifice, come when that hour may. But while I *do* live, let me have a country, or at least the hope of a country, and that a free country. This war is upon us and there is no recourse but to fight it through. Peace on such terms as it could now be

secured would be worse in its final results than a continuance of the strife, for no peace can be abiding or honorable until our time-honored and yet-glorious banner, the Stars and Stripes, shall float over all the land and be everywhere acknowledged and respected as the emblem of our country and the true ensign of liberty. We have still the same faith in the principles upon which our government was founded, and why should we not be as united in endeavoring to save our nation as our forefathers were in establishing it? Let us not show our degeneracy or that we are unworthy of the government they formed by failing to do all in our power to secure peace and reinstate our nation in its former power and glory. As Webster, America's greatest statesman, has remarked, 'If in our case the representative system ultimately fail, popular governments must be pronounced impossible. The last hopes of mankind rest with us; and if it should be proclaimed that our example had become an argument against the experiment, the knell of popular liberty would be sounded throughout the earth.' And now can we all heartily join him in the following appeal: 'Let us cultivate a true spirit of union and harmony. In pursuing the great objects which our condition points out to us, let us act under a settled conviction and habitual feeling that these States are *one* country. Let our conceptions be enlarged to the circle of our duties. Let us extend our ideas over the whole of the vast field in which we are called to act. Let our object be our country, our whole country, and nothing but our country, and by the blessings of God may that country itself become a vast and splendid monument, not of oppression and terror, but of wisdom, of peace, and of liberty, upon which the world may gaze with admiration forever.'

### What Is the Bible?

A STORY IN THREE ACTS AND EIGHT SCENES.

By Rev. G. S. Sadler, B. A., LL. B., London, England.

Act I.—Scene 1.—A tent on the plain of Esdraelon in Canaan, 1000 B. C. Bedouins sitting by a fire. It is even-

ing. They ask a minstrel in their midst to sing some old stories of Moses and ancient times, stories not yet written down but told from generation to generation. He takes up his lyre and sings:

"Spring up, O well! sing ye unto it:  
The well, which the princes digged,  
Which the nobles of the people delved,  
With the sceptre and with their staves."

And thus that minstrel helped to hand down the story of the past in the days of the Judges and of Saul. We must not expect an exact story of times so long ago. Let us be glad if even an imperfect history of them has come down to us.

Scene 2.—The palace-buildings of Solomon. Solomon, by forced labor, built a palace and a temple and other houses in Jerusalem. In a room in the temple men kept a record of the chief events of his reign. Later a series of historians kept such records of succeeding reigns (I. Kings II. 41:22, 45), though legendary matter crept in, as in the stories of Elijah and Elisha. Now, in this room, one day, about 650 B. C., was a man, unknown to us by name, writing a book. It was in the reign of Manasseh. Manasseh worshipped the stars and the goddess of Fertility, and he offered human sacrifices to her (II Kings, 21:1-8); and this unknown writer was secretly recording his protest, putting it into the mouth of Moses of old, and writing under his name. He hid the scroll in a box, where later in 621 B. C. it was found by Hilkiah the priest (II. Kings 22. 1-11). It is our Book of Deuteronomy, and it taught the Jews to abolish all their altars, except the one at Jerusalem, and to worship Jehovah alone. That was in the reign of Josiah, who carried out the reformation which this book advised.

Scene 3.—There was a prophet in Jerusalem named Jeremiah. He lived when the Assyrian power was waning, and the Babylonian power was in the ascendancy. He felt that God was giving the Babylonians this power and it was useless to resist it. He composed his prophecy and dictated it to Baruch, who wrote it down on a parchment scroll. Now see him (one day some 600 years B. C.) before King Jehoiachin, the son of Josiah. Jehoiachin is very angry at such apparently unpatriotic senti-

ments. He wanted to resist the Babylonians. So he took a knife and cut the scroll and threw it into a brazier of fire. Jeremiah had to dictate his prophecies again to his amanuensis. Later, they were copied on scrolls, with other prophecies, and the whole issued as the Prophecies of Jeremiah. In the case of other prophets, too—e. g., Isaiah—prophecies they did not compose were inscribed on the rolls on which their prophecies were written. Thus, then, prophetic books were written.

Scene 4.—The captivity of Babylon is over, but many Jews remained, as they had settled and become prosperous merchants there. Ezra the scribe led a band of Jews, however, back to Jerusalem. He had been writing out the old laws, some of which might have gone back to Moses. Some (as the commandments not to kill or steal or bear false witness) were much older than Moses, being found on the Code of Khammurabi, the Babylonian king of about 2100 B. C. But Ezra issued those laws as a priestly code, a code written from the priestly standpoint. This code contained most of our book of Leviticus, and also parts of Genesis, Exodus, and Numbers. He is sojourning then, in a caravan across the desert, 500 miles from Babylon to Jerusalem, with these parchments carefully packed. It was about the year 444 B. C. It was soon after this that the Pentateuch was adopted by the Jews as a "sacred" book, but they exaggerated its value as history and many of the early stories of the patriarchs are really stories of tribes, told as if accounts of individual men.

Act II.—Scene 1.—Let us see how the New Testament came to be written. Jesus has lived and died, and been proclaimed as the Messiah, a title he accepted before the close of his ministry. Paul is at Rome, in prison, the light chain on his feet. He is allowed writing materials and is composing a letter. By his side sits Epaphroditus, recently recovered from an illness. Epaphroditus had brought a gift from Philippi in Macedonia, to Paul. Paul is sending a letter by him to the church at Philippi to thank them for the gift, to call them to have lowliness of mind like that of Jesus, and to beware of those Jews who

were asking them to conform to Jewish ceremonial. Some of Paul's letters were lost. He had written an earlier letter to Philippi (Philip, 3, 1.), and he wrote one to Corinth before what we call I. Corinthians (see I. Cor. 5, 9.). Some letters not by Paul were later attributed to him. But a few of his we have. He was not a perfect man (Philip 3, 12; 13.) and so his thoughts were not final and complete. He was a Jew and was full of Jewish ideas, some of which (such as that death was the punishment of sin, or that a last judgment was soon coming, or that women were to be subordinate in everything to men, see Rom. 5, 12, and Gal. 3, 13; I. Thess. 1, 10, and 4, 16; Ephes. 5, 24) are such as belonged to his age rather than ours. We have outgrown these ideas, and Paul had begun to outgrow them when he wrote this beautiful letter to the Christians at Philippi in A. D. 61. The style in which he wrote was quite simple and popular Greek, such as we now can read on some ancient vases recently unearthed. Thus, the epistles arose.

Scene 2.—It is about A. D. 80, some years after the destruction of Jerusalem (Luke 21, 20). A man is seated by a low table on which are spread several valuable scrolls. These are manuscripts of the life of Jesus. One is supposed to be by Mark, and contains stories of what Jesus did and how he came to be crucified. Another manuscript is a collection of "Sayings of Jesus," with a few incidents, and is called the "Logia." It is a translation from Aramaic or late Hebrew. Another is a manuscript containing the parables of the Lost Sheep, the Lost Piece of Silver, and the Lost Son and other stories. Another is a translation of an Aramaic, late but beautiful story of the births of John the Baptist and Jesus of Nazareth. The man at the table wants to do his best with these manuscripts, and with various traditions concerning Jesus, of whom he had heard. He wants to weave a story of Jesus to send to his friend Theophilus (Luke 1: 1-4). He does his best with the imperfect materials to his hand, and does not mind as long as he conveys the spirit of the great lover of men.

Act III.—Scene 1.—It is a basilica at Ephesus in Asia Minor about 200 A. D.

It is Sunday, not yet a "Day of Rest," but more or less observed by Christians. They met early in this hired hall and the reader, who lived on the premises, brought out of a box a scroll, a copy of the Gospel of John, one of their most valuable possessions, beautifully written in capital letters of the Greek language. It was perhaps at Ephesus it was composed, about 120 A. D., by a man who wrote under the name of the apostle John. His desire was not to deceive, but to honor the apostle. This man had studied Greek philosophy at Alexandria, the philosophy of Plato and of the Jew Philo. The copy of his work was made by a Christian of means who presented it to the church at Ephesus. The church had no building of their own, but they hired this basilica, which had a hall with a round apse at the end. There the Christians met early on Sunday before they went to their daily work. They had several scrolls, some being the books now in our New Testament, and others of such books as "The Shepherd of Hermas" and the "First Epistle of Clement," which were largely read. For only gradually was the list of books in our New Testament selected from all the early Christian literature, as being by apostles or being worthy of special honor. When Eusebius wrote his "History" about 325 A. D., the Epistles of "James," "Jude," "2 Peter," "2 and 3 John" were still "spoken against" by many churches, and not yet recognized as "sacred." Thus there were felt to be degrees of inspiration.

Scene 2.—It is at Worms in Germany, a day in the early part of 1526. In a printer's work-room is William Tyndale talking to Peter Schoeffer, the printer. Tyndale's eyes are lighted by joy as he takes in his hand the first copy of the printed New Testament in English. It is his own translation. Caxton had printed part of the gospel story in a popular book called "The Golden Legend." That was in 1483. But here for the first time was the English New Testament printed. The volume was a small octavo size. Tyndale had to face much opposition and misunderstanding and indeed he was at last strangled to death as a heretic in the Netherlands. But his work survived,

and became the basis of the "Authorized Version" produced in 1611, which led on to the still better "Revised Version" of 1881. And now the Bible (or parts of it) is translated into over four hundred languages and dialects and sent throughout the world. It is for us to try and understand it, not as being of equal value for religion or history in all its parts, but as being a human record of a progressive revelation, culminating in the spirit of Jesus. Revelation has gone on since to show us the development and application of this spirit to the individual and social problems of mankind.

### The Synoptic Mind: an Ideal of Leadership.

Extracts from an address by George R. Dodson, Ph. D., Minister of the Church of the Unity, St. Louis, Mo.

To be able to reflect the mind and sentiment of one's own generation and be the interpreter of its aspirations is a great thing, but to succeed in giving to a noble and enduring ideal of humanity its classic expression, to voice clearly the deepest needs and highest dreams of many centuries, is the supreme performance, which is beyond the power of all but the few geniuses who are large enough to represent our race. Of all the saints, sages, and saviours who have studied the drama of human life, no one has ever surveyed it from a greater height than Plato, nor has any mind surpassed his in comprehensiveness and insight. And his conclusion, his matured conviction, was that humanity's most urgent need is for adequate leadership. The goal of the ideal system of education which is outlined in the republic was the discovery, selection, and training of what he calls "synoptic-minded men" to be the leaders of the state. The youths to be prepared for this high function were first to be selected from those apparently most promising, and then submitted to a course of physical and mental discipline lasting through the greater part of life. This was a sifting process, and from time to time the failures were dropped. The finer natures continued their elementary studies till the age of twenty, when they were submitted to a new test of their capacity for leadership. Up to that time

their manner of study was to be appropriate to youth. Their knowledge, being necessarily a mass of unconnected and unrelated fragments, could not be embraced in a unitary view. But when the synthetic powers ripen, the time arrives to attempt an organization of the mental content, to put together the things that have been, and are being, learned, and comprehensiveness becomes an ideal of the mind.

Plato's statement is as follows: "The sciences which they have learned in their early education without any order will now be brought together, and they will be able to see the natural relationship of them to one another and to true being." The Greek word for the ideal aimed at is *συνολος*; that is, these hitherto unrelated subjects will be combined into a synoptic view. The possession of a talent for doing this, of a synoptic mind, is the criterion by which selection is to be made for still higher advancement. Plato has another name for minds of this type; indeed, he generally calls them "dialectical," but he explicitly states that in his usage the two words mean exactly the same thing.

That one of the greatest needs of humanity is for a supply of synoptic-minded men to manage its affairs and direct its development is as nearly an unquestioned truth as we are likely to meet with in these critical days. And it is of the most profound and even vital significance for all who are set to be leaders, and not least for the ministers of liberal churches. There are those who look to us for guidance in the conduct of the greatest and highest of human interests. It is not only our privilege, but our business, to be men with a cosmic outlook, and to strive toward a comprehensive and unitary view, even though it must necessarily be tentative and incomplete; and, while no one can reach the height of Plato's ideal for the philosopher and be a "spectator of all time and existence," we can and ought to have some sense of the frame in which our human life is set, to look down the long vistas of evolution, and attain to some inspiring conception of our place in the great process, of the achievements of the past,

and of humanity's reasonable hopes for the future.

There are some minds with which nothing can be done. After being tested and found wanting they are quickly dropped, the philosophic natures alone being able to profit by the highest training and ultimately becoming capable of wise leadership. It would be very easy to make fun of this idea; nevertheless, it is true. Nor do we have to look very far for an illustration. In the recent history of this country a great part was played by a man who had the native qualities in question, although he did not have the advantage of an academic education. I refer to Lincoln, our supreme type of the synoptic-minded man. The men about him, with all their earnestness and acuteness, were most of them but "crippled souls," in that they were partisans, representatives of certain special or local interests and blind to all others. Lincoln felt the total situation, and was perhaps the only man in the country who could do right, because he was the only man large enough to see it. With a few more leaders like him, and fewer anti-slavery orators and Southern hot-heads, we should undoubtedly have settled the questions of slavery and states' rights without a civil war. That is always the case. When men are not large-minded and rational, they must fight. The most eloquent denouncers of wrong are apt to be half-wrong themselves, for in promoting the interests they have at heart they are wounding others just as precious. And men who live in a world that has been evolving for ages, a world in which things get to be wrong because they are out of date, a world in which readjustments of all kinds have constantly to be made, cannot do right, whatever their intentions, until they learn to see together the many various interests involved and to patiently use evolutionary methods in promoting desirable conditions.

A similar situation confronts us today. There are men who are industriously preaching the doctrine of class consciousness, and calling upon all to line up for or against, and, if they are not checked, we may have another illus-

tration of the ravages wrought by a superstitious moral sentiment which assumes that the good is the promotion of a single interest in the world, and not the conciliation and adjustment of all interests. Our hope for a continued peaceful social evolution depends upon the existence of a majority of sensible people, led by men of great sanity and wholeness of view.

Leadership belongs exclusively to no one group or profession, but there are two classes in which above all others it should naturally be expected,—the professional teachers of philosophy and the ministers of the liberal churches. To take the philosophers first, the present situation in this country would be depressing were it not evidently swiftly changing and were there not hope that a higher and nobler conception of philosophy's true function and ideal service would some time be attained. What is that function? What, indeed, can it be but the unification of knowledge? What service is so needed to-day as that of assisting young men and women to organize the detached bits of their information into some comprehensive view of the world? Mental progress consists essentially in a constant reorganization of the mental content, and the essential condition of this is a preliminary organization. It matters not so much what the first synthetic view is, provided it is flexible and capable of revision, as knowledge grows from more to more and the constructive powers develop. The philosopher ought to be the broadest man in the university, and his department is ideally the clearing-house of the sciences. The students should learn in that department to seek the organic place in the one body of truth of the truths they learn in their separate studies, and to acquire the habit of seeing things together. Only in this way can the mind have a life, and be something other than a lumber-room in which each new acquisition is piled, regardless of its consistency with what is already there. Such philosophic organization and construction is a tremendous stimulus to the intellectual life. No one wants facts so much as he who wants them for the light they shed on some great problem. In this region, as in so many others, the

current of interest flows downward, and interest in great questions, such as that of man's place in the cosmos, fertilizes all the sciences, and inspires and sustains research. Such an influence is needed in the university for the teachers' sake. The great teacher is a man who not only knows his subject, but sees it in its larger relations, and is able to make clear its significance for other studies and other human interests. The young man who studies the cell-structure of a fern, or dissects the brain and nervous system of a fish would be a pitiable object if he saw no further than the poor dismembered fragments before him. What really makes such activity valuable is that the mind looks not only at the cells and fibres, but through them into the great world of organic relations, that world of which man himself is a living part. An ultimate synthetic view is the justification of his special studies.

The world has need of philosophers. They could be of great assistance to us all in helping us to a general view of life that would give meaning and dignity to its disconnected parts. And some day there will be a happy conjunction of a philosopher with the true conception of his primary function and a university president able to appreciate and willing to support him. The department they will establish in their university will not be obsessed by Kantian ideas and run after "pure knowledge *a priori*," but will return to the nobler and more useful conception held by the world's greatest thinkers generally down to what, I believe, will ultimately be recognized as the German episode in the history of philosophy. The students fortunate enough to receive instruction in this university will be conducted to a unitary and comprehensive conception of the world, and not be lost in the endless maze of *Erkenntnisstheorie*. The teachers will cherish an ideal of mental organization which may be likened to the Republic of the United States, which grows constantly with the growth in population, intelligence, and wealth of its component states and by the admission of new states. So taught, the young men and women will have a place for everything they learn. They will attain

to an ordered inner life, and have some sense of the result of the ages of the growth of life and the development of thought, and some knowledge of the larger features of the vast process in which our life has an organic place.

With regard to the liberal minister, it is clear that he has a similar function, although it is to be performed for a different constituency, for the men and women whose college days are over and who are now carrying on the world's work. They, too, need help in synthesizing and conciliating life's varied and conflicting interests. For them the churches ought to be graduate schools where they may be assisted to a great, courage-inspiring, and effort-sustaining *Willenshaltung*. Such a view of the world is not a philosophic luxury, but a practical, religious necessity, when the mind reaches a certain stage of development. When a soul in trouble exclaimed, "I will lift up mine eyes to the hills whence cometh my help," he referred to the summits of his thought, to an inspiring conception of God. This is the picturesque Hebrew way of expressing the soul's joy and strength in a great thought.

Nothing is more relevant to the present situation than this fact. In spite of the low views of truths urged upon us to-day and the depreciation of the importance of constructive thinking for religion, there is no successful preaching, no inspiring gospel, which does not present a sublime world-view. No one has ever succeeded who has not been able to set forth a conception that stirred the mind and fired the imagination by its grandeur. The Hebrew prophets have had the greatest influence on the religious life of the world. They were the most important factor in the transformation of the national religion of Israel into a universal religion, and their utterances, even in translation, have been the strength and consolation of the centuries. And, though they had moral passion in abundance, they were fundamentally thinkers. They were the first philosophers of history, and their utterances were lofty because their thoughts were lofty. They saw their God actively directing the destinies of nations, and conceived the unfolding of a divine

purpose to be the highway of history. Amos rises to the magnificent conception of Jahveh as the world-ruling God of justice; for Hosea he is the universal Father; the first Isaiah is a statesman seeking to conform the foreign policy of his fatherland to the divine plan of which he assumes to be the interpreter; and Jeremiah reaches the thought of an inner law and a human instinct for God. The second Isaiah is literally carried away by the glory of his religious idea, and his trumpet tones calling his people to encouragement and trust thrill the reader of these far-off days.

The same principle is repeated in the history of Christianity. Paul, the great apostle, who saved the religion of Jesus from perishing as an obscure Jewish sect, who planted churches over the Græco-Roman world, and who was a marvel of energy and activity, was inspired by his philosophy of history. For him the history of the world before Jesus was merely a time of preparation, and everything before him merely led up to the truth he had to preach.

There is, then, no such thing possible to-day as a religion out of relation to the intellectual conceptions of the age. Of course, it is known by all that religion is impulsive in its origin and emotional in its nature, and that, though it defends itself with arguments, it is not based on reasoning. But it is also true that there has not been any simple impulsive faith among civilized people for centuries, any faith uninfluenced by the reflective intelligence. Faith does begin in feeling, but by a law of its nature it goes on to reason, to a believed conception that remains after the critical intelligence has pruned away the superstitions elements which were associated with it in the early stages of its growth.

It is vain to try to isolate the moral and religious life from the intellectual life of our time. Neither ethical culture nor religious faith can thrive entirely apart. Both are for men in a certain situation, and what that situation is it is the function of the intelligence to determine. We do well to admire the statement of Micah, "What doth the Lord require of thee but to do justly and to love mercy and to walk humbly with thy God?" But we must not forget



the last three words, for they are essential. One may do right desperately in a universe which he believes to be indifferent or even bad, but he is a stronger as well as a happier man for a conception of the cosmos in which his passion for right has significance, and in which his love of goodness is seen to be the heart of reality coming to consciousness in him. To have the conviction that our ideals are at home in the world that has produced them, that they are factors in evolution and guide life in the making, is to be freed from fear and assured that, as we work out our salvation, it is after all God that works in us both in the will and the deed, in the beautiful dream, the aspiration, the prayer, as well as in its realization. The synthetic view of the moral life, the religious life, and the life of thought is thus the fruitful view, and when the mind has been properly educated the three blend in one life. The attempt to ignore any one of these aspects of what is normally a concrete, organic whole weakens them all, and history shows that when religious men ignore the intellectual life of their age they relapse into mysticism and suffer mental and moral decline.

In these days certain substitutes for thought, for an inspiring outlook, have been proposed, but the help they offer is illusive. Thus we are told that there are unknown spirits who may come to us in the darkness of the subconscience regions of our life. But this suggestion is unattractive. Religion is surely something other and nobler than a subterranean or kitchen-door connection with we know not what spiritual powers. No, we must try the spirits, all spirits, as the Scripture says, and they must come to the front door of our nature and show their credentials. It is the goals of life that are divinely beautiful, and we can never worship other than our highest thought of God, the One in whom our noblest ideals are united. We look for him not in the region of the abnormal and pathological, but in the other direction, knowing well that our highest thought falls short of the reality we worship, and that the sweetest and divinest human ideal is but a lure to keep us in the path that leads to life.

We have, then, only to keep clear the distinction between man and nature and then combine them in a synoptic view, that is, see them in the organic unity which is the concrete reality and not in the opposition which is only an abstraction of thought, and the result is as much religion as philosophy. If we have no life that is not natural, then the divinest prayer of the divinest man in history is but the world-life become conscious and articulate, and as from this elevation we view the task before us, of building up, teaching, and ennobling our race, we understand perfectly how a great genius could say, "My Father worketh hitherto, and I work." When naturalism is thus made thorough-going, it is transfigured. It does not mean that man is swallowed up in a process that goes mechanically on, but rather that he must change his conception of that process, since he is its outcome. Put together the two things that belong together, man and the universe, and then ask what kind of a universe it is that is flowering out into a human world of thought and love and righteousness, of joy and peace and hope. A materialistic philosophy is possible only when the part of nature that lies below the realm of life and purpose is under consideration. But there is no such nature. The only nature we know is the nature that has produced and sustains human life, and the only rational way to interpret that nature is by its product and fruit rather than by its lower stages and earlier phases.

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### Events

#### The International Sunday-School Convention.

The event of June in San Francisco has been the Thirteenth Triennial International Sunday-School Convention, covering sixteen sessions held between June 20th and 27th. The attendance has been large, the audiences often reaching five thousand, and our streets have been filled with kindly people from far and near. The arrangements were well-nigh per-

feet and reflect credit upon all concerned.

A magnificent choral concert preceded the convention meeting, and was so well received that it was repeated. The most spectacular feature was the parade of men on the afternoon of June 24th. It was something new to see such an outpouring of such men, marching eight abreast, each carrying a bible and either singing or looking as if they would like to. There were representatives of many States, several countries, and varied races. Chinese and Japanese of the younger generation were well represented, and so were British Columbia and Mexico. Banners and flags made the procession picturesque, and there was any amount of spirit and enthusiasm.

The Coliseum was decorated, but it is at best a big barn, emphasizing one of our great needs. A part of it was set aside for displays of Sunday-school publications and appliances, and here a modest space was occupied by the Unitarian Sunday-School Society. Wall space about ten feet square sufficed for presenting the various publications, including the Beacon series and the one-topic, three-grade series, with copies of the Beacon and our song books. Various monographs on Sunday-school topics were freely distributed, and copies of the PACIFIC UNITARIAN were given to those of an inquiring and courageous mind.

An attractive feature of our display was a border of framed photographs across the top and down each side, our Pacific Coast churches forming the frieze, and ministers, past and present, constituting the columns. Above was a prominent inscription of the name, location and local representation of the Society. The exhibit, unusual in such company, was treated with respect and mild curiosity. One woman was heard to remark, "Why, they are not Christ-

ians." She probably voiced the sentiment of others of equal zeal and breadth but less frankness and more discretion, but that we were tolerated at all is evidence of gain.

Our San Francisco Sunday-school was admitted by delegates, and its superintendent enjoyed marching in the procession and joining in the enthusiasm gained from members.

The meetings were interesting and instructive. The addresses were characterized by great earnestness and evident devotion to the cause of the Sunday-school. Every feature of work was treated upon and with a good deal of ability. Of course there were many expressions used against which a Unitarian could but enter silent protest; and that some narrowness of vision, and even occasional false notes were in evidence was to be expected, but the general effect was good and strong. There is encouragement in feeling that such numbers are loyally interested in moral and religious education; that they believe in it so thoroughly and are making sacrifices for it.

The tributes to the bible were fine and true, though sometimes extreme and indiscriminating.

The "Gideons," in connection with the meeting undertook to place 25,000 bibles in the hotel rooms of the city, and as an exhibit those carried in the procession were stacked before the audience of men that composed the meeting at the close of the parade. An interesting incident was a collection taken up at the instance of Mr. Marion Lawrance, the General Secretary, for the relief of the Gideons. A representative had spoken assuming that no opportunity would be offered to help them in their purpose to place bibles. When he took his seat Mr. Lawrance, who seems to be the main-spring of the watch, took the platform and

called upon the ushers to take a collection. The result was a handsome sum for the good cause.

One of the cleanest-cut, forcibly-put addresses heard was that of Mr. Robt. P. Shepherd, of St. Louis, an editor of bible school literature, on "A Man's Job," and the principal impression left by the convention was that in the great work of moral and religious education, so urgently needed, men must do their part or the work will not be done. We leave too much of such work to the women. There are many things that women can do better than men, but there are some things they cannot do as well and some that they cannot do at all. The father's duties to his children cannot be unloaded on the mother, and there is a father side of education and training that society needs and the man must do, and it is the manly man who is needed to foster and sustain high ideals. Ideals demand exemplification. They cannot be inculcated by lectures and are most effective when they are communicated by touch. Contagion is a fine thing when it is enthusiasm, the love of truth, the spirit of helpfulness, the call to duty that is caught.

It is time that the idea of the Sunday-school was disassociated from weakness, whether male or female. If it is to be a force, it must show force, and be the result of earnest effort on the part of the strong, and not the perfunctory habit of those too weak to ever do wrong, whose mildness and flabbiness have no positive strength to transmit.

If any one concludes that the modern church-member is a juiceless, solemn, and sorrowful sojourner in a vale of tears, he ought to have seen the delegations from all parts of the country marching into the great Coliseum after the bible parade, with bright inscriptions on ban-

ners, and emblems of local significance. For instance, each Oregonian carried a baby umbrella, and several delegations were well drilled in calls that resounded in the hall till the meeting began. The Texas "m-o-o" was very effective, and there was much good-natured banter till order was called for and then the quiet was perfect. This evidence of life and fun in serious-minded people was one of the most hopeful signs in this great orthodox gathering. It shows they are human and promises a kindlier theology.

### Echoes from the Boston May Meetings.

"One great trouble with our church is that we rather pride ourselves upon reaching one kind of people and one kind of people alone. I call such an attitude neither denominationalism nor sectarianism, but pure stupidity. If we were wise enough we would address ourselves to every man's conscience. My ideal of a united Unitarianism is that in our great fellowship we should include as many kinds of churches as there are people who could be reached by them. Is our church to survive? It will not survive because it is rational, beautiful or because it is adjusted to the thought of one generation, but only because it has something fuller, richer and braver to offer the young men and women who stand at its gates shocked by the evil in the world and asking which way they are to turn."—*Samuel McCord Crothers.*

"If we stand for anything, if we are unique in any particular, it is that we are making the same experiment in religion that our fathers made in government. We stand for democracy in religion. Our nearest approach to dogma is our conception of human nature. We believe that human nature is the same as divine nature. But we are not a sect. No truth can ever be discovered that need to take a man away from the Unitarian church."—*F. S. C. Weeks.*

"It is the children who are the living stones out of which we should build the

church of to-morrow. It is they whose moral characters and spiritual visions are in our keeping. It is fearlessly asserted therefore that our first and most pressing duty as a denomination, as churches, as families and as individuals is the religious education of the children in our Unitarian homes and schools. It is this duty, central and supreme, that falls to us as a Sunday-school society. To be ready for this, with money and manuals, with workers and methods, and, above all with consecrated purpose, is our ambition."—*William I. Lawrence.*

"Religion without humor makes but a lop-sided appeal, and it can receive only a lop-sided response. Religion is a sense of the wholeness of things, humor is a sense of the proportion of things, and the two must go hand in hand. I do not like that stiff, cast-iron sort of religion that will never yield. Religion is life itself, not a separate thing for a doleful Sunday. To reach its highest point we must make it wholesome, joyous and radiant."—*Rev. Matthew R. Scott (England).*

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### Next Steps.

Among the many interesting May meetings at Boston, the Free Religious Association, of which Rev. Charles W. Wendte is president, held a session at which "Next Steps in Religion, Philosophy, Social Development and Civil Government" were considered by able speakers.

The following brief extracts indicate the conclusions reached:

"In the working out of the social problem is to come the religion of the future, the highest and the best the world has ever known."—*Rev. Algernon S. Cragg.*

"The new philosophy will measure the world by man, not man by the world; will measure nature by human nature. The ideal is the most real thing we have, and the next step is the acceptance of human nature, knowing that we live by faith, and not by despair."—*Rev. Merle St. Croix Wright.*

"There is an overwhelming need of a readjustment of personal relations with ourselves, but there is a greater need for

some common social programme. We need a programme that will be for all, not for one class. A vice of social reform to-day is to focus our attention on the man at the bottom. A social programme, to succeed, must be democratic, and no programme can be democratic if it is planned for any one class. The programme must have a spiritual value as well as a relation to our economic well-being."—*Rev. Anna Garland Spencer.*

"There are in this commonwealth many men who in the time of their country's need would gladly sacrifice their physical lives for their country. What we need in the public service are more men who will lay down their political lives for what they believe the right. I believe that we can build up, and that we are building up, a public sentiment in this commonwealth which means that the politician who will save his political life will lose it, and that the statesman who will lose his political life for what he believes to be right will save it."—*Mr. Joseph Walker.*

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The great works of humanity are still to be accomplished; the great book written; the great picture painted; the great city or nation governed.

First get the real qualities which lie at the basis, whether of social manners or of literary style and all the rest shall be added unto you.

The more experienced—as Emerson said—often go abroad to be Americanized. They learn—that you can no more transplant the social atmosphere of Europe than you can change the climate or the sky.

In England the upper classes naturally and innocently look down—and the middle and lower classes look up. In the United States the so-called upper class may or may not look down, but the rest do not look up. And this makes an ineradicable difference. The less-favored may point with pride or gaze with curiosity, but they certainly do not manifest reverence for the mere social position.

It is really a more serious problem in social study what to do with our multimillionaires than our paupers.—*Thomas Wentworth Higginson.*

## Selected

## Prison Reform.

By Rev. Francis Watry.

[Sermon preached at the Unitarian Church, San Jose, on November 27, 1910.]

It is becoming more and more evident to thoughtful people everywhere that our ways and methods of dealing with crime and criminals are far from being what they should be, and that reformation all along the line is sadly needed. This need is felt in many lands. At the recent International Prison Congress held at Washington, D. C., delegates from thirty-five different countries were present, each country sending those best fitted by training and experience to decide upon the important questions coming before the Congress. This was the eighth time this International Prison Congress has met. Dr. E. C. Wines, an American, started the movement. The first meeting was held in London in 1872. Since then congresses have met at Stockholm in 1878, at Rome in 1884, at St. Petersburg in 1890, at Paris in 1895, at Brussels in 1900, at Budapest in 1905, and at Washington, D. C., in 1910. The next meeting will be held in London in 1915.

The purpose of these meetings was well expressed by Dr. Charles Henderson, of the University of Chicago, president of the late congress at Washington, when he said in his inaugural address:

"One mighty and commanding purpose has called us together and will inspire all our councils. This purpose is, indeed, for the willful and stubborn foe of social order, a stern and austere determination to make the way of the transgressor hard and thorny, so that dread fear shall hold the wicked in check and unbending force constrain the lawless. Yet beyond this we look to the evangel of re-education, of reformation, of raising the moral standard of the race where the battle with temptation is hottest and victory over evil the hardest. We do, indeed, firmly resolve to make the way of the transgressor hard, but not desperate; we desire him to tremble before the majesty of outraged law, but not despair if he is willing to accept the reasonable yoke of honest and useful labor for the common weal."

Among the resolutions adopted at this meeting were:

1. The principle of the indeterminate sentence—a sentence without minimum or maximum limits. This was first used in the New York State Reformatory at Elmira, and has since been adopted by other States. At previous congresses the indorsement of this method had been successfully opposed by European delegates, but a visit to American institutions where the system is in operation caused them to vote for its adoption.

2. In a resolution concerning reformatory methods we find these significant words: "That no person, whatever his age or past record, should be assumed to be incapable of improvement."

3. They declared in favor of employing all persons, whether sentenced for a long or short period, in large or in small prisons, at some useful labor, either inside or outside of the prison.

4. A resolution favoring the payment to prisoners for their work and turning over to the family a certain proportion of the earnings—a practice now in vogue in some European countries.

5. Concerning juvenile delinquents, they declared that those who were to deal with them should have the ability to understand and sympathize with young people, and that they should have special knowledge of the social and psychological sciences.

The movement toward prison reform is, however, not confined to the International Prison Congress. The treatment of criminals is being studied as never before, and interest in their welfare is increasing on every side. That only means that we are moving a step nearer toward him who "came to seek and to save that which was lost." John Galsworthy of London, a noted author, recently wrote:

"Crime is a disease. It is either the disease of weakness or the disease of inherited taint. We have fought against this conclusion because we still harbor the spirit of revenge. But as knowledge advances, we shall, we must, accept it. And the sooner we do accept it the less money shall we waste, the less harmful and unnecessary suffering shall we inflict. For a man with any sympathy in his composition it is impossible not to feel for those who, administering justice,

earnestly desire to do their best, and are often, I am sure, sick at heart from the feeling that what they are doing is not the best. It rests with public opinion in this country to reanimate our attitude toward crime; to shake itself free of our muddled conceptions of the object of punishment; to scotch once for all the evil spirit of revenge; to rise to a higher, more generous, more scientific and decent conception of our duty to our neighbor, even when his conception of his duty to ourselves has been deficient.

"Let us get rid of the idea that we are protecting society and reforming offenders by inflicting suffering that we falsely call deterrent. Let us detain our offenders at school, as it were, instead of sending them to prison. Loss of liberty is, next to loss of life, the most dreaded of all fates. It has in and by itself all the deterrent force that is needful. The statement sometimes made that a certain type of criminal finds prison rather pleasant than otherwise, I do not for a moment believe. If it were true, it would be contrary to all that we know of human nature. Let us, then, take the loss of liberty as our sole deterrent, and on those whom we deprive of liberty let us use all the resources of a humanity and common sense that shall refuse to apply to criminals methods which would be scouted in the reform of human beings outside of prisons. I am talking to the wind, but the wind goes round the world. May the wind carry these words into a few hearts not too indifferent and not too scornful to open to them a corner of welcome!"

Winston Churchill, the British Home Secretary, has recently proposed a number of reforms in England's dealings with criminals. Some of these reforms seem extremely radical, but Mr. Galsworthy declares that "these reforms are not humanitarian and over-lenient. They are merely sensible, and ten years hence will be regarded as the A B C of our system."

Mr. Churchill earnestly exhorts his countrymen to "a tireless effort toward the discovery of some regenerating process, and an unfaltering faith that there is a treasure, if you could only find it, in the heart of every man."

Brand Whitlock, Mayor of Toledo, Ohio, is of the opinion that a murderer may be created by our system of justice and then punished as a murderer by the justice that was responsible for his crime.

Chief of Police Kohler, known as Golden Rule Kohler, said some time ago: "The police have produced as many criminals as any other agency, unwillingly, unwittingly, perhaps, but none the less unmistakably," and then goes on to say: "We have discouraged men. We have driven young men and weak men to the haunts of hardened law-breakers. We have punished crime—perhaps. But we have not prevented crime. The time has come to change all this—when it must be changed.

"Evil is a mistake. We are all liable to make mistakes. Because a man makes a mistake is no reason why he should be regarded as a lost soul. It has been the custom of the world for ages to arrest a man when he gets drunk or makes a disturbance, or steals a loaf or begs it. We are breaking the custom of the world and the ages in Cleveland. We are treating men as men, even when they are drunk, even when they disturb the peace, even when they insult the dignity of the policeman.

"To my mind, one of the pivotal mistakes of the American police is almost as much in the arrest that they make as in those that they don't make. I can't see our wholesale arrest do any good. The number of them does not decrease; it increases. They do not produce good. They produce harm. They bring disgrace, humiliation, suffering to countless innocent persons in no way responsible for the act of a thoughtless, careless, mischievous—perhaps, even, malicious—first offender, and they brand that first offender as a jail-bird to be regarded with suspicion for all time to come."

Mr. Kohler believes that to sentence an offender for a definite period, as is the well-nigh universal custom, does not protect society, nor does it benefit the criminal. "As well might we sentence the lunatic to one month in the asylum, or the victim of typhoid to fifteen days in the hospital," is the way he puts it.

Concerning our prisons, Mr. Kohler says: "The serious truth, prisons are

universities in which are given post-graduate courses in crime." To his mind, "prison life should be one, not of suffering, but of preparation—preparation for liberty. Independence, courage, right thinking, mental discipline—these are the qualities he will need if he is not again to fall. The criminal law should not be for society, but for the reformation of the criminal. Clarify the thoughts of the criminal, and he ceases to be a criminal. Imprisonment will always be useless unless it makes a man desire to reform and gives him the means to do so."

This idea of Köhler's finds a strong advocate and supporter in Professor George B. Foster, of the Chicago University, who contends that the chief end to be kept in view in dealing with criminals is "not punishment as equal and exact retribution for the transgression, nor deterrence as affecting potential transgressors, but training in the broad sense of the word, as salvation and improvement of the transgressor. This, and this alone, is the great human and Christian change that must be made in our belated, if not disgraceful, penal system.

"Should this be our program, our penitentiaries and prisons would become hospitals, moral sanitariums, where the burden would be lightened for unfortunates to whom the load of life into which they were born, without any choice of their own, had proved too heavy."

Mr. J. William Lloyd, an author, suggests the following method in dealing with criminals:

1. The State, as a defensive organization, should promptly reimburse the victim for his loss or injury.

2. The State should then compel the criminal to pay, either in money, goods or labor, the price of this reimbursement, together with all incidental costs.

3. Then set him free with a recommendation to the community as a man who had made full amends, and for whose good behavior it would itself be responsible, providing him with work if none could be found elsewhere.

4. If the criminal should prove unable to refrain from crime the State should then take entire charge of him and place him into an asylum, under proper care, as a moral lunatic.

Now, this agitation for prison reform is not one that begins and ends in mere talk. Something is going to be done. Already some good results may be chronicled. Heretofore in many places prisoners were huddled together like sheep in a corral. One of the chief offenders in that respect was the penitentiary at San Quentin. The new wing now being built, containing 850 cells, will remedy this.

At Elmira, New York, the prisoners are taught useful trades, even such trades as printing and book-binding. Illiterate prisoners are receiving a regular course of instruction. One of these recently wrote to the warden saying that he was glad he had been sent there, as he had acquired an education since being incarcerated, and that he feels now that when he leaves prison he will become a useful citizen.

At Anamosa, Iowa, the prisoners are paid for any labor they may perform after regular hours. It is said that a man can easily lay aside from eight to fifteen dollars a month in that way, and thus provide for himself the necessary means to make a new start in life when he leaves prison. It is said that in one of the Pennsylvania prisons, where the same thing is being done, one man has in a little more than nine years a bank account of some fourteen hundred dollars. He is serving an eleven-year term.

In Charlestown, Massachusetts, the cells in the old prison were mere holes in the wall. Now separate rooms are being built for the men. And these rooms are furnished with electric lights, books, and magazines, and even musical instruments where they can be used. They have the privilege of making them as homelike as possible.

Experiments have demonstrated, it appears, that where the greatest amount of freedom is accorded the prisoners there they are the most easily controlled. At Canyon City, Colorado, the prisoners work on the roads, take pride in their work, are paid 35 cents a day, and none of them even try to escape.

These are a few of the many instances that might be cited to show that the movement for prison reform is well under way, and that good results have so

far been obtained. Much, however, remains to be done. The age-long question, how to deal with crime and criminals, must be answered anew. Better, saner, and humaner ways must be found than have hitherto been in vogue. Able minds are everywhere at work devising these ways and means. They need our sympathy and encouragement. The problem is at best a difficult one. They will make mistakes, inevitable mistakes. And when these mistakes are seen those who are wedded to the old order of things will point the finger of scorn and look wise. But let these earnest and devoted men and women never falter nor fail. Great good is sure to result.

We can contribute our share toward forwarding this great movement by helping to create public sentiment in favor of this much-needed reform.

### To My Old Hat Just Converted Into a Waste-Paper Basket.

By E. S. Goodhue, M. D.

You're filled with scraps of thoughts and strange ideas,

Old bits of writing which each day  
The maid relieves you of, to give  
Them for a penny all away!

The same old work! for years you served me  
well,

Holding within your constant band  
Rhymes, axioms and queer conceits,  
Emptied each day by pen-in-hand!

All trash,—at least that is what *some* would  
say,

And laugh because your work is still  
To hold waste products of the brain  
Whose usefulness is surely "nil."

Who knows what value may by chance fall in  
Your fine, old weathered dome of palm!  
Kipling's Recessional, or quip:  
Wise maxim, or poetic psalm!

Strange things are sometimes held in heads and  
hats,

Called "waste" by those who do not know;  
You've changed your name but still you serve  
A useful purpose without show!

THE DOCTORAGE.

We plan—and plan: "This shall be so—and so,  
This shall I do," and "Thither shall I go."  
Yet, as the hours shape themselves to days,  
We tread not in those, same self-chosen ways;  
Our feet are led long paths we had not guessed,  
And lo! we find those newer paths are best!

### Extracts from Sermons

#### A Plea for Tolerance.

Rev. Thomas Clayton.

(From sermon of June 25th, at Fresno.)

The Catholic has his reasons for his beliefs and practices. He seems to be as sincere as any other religionist. He goes to his church at all seasons and supports it well, which the Protestant does not always do. He has behind him many centuries of splendid tradition and authority for his position. No unbiased and intelligent student can or will deny that he has his part to play in the religious development of mankind. It is high time that Catholic and Protestant, alike, opened their eyes to the good of each system, to the weaknesses of their own, and had a wholesome respect for the splendid work each has accomplished for their adherents.

The "orthodox" advocate with his "anathema" for all who choose to dissent from his views, is sincere, though often superficial. From his standpoint, we liberals are all wrong and very wicked, to deny the doctrine of the trinity, the atonement, and a few other specialties; and are doomed to awful things forever. He has much in his favor; the adherence of the multitude, a religion of easy dependence upon some one else, a bright "promise" for the hereafter, about which he knows no more than the rest of us. But "orthodoxy" works for righteousness, as well as any other system of religion it condemns, and we are bound to give it our admiration and good-will in this respect, while we think we can see some of its weaknesses.

The poor anathematized skeptic or agnostic has his point of view, too.

It is usually scientific; a point of view, by the way, that all men readily accept, except when it touches religion. There, it becomes science "falsely so called." But the skeptic is usually sincere, is reverent, devout even, when you come to know him well, and is a very sincere lover of the truth, as he comes to see it.

Let us put away all bitterness and railing, and speak the "truth in love" one to another. Let us recognize the influence of environment on men's opin-



ions, even upon their conduct. Let us realize that education has much to do with our conception of truth, and our faith in certain dogmas. That even heredity, or ancestry, may powerfully modify our attitude toward truth. That temperament may decide whether we are "orthodox" or "heterodox"; and that personal interest often plays all too important a part in our loyalty to some particular system of belief. Each from his own point of view feels sure he is right; hence we are bound to believe the other man is wrong. But we must at least concede him the sincerity of his convictions, and his inability to see otherwise than he does; which must carry with it a still more important concession, that as he cannot believe otherwise than he does, in the eyes of God he is innocent and as worthy as we are, so long as he earnestly tries to live out the precepts of his religion.

### The Microscopic Temper.

Rev. Clarence J. Harris.

(From sermon of June 25th, at San Diego.)

The microscopic temper destroys happiness; it not only demands ideal conditions in which to work, but demands ideal people, ideal everything. At the dinner table the microscopic temper discovers unnamed creatures in food and drink. A microscopic eye does not aid appetites; and in like manner the microscopic eye, which magnifies human blemishes, does not increase one's love for humanity.

Religion shrivels quicker under the influence of small thoughts and ideas than under any other condition. It is bigness that represents goodness and godliness. In the kingdom of God it is bigness or nothingness that counts.

Solomon again says, "In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not." Man's first duty is service: it is sowing seeds of kindness and love. Man's duty is to sow; it is God's duty to give the increase. Man's duty is to obey God's commands; it is God's duty to surround our obedience with life-giving helps. Smallness is the most costly possession man has; bigness is the cheapest virtue;

it costs us least and brings in the greatest results. Through bigness of mind, heart and spirit, man becomes allied with oceans, mountains and planets.

Our service is to be rendered in the spirit of bigness because we "know not" as the writer says. We know not who needs our help, and who is dying for our ministry. We judge ourselves in our attitude toward life about us. In that last day, as the soul stands before its maker, we will learn that the enduring things, the things that remain, are deeds of ministry and love. The judge may say, "At dawn I was hungry, and ye sowed golden grain in my life. At noon I was athirst, and you gave me refreshment. At evening, I was in trouble and in the depths, and ye withheld not your hand, therefore in the night time of your soul I will crown your darkened sky with a million glowing gems, each one of which will be an eye of God smiling down upon one who was faithful in that which was least."

### Field Notes.

EUGENE, OREGON.—Arthur Hayes Sargent, minister. The second annual children's day and the first christening service in the history of the church were observed Sunday, June 4th. The unusually large attendance was justified by the exercises and music given by the children under direction of the superintendent and teachers of the Sunday-school. Fifteen children took part in these exercises. The interest in the christening service was centered upon the seven-months-old son of Professor Joseph Schafer of the University of Oregon. The parents and minister were assisted in the christening ceremony by Mr. Roy C. Andrews, superintendent of the Sunday-school, and Miss Janet D. Gilkison, who became sponsor for the child. He was named Joseph, after his father.

This children's service was the most interesting and helpful of all the special services held by this church so far in its short history, and it was appreciated accordingly.

The regular activities of the church will go on through June and then cease during July and August, to be resumed the first Sunday in September.

SAN DIEGO.—The summer finds the church with good-sized audiences and with new people coming to us weekly. San Diego does not have hot summers, and with the tourists who fill the city in the summer there is little opportunity for closing the church.

One of the most eventful meetings of the year of the Outlook Club was held last week Wednesday night on board the cruiser West Virginia, when sixty-five Outlookers went over as special guests of the chief yeoman and sailors. A lively evening was enjoyed, and many friends made among the sailors.

Sunday morning, June 18th, the pastor, Rev. C. J. Harris, preached a special sermon to sailors, and a good number came from the war ships. At the close of the service, members of the congregation took the sailors to their homes, and numbers for the first time since they entered the navy, sat at a dinner table in a home. Monday the pastor and family spent the afternoon on the West Virginia.

This church will take up some line of work among sailors; many in the church are enthusiastic for that line of work, and as San Diego is being made a headquarters for the torpedo fleet, and the other war ships are here a great deal, a great opportunity for good work is offered.

On Saturday, June 17th, the city gave a dinner to over 3,000 sailors; ten churches had tables, each with 300 sailors. The Unitarian ladies had the first table, No. 1, and entertained the sailors from the California, and 100 from the West Virginia.

The Outlook Club, the Channing Club, and the Women's Alliance have closed their sessions until September. At the election of officers in the Alliance, Mrs. W. H. Humphrey was elected president. Mrs. Humphrey is one of the stand-bys, and has long been a hard worker. Her executive ability together with her enthusiasm for the church make her a strong leader in whom all have confidence.

The Channing Club elected Mrs. L. L. Raver as president, to succeed Mrs. P. M. Price, whose term of two years closes this year. Mrs. Price has done good

work, and is succeeded by a worker in Mrs. Raver, who is recognized as one of our strongest club women and an enthusiastic church and Sunday-school worker.

The Outlook Club has deferred its election to September, and in the meantime Mrs. W. W. Francis will occupy the position as president. Mrs. Francis has been vice-president for two years, and it is hoped by all that she will retain the position of president, owing to her excellent qualities as a presiding officer and a leader in work. The Outlook Club has been somewhat reorganized and is facing its most promising future.

On Sunday, May 28th, the pastor preached a peace sermon on the theme, "Warriors Against War." The pastor sent at the request of the church the following telegram to President Taft:

"To William H. Taft, President of the

United States:—

"San Diego Unitarian church extends you heartiest expression of appreciation and love for humanitarian and christian position for peace. We declare you the great peace president in unfolding so splendidly the principles of the World's Prince of Peace. With pride we esteem you for the great word spoken for humanity."

The president replied the following day and among other things said:

"The president has received your cordial telegram of the 28th inst. and has asked me to say to you that he deeply appreciates it and the trouble you have taken to send it to him. He is much gratified to see the almost universal approval with which the suggestion of a treaty of arbitration with Great Britain is being met."

LOS ANGELES, CAL.—The past month has been a busy one for minister and people. The sermon topics have been: "Life and Services of Thomas Wentworth Higginson," "Heroes in War and Peace," "Crucified Among Thieves," "The Understanding Heart," "The Larger Selfhood." On June 11th the graduating class of Cummooh School of Oratory were present, and on June 18th the graduating class of the State Normal School, two hundred and fifty in number, attended. The whole service

was an inspiration, not only the eloquent words of the preacher, but the beautiful and appropriate choral selections and the enthusiasm of the audience as shown in the splendid congregational singing and responses.

The Alliance has had several delightful picnic-work meetings with members in the suburbs. Miss Isabelle Bennett, Pasadena; Mesdames Hanby and Jones, of Alhambra, and Miss Lucy Marks being the hostesses. The first of these served dainty refreshments in quaint Indian baskets. The Literary Session took the form of a "Travel Meeting." There was a description of Hampton Court, with pictures; an original poem, "A Trip Around the World," and vivid word painting of the scenery of Hawaii, and a clever little plea for more leisure and less rush in woman's life.

The Young People's Religious Union has had some valuable sessions. There have been talks on "The Power of an Ideal," "Taxation," by a single-tax enthusiast from Detroit; "The Ideals of Socialism," and "Equal Suffrage." Each meeting is opened with repetition of the statement of our faith sent out from the Chicago headquarters and is closed with a benediction from the Psalms. Miss Emma R. Ross, a member of the Union, has been elected Director for California by the National Young People's Religious Union.

Sunday-school affairs are going well. The school is both glad and sorry that Miss Adele Myer, the efficient and much-loved superintendent, starts this week for a summer course at one of the German universities. All wish her joy of the trip, but her going leaves a large lonesomeness behind. Mrs. Hodgkin, the assistant superintendent, will take charge of the school during Miss Meyer's absence.

SAN FRANCISCO.—The church has continued services during the month of June, Mr. Leavitt preaching, excepting on June 18th, when he exchanged with Rev. Clarence Reed, of Palo Alto.

The Sunday-school is closed during the school vacation and the church societies have intermitted their usual meetings. The church will be closed during July,

resuming service on the first Sunday in August, when the Sunday-school will also reassemble.

### Scintillations

"I won't wash my face!" said Dolly defiantly. "Naughty, naughty," reproved grandmother. "When I was a little girl I always washed my face."

"Yes, and now look at it!"

A man of color in the South was asked if he knew the meaning of the word "procrastination," of which his daily conduct was an illustration. He answered, "I dunno, boss, but it's something that the Presbyterians believe in."

"Do you think it is becoming?" she asks, appearing in her newest gown. "Don't bother about that!" gushes the friend. "It is perfect! It is simply delicious! My dear, it makes you look absolutely helpless."—*Judge*.

Edwin D. Mead happened to be taking luncheon in the Senate restaurant and told the story of the small boy who was told to make up a sentence based on the word "migrate." He turned in "I love my great-grandmother."—*Boston Transcript*.

The difficulties of true translation are enormous. Some South African missionaries have had favorite English hymns translated for their native converts. Months after they found out that the well-known hymn which opens with the line "Lord, dismiss us with Thy blessing," was rendered, "Lord, kick us out softly, softly."

A minister, in an address to other ministers, once said that he thought ministers ought to be humble and poor, like their Master. "I have often prayed," said he, "that I might be kept humble; I never prayed that I might be poor—I could trust my church for that."—*Ladies' Home Journal*.

An incident occurred in my Sunday-school class to-day which is worth keeping. We came to the passage, "Beware of false prophets," and I asked my boys if they could tell me what a false prophet was. One boy, fourteen years old, said, "Yes, the weather man."

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Address ALL communications to

THE PACIFIC UNITARIAN,  
Unitarian Headquarters,  
376 Sutter Street,  
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# THE PACIFIC UNITARIAN

God our father; man our brother

Vol. XIX

San Francisco, August, 1911

No. 10

## THE PACIFIC UNITARIAN

## Editorials.

Published monthly by the Pacific Unitarian  
Conference

Business address: . . . 376 Sutter St., S. F.

Editorial address: . . . 68 Fremont St., S. F.

One dollar per year Single copies, 10c.

Editor: Charles A. Murdock

### Editorial Committee:

Rev. Bradford Leavitt

Rev. Clarence Reed

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Entered as second-class mail matter at the  
Post-office at San Francisco, Cal.

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When an observer takes account of the large and varied assortment of fads and issues afflicting a suffering world it would seem that common sense is about the most uncommon article we carry in stock. The tendency to extravagance extends into the domain of thinking and believing. A large number of people seem to tire of simple, wholesome food and yearn for something new and strange. They think of the accepted as common-place and trite. The appetite craves something fresh, and they turn to anything new or different with open arms and a credulous spirit. This disposition is not new. Paul found it in his travels, and it is no doubt as old as human nature. It is, in fact, one of many overdone virtues. We need to keep open to new truth and to be ready to follow where it leads, but we need also to "prove all things," and especially to "hold fast to that which is good."

Gadding about, seeking for anything new, merely because it is new, and neglecting or forsaking homely, fundamental truth, that we cannot get away from if we would be sane and sensible, is proof of feeble grasp on life's real values. When we see people weary of well-doing, flitting around some spluttering candle of the occult, or rolling vacant eyes in adoration of some new found thing that they fancy they believe, we feel filled with pity.

This disposition to wander, and the readiness to accept anything labelled "advanced thought," is by no means con-

finer to those whose belief is popularly supposed to be narrow and uncomfortable. The strictly orthodox are not apt to yearn for fresh pastures. They are generally pretty well satisfied with what their fathers and mothers have found sufficient, and stand by the old church, even if they practically ignore the old creeds. But when one becomes liberal he has no restraint but his common sense, and if he has not a pretty good supply of that article he keeps on going till he is mired in some bog of absurdity.

Wise men of the liberal faith have been a little chary of encouraging the awakened in the orthodox fold from coming out and joining them, and have refrained from proselyting for fear of premature new birth. Horatio Stebbins, a man of sound judgment, was often called upon to advise ministers who felt impatient of restraint, and wanted to come where there was freedom. He always counselled them to stay where they were just as long as they could. Sometimes they were too impatient, and lived to regret their precipitation. In some instances the air of freedom was too rare and cold, and they turned back humiliated and sore. In others they found themselves uncomfortable and rushed on leaving even Unitarians aghast at their "liberality." Of one such minister Dr. Stebbins remarked: "When he left orthodoxy he came out leaving all his clothing behind him."

The true measure seems to be for each man to stand where he is, fighting for his faith, till he finds he can honestly do so no longer. A man has to respect his convictions, of course, but let him be sure he is not mistaking notions for convictions. And do we not owe some loyalty to the church, which stands to us as a mother? Is the best service we can render her the turning of our backs when we are displeased or dissatisfied at what some one has said or done? Is any

church likely to achieve its best when its followers run away when their duty is to stand by, to protect or to uplift? Can we afford to be wholly selfish and go to some communion where we find ourselves soothed and comfortable, when we are needed on the firing line?

And is there anything anywhere worth the having that we cannot get at home? There ought not to be, and if there is it is a fault we should try to correct. Is there any book that holds truer religion or more religion than the Bible? And if we want its truths decanted and bottled for daily use is there any brand of "new thought" that is anything else than diluted Emerson?

If we feel (as we ought to feel) filled with a deep sympathy for suffering humanity, and burn with a desire to better conditions, is there anything that holds us from giving the utmost of service or substance in relief and in help? Can we not better give it as men, with other men, than by ourselves, as Unitarians?

Jesus of Nazareth was the supreme illustration of common sense in his life and in his teaching. He constantly appealed to it. When his disciples doubted he reminded them of what an earthly father did for his children, and asked them if they could expect less of a Heavenly Father. When the Pharisees were shocked at his failure to observe the Sabbath by their standards he asked them what the Sabbath was for, and who it was for. He scorned the man who ostentatiously prayed but oppressed the poor. He found the source of sin in the wicked heart, and traced wrong acts back to unclean thoughts. He set free the distinction between right and wrong imprisoned in the hardened theology of his time, and bade his followers seek first the Kingdom of God. To barter substance for show, life for things, was not sensible. To gain the whole world

and lose the soul was a bad bargain. It did not pay then. It does not pay now.

To live an upright life is the sensible thing to do. To aspire to the highest is the course that is worth while. To do justly, to love mercy, and to be humble while you do it, is just as needful now as when Micah urged it, and to be ready to lend a hand to your fellow man, and to treat him kindly whether he needs your help or not, is "a reasonable service." Finally, to be temperate in all things and just, even to yourself is common sense, and when this is achieved we need not worry over our precious bodies or our sensitive little souls.

---

At the head of "In the Interpreter's House," in the August *American*, appears this fine selection from Emerson: "Nothing shall warp me from the belief that every man is a lover of truth. There is no pure lie, no pure malignity, in nature. The entertainment of the proposition of depravity is the last profligacy and profanation. There is no scepticism, no atheism, but that could it be received into common belief, suicide would unpeopled the planet. It has had a name to live in some dogmatic theology, but each man's innocence and his real liking of his neighbor have kept it a dead letter."

What a marvel is the clear insight and sweet reasonableness of the dear old Concord philosopher. How well he wears, and what an unflinching source of satisfaction he affords, as in his words we discover anew the truths we make our own as we grow up to them.

His faith in man is delightful and reassuring. We feel he is too wise to be mistaken, and he stoutly helps us to believe that man must love truth when he so unreservedly expresses his belief.

We need that assurance, for we often find instances of individual men who do not, or if they have are very successful in concealing it, and unless we are sus-

tained by a strong general conviction, we are tempted with the scepticism and atheism that the sagacious philosopher deplures. And, again, we are set so fine an example of good nature and patience in the gentle and untroubled acceptance of the position given to depravity in the creeds. Emerson states it as a fact, but he shows no more perturbation than he would at finding a last year's wasp nest in a walk about Concord.

He had the kind of faith we all need—faith not in a system of thought, or a scheme of salvation, but in the eternal goodness and in the rectitude of human nature.

On such foundation we can build, and with less than this estimate sets forth we must not be satisfied. If we can gain and hold his point of view we will be helped in life's battle and be stronger to help others.

---

It is a little hard to suffer wrong helplessly. It would seem that the world might be just to those of us who choose to live in a part of the world that is subject to internal disturbance. We may be unduly sensitive about our blemishes. No one really enjoys a wart on his nose or a club foot, and if he is so handicapped hopes at least to be reminded of it infrequently.

Six years ago we had a disastrous earthquake shock. Since then there has been scarcely a tremor. One day last month, without warning, a sharp vibration lasting five seconds was followed three seconds later by another five seconds of unpleasantness, and the trial was over. People of nervous temperament or troubled conscience ran into the streets; others calmly kept at their work. No one was hurt in any way and not a dollar of damage to property has been heard of. The newspapers reported the exact facts with complete seismic reports, withholding nothing, but the en-

terprising newspapers of other cities, East and West, printed extras with scare heads and full details of another great earthquake. Los Angeles made so much of it that tourists were frightened out of the one or two days' visit they commonly allot us, and as far as London poor old San Francisco was given a black eye. With all we suffer this seems too much, and we protest against the sort of sympathy that is far more harmful than its subject.

There are other causes for commiseration, much better worth emphasizing, as they are within our control. When the truth is told of what is being done in the encouragement of vice it may hurt, but it may sting us to action. One of the first official acts of the present Mayor was his removal, through a new police commission of lower standards, of a thoroughly honest and capable chief of police. Conditions deteriorated rapidly, and in an apparent spasm of virtue another strong and efficient man was placed at the head of the department, but for apparent political purposes he has been removed, and we have been subjected to the humiliation of hearing from a leading educator an arraignment that causes us to hang our heads in shame. If San Francisco at its coming election does not repudiate such trifling with its good name it will not deserve pity but will invite contempt.

Vacation days are good and it is a matter of rejoicing that they seem distinctly to be gaining, both in general acceptance and in the manner of use. A recent brief sojourn in Santa Cruz County found the woods full of campers and the beaches thronged with visitors from the heated interior. It is a pleasant sight to see people really resting and drawing very near to kindly Mother Nature.

President Taft seems to be making headway in his purpose to use his opportunity to forward the object of peace. Talking is well in its place, and within bounds, but an ounce of "do" is worth a pound of "ought to do," and the reciprocity treaty with Canada is a firm step in the direction of a fuller realization of the meaning of "On earth peace, good will toward men." C. A. M.

### Notes.

The Alameda Unitarian church society passed its twentieth birthday on July 13th. It has passed, on the whole, a healthy and satisfactory youth and entered manhood with good spirit and a promise of sturdy maturity. Rev. Florence Buck seems to be recalling the strays, and building up a true church. The cordial support is very gratifying, and a fine promise for increased power.

In our notice of Miss Murdoch's service to the Woodland church last month we shot far short of the mark. The stray notice of a single service copied from a local paper was all the editorial information on the subject. Subsequently it was disclosed that she had very acceptably filled the pulpit for two months or more.

It would appear that if Miss Murdoch were divisible, after the manner of the multiplying loaves and fishes, all the vacant pulpits on the Coast could be very satisfactorily filled.

Rev. Thomas Clayton of Fresno, on July 2d. held a national anniversary service, speaking on "The Love of Country." He spoke of the changes that have made of patriotism something more and different than following the flag in times of war.

"What the country needs of its citizens is faithful and honest service, when required or tendered. It is not courage so much as consciousness, that the present demands. The country needs men; true men, men of honor and probity; men who will render it disinterested service.

It speaks well for Rev. John U. Dietrich of Pittsburg, Pa., who recently resigned the pastorate of St. Mark's Reformed Church because he could no longer preach in accordance with its creeds, and proposes to join with the Unitarians, that he has declined an invitation to become associate pastor of the Unitarian church in Pittsburg, giving as his reason that many of his old church might follow him.

Rev. Paul M. McReynolds of Pomona on July 2d preached on "Revivals".

Referring to the good accomplished and also to the large percentage of backsliders, and the small impress on moral conditions he found the reason of comparative failure in modern church religion.

That is, the church is not back of the great aspirations and great movements of our time. It is out of the main current. Its slogan of individual salvation through negative virtues does not arouse the genuine loyalty and enthusiasm of an age burning with zeal for social justice and for health, strength and happiness for the individual.

"The church that will recognize, interpret and enforce the new ideals of social justice and the God-like, self-reliant man will find itself in the midst of a genuine revival, as heroic and inspiring as in the days of the Apostolic church, of St. Francis, of Luther—the heroic ages of the church."

In his sermon of July 16th Rev. Clarence J. Harris of San Diego paid a warm tribute of admiration to Father Junipero Serra, and made a suggestion that met with ready response from his hearers. He proposed the erection on Presidio Hill of a fitting monument to Father Serra, suggesting that it consist of a huge marble cross in the rough, with a statue of the great missionary in an attitude of hopeful prayer, facing the golden west. Of his brotherhood he said: "With neither sword, musket nor knife the barefooted friars went about doing good. They were ideal conquerors of soil and soul; they used seed in place of sword and plants in place of piercing weapons. They marched in with garden

seeds, grain, flowers and fruit trees, and won for humanity the most golden land God ever smiled upon."

Some timid contributor of the Oakland Tribune wonders if "Horatio Stebbins might not be turning uneasily in his far New England grave," at the erection on the site of his old San Francisco home of a Methodist church.

If he had known the great-hearted preacher he would know that his sympathy was large enough to include all mankind, and that for Methodism he had a good deal of liking. No worthy Christian withholds his earnest and good wishes for any good influence, nor fails to welcome as a co-laborer any church or organization that seeks to extend the Kingdom of God.

Bellingham is a teacup with a tempest. Not a great tempest but a mild breeze suitable to a teacup. There is a Silver Beach Chautauqua and Rev. Fred Alban Weil was asked to make an address on Mount Baker. Members of the Ministerial Association protested, and the committeeman who extended the invitation wishes to wipe his hands of the whole program. His being a Unitarian had nothing to do with his selection, and in his judgment ought to have nothing to do with his rejection.

Rev. Bradford Leavitt and family will continue to occupy their Woodside home during the month of August. Mr. Leavitt resuming church services and discharging his general ministerial duties.

An able critic has recently hazarded the opinion that Santayana's "The Life of Reason," a five volume effort to take stock of all the efforts men have made to make life happier "constitutes the most nearly complete series of moral judgments made in modern times." And I say this with a full consciousness of its audacity. I say it remembering that Hegel and Emerson, Carlyle, Ibsen, Tolstoi, Nietzsche, Bernard Shaw and William James have all had their say in modern times." George Santayana is the Harvard professor of philosophy who has just completed a remarkable series of addresses at the Summer School of the University of California.

On July 23d Mr. Joseph Garrison a graduate of Pomona College with the class of 1911, occupied the pulpit of the Pomona church, delivering a sermon on "The Search for God." He recently won two intercollegiate contests—one general oratorical and one prohibition oratorical.

Rev. E. Stanton Hodgkin of Los Angeles in a recent sermon contrasted the rational faith of Benjamin Franklin with the dogmatic faith of Jonathan Edwards.

"Observe how these two types of minds are affected by the great forces of nature. A terrible thunderstorm is raging. Flash after flash of lightning blazes out from the inky blackness, and the deafening reports shake the buildings and seem to threaten everything with destruction. A man steals noiselessly out, pushes aside the blinds and peers forth at the raging elements. He ascribes all this to a wrathful deity, hurling fire-brands at a wicked world to frighten it into obedience. He draws back, sinks to his knees and prays fervently.

"Observe how another man meets the situation. He ascends to the housetop where he may obtain a better view. To him this is a rare opportunity. The thunderstorm is not the wrath of a revengeful God, but is a new revelation from God. It is God inviting his co-operation and a Franklin sending his kite into the clouds displays a much higher type of faith."

Rev. Benjamin A. Goodridge of Santa Barbara occupied the pulpit of the Los Angeles Church on the last Sunday in July, preaching on "The Profitable Questioning of Job." He spoke as follows:

"The writer of the book of Job had in mind something much more important than to expand an interesting old story into a striking dramatic poem. Great questions were stirring in the depths of his soul; he must seek an answer. His mind and his heart were in revolt against the traditional theology of his people. He was sure the glib answers the wise men of the old theology gave to these great questions were not true.

"The book is full of questions. But the greatest questions are those that Job

himself asks: Why is calamity after calamity heaped upon my shoulders, when I am conscious of no wrong that deserves punishment? Why do wicked men so often live in comfort and prosperity? Is God unjust? Or is He merely indifferent? Or is there some deeper relation between Him and me than can be measured by any experience of prosperity or adversity?"

"It may be a disappointment to us that Job finds strength and peace, not in an intellectual solution of his tormenting questions, but in a religious experience that overcomes them and takes away their sting. He does not find out why certain things are so, but he has an immediate perception of the just and righteous God who makes them so. He is satisfied, not by a convincing argument, but a holy presence.

Rev. Wm. Day Simonds has found it satisfactory and agreeable to rest at home. There are those who from lack of faith never discover the possibilities of their own homes, and who sacrifice much comfort to gain change that brings no rest.

### Morality.

"It seldom occurs to modern moralists that theirs is the science of all good and the art of its attainment. They think only of some set of categorical precepts or some theory of moral sentiments, abstracting altogether from the ideals reigning in society, in science, in art. They deal with the secondary question, What ought I to do? without having answered the primary question, What ought to be? They attach morals to religion rather than to politics, and this religion unhappily long ago ceased to be wisdom expressed in fancy in order to become superstition overlaid with reasoning. They divide man into compartments and the less they leave in the one labelled "morality" the more sublime they think their morality is; and sometimes pedantry and scholasticism are carried so far that nothing but abstract sense of duty remains in the broad region which should contain all human goods."

GEORGE SANTAYANA.

## Contributed

## The Moral Immaturity of Society.

By Edward Glenfaun Spencer.

Yuba Bill, a character who appears with welcome frequency in Bret Harte's tales of pioneer days in California, discourses at some length upon the moral and social delinquencies of a certain seamp of irreproachable family connections. In conclusion he expresses his preference upon general considerations of trustworthiness and adaptability, for "the son of a man who was hanged."

Such a preference is more in keeping with the boldness and sheer personal autoeracy of the character from whose lips it issues than with the overcultivated tastes and sentiments of conventional society. Indeed it breaks through the sheltering hedge of our somewhat exotic sense of propriety with a distinct and disagreeable shock. The grounds upon which the preference is based do not seem to us unassailable; as they should be, we think, to bear safely what is so rashly imposed upon them.

We own to an ingrained predilection for what is unadulterated and stainless. We are prone to a painful scrutiny of those whom we would admit to familiar association with ourselves; we shy nervously at the faintest hint of a blot upon the sentcheon of one who aspires to the honor and dignity of our acquaintance, and if we chance to be bearing the onerous burden of a hanged ancestor of our own, we are inflexibly opposed to making that the basis upon which social relations may be established. It is a fact to be kept out of sight; a reproach which we struggle to live down; a secret jealousy guarded which, if it ever does escape from the limbo to which we have consigned it, will find us, we trust, so firmly entrenched in the moral excellence and social worth of a character of our own making that nothing will avail to dislodge us.

Curiously enough, the philosophy of life which underlies this moral and social exclusiveness is identical with that which finds expression in the preference voiced by Yuba Bill. That philosophy is the common substance which has been wrought into both conventional and unconventional forms by persons dissimilarly environed, and spurred by differ-

ent necessities. The conventional mode and its result are the more universally acceptable, but there are many who will aver that Yuba Bill's manipulation is the happier, and its outcome the apter vehicle of truth.

It is a disadvantage to a man, that picturesque person would say, to belong to an irreproachably respectable family; one that has accumulated a surplus of inward virtue and outward credit upon which its members may draw when, so to speak, they are morally "out of funds,"—an undivided spiritual estate upon which they may lie back in ease and indolence, spurred by no fear of impending moral bankruptcy to personal effort and achievement. The man who takes up the burden of his life with no moral or social patrimony whatever has undeniably the advantage. He is virgin soil to be cultivated with the advanced theoretic knowledge, the improved appliances, the extensive resources of modern husbandry; to say nothing of the rich gains of practical experience. If, in addition, he be saddled with a considerable moral debt to society, the legacy of some misguided forbear whose offenses against public order and decency have never been retrieved, the advantage is correspondingly augmented. He has something to live for, a moral height and breadth to attain which shall be wholly personal, and which will so overshadow the sinister glare of family dishonor as to envelop it in total eclipse. The adventure will be full of stimulus and challenge to his manhood. Its business will sufficiently engross him, and if there chance to be some who are more eager to hinder than to help him, whose malicious purpose must be thwarted, his life will not lack that wholesome stress and tang of strenuosity by which fibre is toughened and the spine endowed with columnar rigor and resistance. In any case, he will be deterred from giving himself the airs which so often make the insignificant seion of an illustrious stoek an intolerable nuisance to his kind; and he will be forearmed against the menace to the moral foundations of character which lurks in thoughtless dalliance with temptation.

Here is a mode of reasoning which is widely at variance with the ordinary.

There is, however, a good deal to be said in its favor, and it will do no harm to bear it in mind. It is useful here chiefly for purposes of stimulation. It calls to mind our innate disposition to belittle those high objects of human endeavor which are as inconspicuous as they are excellent, and to substitute what is inferior but showy. The most exemplary persons have to fortify themselves against the more subtle appeals to this propensity, the heedless and the shallow are easily beguiled. Some of us are disinclined to exert ourselves physically, more of us are mentally lazy, but most of us are morally indolent; indisposed to give ourselves to the strain and pang of spiritual initiative and enterprise, yet eager to present the appearance of being and doing what we habitually shirk.

This individual flabbiness of will dispels its baneful essence into our collective being and action. The moral inertia of society is its symptom proclaiming us spiritual metazoa whose total common stock of vertebrae does not suffice to build a respectable spine for the social body which we constitute. The body falls short of martial perpendicularity. There is a crook, or a twist, or a tendency to wobble as often as the great frame essays to straighten itself under critical inspection; and when, mailed and visored in the full armor of the spirit, it is striding forth to encounter its foes, a single well-aimed blow upon the gorget is enough to unsettle its rectilinear poise and to beget an obtuse-angular effect which is fatal to both dignity and efficiency.

In other words, the social body is weak with the weakness due to structural imperfection; and the weakness is basic because the structural imperfection is spinal. Some of the individual vertebrae have only a gelatinous consistency, and they "give" under pressure or strain. Hence the spirit of social enterprise and adventure is hampered and thwarted by such individual defects and limitations as are wrought into the body it informs. It cannot go forward with due reliance upon the structural firmness and functional efficiency of the constituent bodily parts. It is too often betrayed, and the moment of critical opportunity wasted, by the necessity of pulling its disorgan-

ized *disjecta membra* together into some semblance of fitness for the work which lies to its hand.

To change the figure, the moral vigor with which necessary reforms are initiated "peters out" before the coveted goal is in sight. Some who parade beneath the standard do not muster for the onset; the engagement is sustained by a mere tithe of the original contingent; and often it is only a spent and wounded corporal's guard which occupies the enemy's camp, mocked for its spectacularly feeble appearance by skulking remnants of the vanquished ensconced behind the hedges.

Our theory of democracy is sound, but its constitutional vigor seems to expend itself in nobility of conception, and to fall short of the requirements of practice. Its fine spirit does not achieve corresponding materialization in the coarse stuff which is offered for the purpose, and we present the spectacle of a people persistently invoking with our lips what our hands are as resolutely rejecting. It is true beyond peradventure that men should govern themselves, and administer the common business collectively; but the former proposition conditions the latter, and it states the moral prerequisite to the exercise of the political function. They who collectively govern themselves reciprocally govern each other, and the ascendancy of the majority minimizes but does not eliminate the likelihood of despotic misrule.

The ideal of democracy is realizable only in a society whose members individually govern themselves to the satisfaction of both liberty and justice. Such a society nowhere exists; and the rule of the majority not infrequently represents the triumph of counsels which are neither so moral nor so rational as those against which they prevail.

Out of these conditions arise both the opportunity and the afflictions of leadership—the mission and the travail of soul of those who have the ability and the courage to stimulate popular enthusiasm for higher courses of action than the collective morality would demand or the popular judgment prescribe. The commonwealth, being exempt—in theory at least—from the arbitrary lordship of



position, has not less need of the natural supremacy of character. Much of the moral energy of society is subconscious and latent. It is spurred to action only by the word and deed of powerful individuals who have the insight or the faith to interpret it to itself. None are equipped for this task but such as have developed the latent moral energy of the human spirit in their own persons, and have brought it under purposeful direction and control. They alone know what is in man, only they understand the difficulty of rendering the hidden content available for practical use, or the means whereby that feat may be accomplished; and it is to them the people turn in those grave social crises which have rendered them distrustful of their own unaided counsel.

The moral immaturity of society is betrayed in its relative indifference to such leadership except when it is driven to reliance upon it by its own failure under extraordinary demands; in its childish resentment of proffers of service which it does not consciously need. The ingratitude of republics long ago passed into proverb, and the cautious public servant does not count upon the signal value of his services previously rendered to lend special interest to his present proffers of counsel. In its unreasoning partiality for some showy but irresponsible Jack-o'-lantern unduly flaunting himself in the public eye society is prone to heap neglect, or even contumely, upon its men of solid traits and attainments, only to cry the more lustily upon them to extricate it from the social or political quagmire into which its own perversity has decoyed it.

The moral immaturity of society is betrayed also in its prodigal waste of the raw material of social organization and efficiency. Conceiving itself as a phenomenon of exclusively biological significance it trusts too confidently to Nature to maintain the needful equilibrium of the constructive and destructive forces resident in its tissue. It makes no attempt to repair its own wear and tear; still less is it either alert or resourceful in the quest of material for further self-organization. Its absorbing commercialism blinds it to those

values which can never become commodities of trade, and its singular good fortune in finding the necessary leadership at hand in its crises indisposes it to special activity to the end of replenishing the sources of supply. That "village Hampdens" and "mute, inglorious Miltons" will emerge from their obscurity at need is a fundamental article of its creed; hence it is content to let them wait until they are wanted, or die unacclaimed and unnoted; thankful to be spared the necessity which would summon them to prominence; heedless of their wrongs and its own irreparable loss. That those favorites of the gods have exalted use and value even in "the weak piping time of peace" is a consideration of little weight beside the heavier matters of commercial and territorial expansion; and of even less weight are the refining and elevating effects which they diffuse.

Society is as susceptible as the individual to the spiritually sterilizing influences of prosperity. It is hard for the rich to enter into the kingdom. The spirit does not flourish in the atmosphere thick with the effluvia of superabundant things. The moral fibre of nations is softened by habitual self-indulgence, and national humiliation is often the most effective stimulus to the rerudescence of that national virtue the foundations of which have been sapped by luxury and pride. The humiliation which has been fended in a hundred crises may descend in the hundred and first, and it may be the more abject for the failure of the leaders whose appearance has been relied upon; a failure consequent upon the neglect to foster them when the need was not apparent. That is what makes society's neglect of much which it does conspicuously neglect seem like foolish temporizing with fate.

Of course it is not to be expected that society will deal more wisely and justly with the abnormal elements in its composition than with the normal or the supernormal. There has been marked improvement in its conduct toward those whose unsocial propensities menace its security or its peace; but improvement more extensive and radical is demanded. Society's efforts to redeem the criminal

do not yet subject it to any appreciable strain. They are by no means exhaustive, and are usually in inverse ratio to the magnitude of the offense. The erudite surgery which promptly eliminates the diseased member has not wholly given place to the enlightened therapy which labors patiently to heal and restore. Indeed a single misdemeanor will often rob the culprit of every attribute and right of humanity in the eyes of those into whose hands he has the misfortune to fall, so that society must often seem to him to use his momentary lapse as the pretext for sinning more grievously against him than he has sinned against her. Any show of resistance to the needlessly arbitrary and often brutal "discipline" exposes the victim to more exaggerated abuse; and instances are not wanting in which men have been seriously maimed and even "done to death" by the unrestrained savagery of prison officials. (See the testimony of Major C. W. Kyle, former general overseer of Folsom State Prison, before the Assembly Committee on Prisons and Reformatories.)

These are crimes the more heinous that they are committed by that greater individual which reserves to itself the prerogative of punishing for crime, and their reactions are the more viciously destructive; while nothing so woefully betrays the moral immaturity of collective humanity as the difficulty of rousing it to that pitch of moral indignation which would spur it forward to seek the antidote to these evils and apply it.

Our social crimes are aggravated when they extend to those innocent persons who are identified by community of blood with the guilty. We inflict penalty both directly and indirectly upon those who are guilty of no offense; and we neglect to secure to ourselves or to them the salutary effects of that moral momentum which is developed in the struggle of the individual to live down family disgrace. Society does not rise to the point of vision attained by Yuba Bill. It does not appreciate the incentive to moral endeavor which resides in a blot upon the scutcheon for natures sufficiently sensitive, and it does not discern the social utility of that spur to

individual adventure. The son of a man who was hanged escapes the gibbet only to live out his years in its shadow. He becomes more easily than another the innocent object of suspicion; and his efforts to be and to do what would win honor and praise for one less unfortunately related are rendered as difficult as possible by the very society which they benefit.

Here are forms of social injustice which cry aloud for redress. Here is a waste of the raw material of social life and progress which foredooms society to want; want of that rigor of moral purpose and vigor of moral action without which no human wrong can be righted, and no triumph of true democracy be achieved.

Why need such a chaos of contradictions persist? Is society doomed by some fateful necessity ever to smite with the one hand what she would fain embrace with the other? Why may not she stand *in loco parentis* to the innocent victims of paternal misgiving who are striving to be sound and sweet and serviceable in the face of overwhelming odds?—odds, alas! of society's own imposing. Instead of leaving the sons and daughters of prodigal fathers to drift whithersoever the capricious tides of circumstance may bear them, society might make special provision for their nurture and education. Schools might be established, wisely equipped and sagaciously superintended with special regard to the moral and pedagogical value of the parental bad example, and the stain to be erased from the family name and honor. There should be eyes keen to discern the first glimmering signs of unusual responsiveness to those exceptional stimuli; and they who exhibit it might appropriately become the objects of special interest and attention. Who will doubt that society would reap the fruits of its humane and sapient husbandry? Who will deny that results the most unexpected in the shape of moral worth and social use might be the issue of this unheard-of experiment? that leaders might arise the impetus of whose moral initiative would eary the social body unscathed through many a portentous crisis, and impart to it that spinal rigor

and resistance which now it so manifestly lacks?

It is conceivable that amongst those wards of society there would appear now and then one who gave unmistakable signs of fitness "to wag his pow i' the poopit." In the present growing dearth of ministerial supply such a phenomenon would be of more than trifling significance, especially as he would come to the exercise of the sacred function with the prestige of positive spiritual achievement of his own. Having lived down an ancestor whose misdeeds had ignominiously exalted him, he might fairly expect to be helpful to all who were striving to live up to the honorable elevation of theirs. For such as he society might appropriately maintain non-sectarian schools of theology, ably managed by full contingents of Ph. Ds., D. Ds., and other provocations to stut-ter; and to such as he the churches would doubtless extend cordial welcome with due appreciation of him, and unexampled profit to themselves.

It is impossible to do more than hint at the probable wholesome results of such a splendid social achievement, results the roots whereof would strike deep in the soil of individual character, the fruitful branches overlying the wide area of the common life. Here, for example, is our "solid citizen" comfortably drowsing in his pew after last night's attendance at the protracted back-stairs conference over some quiet little "deal" in city franchises, or over some scheme to deliver the community to the control of the vicious for the furtherance of personal or partisan ends. Think of the splendid moral effect upon such a person of feeling the joints of him being sundered from the marrow by the sword of the spirit wielded by the son of a man who was hanged! If he chanced to be one whose family escutcheon was stainless save for the sinister spots with which he himself was embossing it, would not he hang his head in shame before the Son of Thunder who had rubbed bright his tarnished shield by vigorous application of the elbow-grease of moral endeavor?

It is difficult to believe that the hardest heart would remain obdurate under such virile ministration. It is easy to

fancy the steadily improving health and vigor of the whole "body o' the world" were society once fairly moving in this general direction. It is impossible to doubt that not many generations would come and go ere society would be found doing the work and winning the wages of virtue—work which unflinchingly tends "to make the inorganic organic, and the organic more organic;"

WOODLAND, CAL.

## The Church Invisible

By Benjamin A. Goodridge.

The Church Universal, the Church Militant, the Church Triumphant—these are terms by no means uncommon. We know, or think we know, what they mean. From England we sometimes hear of a Church Arrogant. France every now and then gives us news of a Church Obnoxious. But it is only the minister who is well prepared to speak of the Church Invisible.

He knows it thoroughly because he has so much dealing with it. It takes a great deal of his time, causes him considerable anxiety, some annoyance, occasional fun, and a large measure of satisfaction.

Of course, when a minister is new in his parish, it is the Visible Church that occupies nearly all his attention. He meets the trustees, who are solid, substantial, remarkably visible persons. There is nothing intangible or shadowy about the Women's Alliance. The hands they give him in cordial greeting, though small, are yet large enough to be seen easily, and the delightful work of these hands is by no means invisible at church suppers and fairs.

On the first Sunday after his arrival all the faithful are in their seats at church, and many of the unfaithful. These latter may not be there again for six months or a year; but when they are present they are always plain enough to be seen.

The organist, no matter how modestly he may withdraw himself, belongs also to the visible church. And so do the singers. Though sometimes they seem to be merely hovering heads and shoulders, not connected with the solid earth,

yet we know well enough that our music is made by mortal flesh and blood.

Neither can we believe that ushers wear the magic fern-seed in their shoes, even though we see people pass them by in the vestibule sometimes, as if they saw them not, and it is not an unknown thing for these same ushers to march down the aisle, bearing collection plates, and be wholly invisible to those in the seats who have forgotten their purses.

As for the sexton, he is undoubtedly a visible person, though not always visible in just the place where you were looking for him.

The Sunday-school—that's not the invisible church, either. It suffers many transformations. Sometimes it has the hard luck to be called a College of Ethics. But as long as no transformation or other misfortune destroys it quite it remains heartily visible and audible.

It doesn't need to be said that the officers and teachers of the Sunday-school are of the Visible Church. They belong to those faithful ones, of whom honorable mention has already been made. True and faithful are they to the work committed to their hands, and their reward shall be—more work.

But the minister has not had time to take a good square look at his Visible Church, preach to it once or twice, and call at a few houses, when manifestations begin to arrive from the Church Invisible.

Very likely the first one will seem to be from the Church Visible. For instance he meets a man on the street, who greets him most cordially and says, "I was up at the church and heard you preach yesterday. I liked particularly what you said about so-and-so."

Then he quotes one of the feeblest remarks in the sermon, and quotes it wrong, so that there is nothing left of what little sense it originally had.

But the minister is too much pleased at finding some one who has remembered enough about the sermon even to attempt to quote it on Monday to be very critical. He is sure that this must be one of his most valued parishioners. Yes, now he remembers seeing that beaming face in the congregation yesterday. To be sure he does not recall the name as one

that he has heard before. But that does not signify much. He is so new in the parish that all names sound alike to him. He may have heard this name before—he must have. Yes, he will be glad to accept this friendly old gentleman's invitation to call.

And why not come right now? The house is close by, and the afternoon is not far spent. Why not, indeed? Certainly there could be no better time. And so he goes.

Arrived at the house, and settled for conversation, it is evident at once that the old gentleman does not care to talk about the sermon any more. That is all right. The minister doesn't wish to, either.

Then the minister tries several general topics, but none of them will "go." He starts in to talk about the church, but that does not succeed any better. His new friend seems to know and care nothing about the church. Discouraged by his ill-success the minister gives up the lead. There must be something that his host is especially interested in. He will let him suggest the topic of conversation.

He is right in supposing that his new friend has an interest. To his sorrow he soon finds himself face to face with it. It is a Devouring Monster of an interest, and he is the latest of many victims lured into this old gentleman's den to feed it. A brief dialogue like this follows:

Old Gentleman—"Are you a student of the Bible, sir?"

Minister—"I think I can hardly claim to be. I have never given any time to the study of Hebrew, and although I can read my Greek Testament, if I want to, I can't say that I want to very often. Some parts of the English Bible I do read a great deal, other parts hardly at all."

Old Gentleman—"I, sir, am a Bible student, although I do not know either Hebrew or Greek. I do not need to, for in this little handy volume of Universal Useful Knowledge, which I carry in my pocket, there is a list of all the proper names in the Bible, with their symbolic meanings. This gives me a clue to the real significance of the whole Bible. I can understand it now from beginning to end. And let me tell you, sir, that

there is not a single real person mentioned in it. From Adam down to Jesus and Paul, all the characters in it are just nothing in the world but qualities, like love or hatred, justice or injustice, truth, error, envy, malice, etc."

Minister (feebly) — "You surprise me."

Old Gentleman—"Yes, sir, most people are surprised when they first hear of this discovery that I have made. But now, to show you exactly my theory fits every passage in the New Testament, I'll just read you this lecture that I delivered in Rosierueian Hall eight years ago next June."

And before the minister can collect his wits sufficiently to make a decent excuse the reading has commenced. For an hour and twenty minutes it goes on. At the end, when the audience is making what speed he can for the door, the reader, fresh as one of those angels of the good old hymn, who

"All night long unwearied sing,"

thanks him for his call, tells him how much he has enjoyed his conversation, and adds that this lecture is one of a series of twenty on the same subject, and hopes that he may have the pleasure of reading the rest of them to him on future occasions.

"Only over my dead body," is what the minister remarks to himself as he hurries away. And by this time he is certain that this kind old man does not belong to his church or any other—in any visible sense, that is. He just lies in wait for every new minister who comes to town in the hope that some time he may get a hearer for all his twenty lectures.

Though at first somewhat resentful at so much waste of his time, the minister at last concludes that this is part of his day's work. Somebody must listen to the bores. Why should not he take his turn at it?

But most of the members of the invisible church are not bores. In the affairs of the city which demand the attention of all public-spirited citizens the minister has opportunity to become acquainted with many men and women who are not of his church. From them he receives so much friendliness, so much helpful

influence, that he would be ungrateful not to give in return all he can. The men in business, in the newspaper offices, those who make up the many fraternal organizations—these are all his friends. They serve him in many ways. Now and then, when he has a chance to serve them, he rejoices in the service as one of the pleasant duties of his invisible church.

He rejoices, also, in the numerous opportunities that he has to serve pilgrims and adventurers young and old, who come from afar, and are possessed of the very best intentions, and not much else. I do not speak of tramps, but of very respectable persons, generally young men, who did not count the cost quite carefully before they left home, and are very much "up against it" by the time they get within speaking distance of the minister. They are generally those who have some claim upon him—slight it may be, yet something a little more specific than the brotherhood of man.

Take this for an example: One Sunday the minister notices a tall young man apparently waiting to speak to him after service, and yet not quite certain whether it is better to stay or run away. He gets face to face with this hovering youth as quickly as he can and finds that he was once one of his Sunday-school boys in a distant city. He was "a kind of Sunday-school boy," that is. His name was on the roll, and he was present when his other Sunday engagements were not too pressing. In the old days the neighborhood of the church was not a particularly attractive spot to him, but on this day it has drawn him powerfully. He is very much in need of a friend, and he knows no one in the city except the minister.

Then he tells how he left home and a fairly good business position to come to the Pacific Coast on the promise of a "chum" to get him a much better place. With the foolish confidence of youth he took no letters of introduction or recommendation. The place that his chum had secured for him was only temporary. In a few weeks he was out of work, and not long after he was out of money. And then he had tramped from city to city, hundreds of miles, looking for work and getting only such short jobs as would

keep him from starvation. Now he is down to his last dime. He has no change of clothing, his shoes are broken, his feet are sore, he does not know what to do next.

Of course it would be very nice, if, after this young man is looked out for and helped to a new position, he should become a faithful member of the minister's visible church. But it did not happen in the case referred to, nor does it in nine cases out of ten. The young man was grateful, but that did not make the church attractive to him any more after that one Sunday. It did not occur to him that the church which may be such a very good refuge in an emergency might be even better as a steadfast friend.

I shall not dwell upon the experiences which the minister has with fakirs and tramps ordinary and extraordinary. They may properly enough be counted members of his invisible church, for their appeal is made to him as a minister, often as the minister of the particular denomination to which they claim to belong. They take his time, and too often they get his sympathy and his money. No, I will not speak of these. They are an old and sordid story.

But of the tramp intermittent as a member of the invisible church it will not be amiss to say a few words. The minister has dealings with him that are always interesting, sometimes encouraging.

For instance, there is George. He is quite an old friend of the minister. He first appeared several years ago. He was apparently a tramp. Yet he was different from most of them in really meaning it when he said he wanted work. And when work was given him he did it well. He was good-natured and obliging, a little garrulous, grateful for kindness, but weak-willed.

He took a great liking to life at the parsonage, and hinted broadly that it would be a good thing to make him a permanent addition to the minister's family. But he seemed rather old to adopt—he could hardly have been less than fifty—sometimes he smelt too strong of drink, and was too settled in his unsettled habits for that.

For months at a time he would stay in the neighborhood, doing all the work

he could get, not drinking much, and saving his wages, so that when he met the minister on the street he could pull out a big handful of silver to show how prosperous he was.

Then of a sudden off he goes. Some distant place has called him. He sends back a surprisingly well-written and correctly spelled letter to say where he has gone, "not on the bumpers this time, but in a car seat, like a gentleman." He has work. He is delighted with his new location, and is going to stay. No more knocking about for him.

And then nothing more for six months. At that time the silence is broken by a loud knock at the minister's front door on a Sunday morning, as he is on the point of starting for church.

"Where from this time, George?" asks the minister.

"Came down from up North last night on the bumpers," he replies with a sheepish grin. "When I got in here I didn't dare get off at the station. There was a cop right there, and he would have pinched me sure. So I stuck on till I got down to the freight station. I'm most dead with cold."

"Got any money?"

"No. That's why I came right up here. If you'll just let me have a dollar for something to eat and a bed, I'll come up and work for ye, same as I used to."

"All right, George. But why didn't you stay in that good place you had, and why don't you save your money?"

George scratches his head thoughtfully. "I don't know why I can't. But I just can't. I have been in a lot of places since I wrote to you, and I've earned plenty of good money, but it's all gone now."

George will keep his word. As long as he can work he will pay what he owes. For a few weeks he will stay in the neighborhood, and then he will go on his wandering way. And some night as the train goes crashing through the darkness, George clinging to the brake-beam, chilled by the cold and stung by flying gravel, will not cling quite fast enough, and from that time his poor old battered hulk of a body will be quiet indeed.

Among the most interesting members of the church invisible are a dear old unbeliever of ninety years and his yet

dearer wife of eighty-six. The old man is not very sure about God. He is quite sure there is no individual life for him in the hereafter. But a more beautiful life of the present than these two live together was never seen. He never goes to church and his wife is not able to. He has no use for the minister in his clerical capacity, but as a friend he does very well.

There is not space here to tell of the curious things that are interwoven in the daily life of the minister—the questions that he is asked, the confidences that are given to him, the advice that is sought, by people who are not written down upon his parish list. The fund of information that he is supposed to carry around with him would fill many volumes as large as the Handbook of Universal Useful Knowledge. When the minister sees a fresh repetition—as he does nearly every day of his life—of that time-worn remark upon the narrowness of a clergyman's experience of life, he smiles a somewhat weary smile. If his experience of life is narrow it is not from lack of contact with "all sorts and conditions of men," who seek from him all sorts and conditions of information, advice and service. His experience would be narrower, certainly, if he confined his ministrations to the visible church. But with the invisible church added it is likely that he touches about as large a segment of life as does any business or professional man of his acquaintance.

But as long as these duties of the Church Invisible do not interfere with his main business, which is to serve the immediate religious household of the parish over which he is settled, the minister will count all the time, the strength, the patience that it takes to attend to them as a necessary part of his full day's work. He will find in them ten times enough satisfaction to pay for all that they cost.

### The Moving Picture Age.

By Rev. Clarence Reed.

The moving picture show is at the present time the theater of democracy. There are 10,000 such places of entertainment in our country charging five and ten cents admission fee, with an es-

timated average daily attendance of 4,000,000 persons, of whom 400,000 are children. At all other theaters there is an average daily attendance of 750,000. It has been estimated on the basis of a rather careful investigation that in certain crowded sections of New York City 50 per cent of the people attend moving picture theaters once a week. In the tenement districts of the cities they have driven out of business almost every other form of entertainment.

Moving pictures make a universal appeal. They have a message for the old and young, the educated and ignorant, the rich and the poor. It interests all the members of the family. There are fairy tales that delight the girls, thrilling fights with Indians that appeal to boys, dramas of social life that attract the young people, while current events in every part of the world are reproduced in the most life-like manner. Father, mother and the children go together to see the moving pictures.

The moving picture show is the club, the pulpit and school of many people. Its forms of instruction and entertainment are so varied that they do not tire of it. In some theaters films are used on Sunday that picture religious and ethical ideals, making them more real than in many of the churches. If a nickelodeon is attended in a city on a Saturday or Sunday night, some idea of the fascination that moving pictures have on the great mass of people may be obtained. They are attended by many persons who have practically no other opportunity for wholesome entertainment.

The moving picture shows may be found in almost every city in the world. They are in Iceland, Alaska and Siberia; on the island of Molokai, where dwell the lepers; in China, India and Japan. For the entertainment of the passengers they are shown on some of the Atlantic and Pacific liners. A moving picture theater for the exhibiting of historical scenes has been endowed by the government of Sweden.

National characteristics are shown by the kind of pictures that are most in demand. The English prefer melodrama, the Japanese sleight-of-hand and battle scenes, the Italians classical tales, the

French intrigues of passion, and Americans like the photo-play, with a simple plot along the lines of the popular short story and adventures on the frontier.

The moving picture reflects the modern love for action and reality. It embodies a union of art and science; it represents the comedy and tragedy, the good and evil in human life, and the beautiful in nature. It has been called "the moving drama of life."

Groups of actors have been sent to the Rocky Mountains, California, Canada and Florida in order to obtain the desired local color for photo-plays. An actual bear hunt in Russia and a deer hunt in Newfoundland have been photographed.

The element of reality in the pictures makes a strong appeal to the imagination. The villain in the photo-play is often hissed and the hero applauded. A cow-boy in Montana went to sleep in a nickelodeon and when he awoke he beheld before him on the screen a big grizzly bear. Quick as a flash he drew his revolver and shot through the screen. The show stopped for a few minutes but no serious damage was caused.

Through the moving pictures the drama appeals to the millions. It is doing for the people in the realm of the drama what the printing press accomplished for the diffusion of literature. The best of plays are now within the reach of all the people, the same as the best of books and pictures. Many persons cannot afford to pay from one to three dollars an evening to see the plays of Shakespeare performed by a great actor. Many of the greatest plays may now be seen performed by prominent actors and actresses at the nickelodeons. Prof. Frederick K. Starr of the University of Chicago says: "The moving picture is not a make-shift, but the highest type of entertainment in the history of the world."

It has one great advantage over the regular theater in that its stage is the whole earth. A train on the stage of a theater is a toy at best but the moving picture film represents a real limited train travelling a mile a minute. The scenery for the photo-play may be absolutely life-like, being taken from a

street in Paris, a chalet in Switzerland or a tea-house in Japan.

On account of being able to stage the plays out-of-doors, military evolutions on a large scale, aquatic sports and varied kinds of spectacles and pageants may be represented. One of the manufacturers of films maintains a small zoological garden. The pictures are more real than the setting on the stage of a theater because the rehearsals for many pictures are held out-of-doors and the stage is a scene in nature—a jungle, a glacier, a river, the ocean or a ruined castle.

So much of the stage scenery is gaudy and unreal. The painted mountains, clouds and the sea rarely take the observer in imagination to the world of nature. In moving pictures we see real mountains, real black storm-threatening clouds, the real ocean lashed into a fury by the storm, real trees swayed by the wind and the real sunshine of the desert.

The stage scenery in a photo-play may be changed any number of times during the play by simply shifting the camera. It is possible to show what is taking place in adjoining rooms, or outside and within a house. One moment a distant view of an occurrence or a view in nature is represented and the next the same view close at hand. It is not necessary to use opera glasses in order to see the expression on the face of the hero or heroine of the play, for you may clearly see the facial expressions of the different actors.

The moving picture has reached its highest form of artistic development in France. The Pathé Frères employ the best of actors and play-writers. Their photo-plays are noted for the appeal to the imagination, the observance of the laws of dramatic structure and good acting.

Edmond Rostand, Henri Levedan and Jules Lemaitre have written dramas for moving pictures, while Bernhardt, Coquelin and Le Bargy have acted before it. At the time Coquelin said: "We are playing for posterity." As a pantomime Sardon's "La Tosca" was acted by Mme. Sorel and Le Bargy. In the drama of Henri Levedan entitled "The Kiss of Judas," the part of Christ was taken by Lambert and that of Judas



by Mounet-Sully, while in Jules Lemaitre's "The Return of Ulysses." the actors were Mme. Bartet, Lambert, Delanny and Paul Mounet, all prominent actors of France.

The moving picture show furnishes today the greatest opportunities for good and evil. The character of the films exhibited varies in different cities. In the summer of 1910, forty-four moving picture shows were visited by social workers on a Saturday night in Indianapolis and it was found that in sixteen shows details of crime were vividly portrayed in the form of murder and suicide, while marital unfaithfulness was pictured in seven films. Educational films were notably absent. Some of the worst films were used in conjunction with objectionable vaudeville performances.

In Newark, New Jersey, a film was shown depicting a young woman committing suicide by turning on the gas in her room and the next day a young man, nineteen years of age, who witnessed it, committed suicide in exactly the same way, copying every detail of the picture. In Chicago three boys from nine to eleven years of age, after seeing a picture of the holding up of a stage-coach, decided to hold up and rob the milkman in the early hours of the morning. They planned to lasso the driver and if necessary kill him in order to obtain his money. When they tried to put in execution their plan the horse shied at the lasso, causing it to miss the mark, and the shot that was fired missed the milkman. There is also on record the case of some boys who after witnessing a train robbery attempted to hold up a street car.

A number of homes have been disrupted and crimes committed on account of suggestions thrown on the screens in moving picture shows. Miss Addams in her book, "The Spirit of Youth and the City Streets," tells of children stealing in order to obtain money to go to moving picture shows and of them refusing the opportunity of a holiday in the country since it would involve the missing of a performance at the nickelodeon. Certain moving pictures that have been exhibited in certain cities make the same fascinating appeal as the worst kind of detective stories

and the blood and thunder novel, and they have all the vicious possibilities of the lower forms of melodrama.

The moving picture shows have been denounced by some ministers as breeding places of immorality and crime; by some physicians as centers for the spreading of contagious diseases; by teachers as destructive of a love for serious study in the pupils, and by social workers as tending to encourage the committing of crimes.

On the other hand, Miss Jane Addams says: "It is one of those peculiar mushroom growths in the amusement of a great city that spring up suddenly, somehow, no one knows why, and it had to grow because the good in it was too big and splendid at rock bottom to allow the little evil to control and destroy it." Prof. S. N. Patten in "Product and Climax" declares that it is "the first cheap amusement to occupy the economic plane that the saloon has so long exclusively controlled. . . . Its enormous popularity is proof that it appeals to the foundation qualities of men. It is moreover upbuilding, for the picture of exciting adventure rouses the imagination and concentration which have lapsed in humdrum toil." Thomas A. Edison, in speaking of the possibilities of moving pictures, says: "It will wipe out narrow-minded prejudices which are founded on ignorance, it will create a feeling of sympathy and a desire to help the down-trodden people of the earth, and it will give new ideals to be followed."

Even more important than a careful supervision of the books in public libraries is it to have a censorship of moving pictures. Voluntarily managers of the leading moving picture factories asked for the establishment of a National Board of Censors in New York City. This committee consists of representatives from the People's Institute, the Young Men's Christian Association, Women's Municipal League, and other civic and philanthropic societies, meeting four times a week to pass upon the merits of the films. Since the establishment of this Board of Censors the general character of films manufactured has greatly improved and there is slight room for criticism of the new films that are being exhibited.

There is general agreement in regard to the wisdom of the elimination of all obscene representations, the gruesome features of crime and whatever tends to serve as instruction in the technique of crime. The representation of crime for the sake of crime is essentially vicious.

All pictures of crime cannot be prohibited unless certain Biblical stories, scenes from Shakespeare and the classical dramas are excluded. Certain films passed by the censors are not harmful in themselves and yet if an unlimited number of them are seen by certain persons the total effect may be vicious. It may not hurt a person now and then to see a picture of a villain shot by the man he has betrayed but it is not healthy to see melodrama all the time.

One of the difficult problems in censoring the films is that certain picture plays that are not harmful to adults may be injurious to children. This is also true in literature and the drama. The problem play with its complex social study may have value to the adult but it is not suited to children.

The greatest moral danger in connection with moving picture shows at the present time is not from the character of the pictures, but from the vaudeville acts that in some theaters are introduced between the pictures. The pictures that are shown have a higher moral tone than the average of vaudeville and comic opera that are attended by persons in well-to-do circumstances. Some of the films may lack delicacy of feeling and refinement, but they are a great improvement upon ordinary melodrama.

Motion pictures should not be condemned because some of the films represent crimes and vices. The story of the Good Samaritan incidently had to do with a crime, and the story of the Prodigal Son with certain vices. The greatest plays of Shakespeare treat of the tragedies of life. A dramatic story representing a crime or certain vices, portrayed in a moving picture not to make crime or vice attractive, but showing the suffering that comes from crime and vice and their conquest by positive virtues, may have moral worth.

Effective moral instruction is largely a matter of suggestion. Its power often depends upon a gesture, or the facial

expression. Formal moral instruction has some worth, but it often fails because it seems to the child to have no relation to life. Through the moving picture it is possible to make vital and vivid the highest moral ideals. In place of being used primarily as a means for making money, moving pictures should be considered one of the best means to impart instruction and develop ethical ideals.

Jane Addams looks forward to the time when the moving picture "will be viewed as a mere mechanical device for the use of the church, the school and the library, as well as for the theater."

## An Ordination and an Installation.

By An Eyewitness.

In one of our California towns of less than nine thousand people there was recently organized the twenty seventh church. This latest arrival was nursed for more than a year in the Unitarian church edifice, and is still being cradled there. Somehow the Unitarian sister, now nineteen years of age, full of courage, hope, cheer, and a splendid optimism, so characteristic of a California maiden of nineteen summers, was the only one in that large family of twenty six hopefuls, who was willing to take this baby sister to her bosom. If later on her reward will be neglect, forgetfulness and ill-concealed contempt, as some would have us believe, then so much the worse for the offender.

On Sunday afternoon, July 23d, this young church witnessed the ordination and installation of its first resident pastor. The service was held in what they condescend to call the "Unitarian Chapel." This was filled to its utmost capacity with an eager and interested congregation. The new minister is a very young man, apparently not more than twenty years of age. Four other ministers of the same persuasion, among them the young man's own father, had come from neighboring towns to conduct the service. From beginning to end it was carried on with reverence and devotion. A choir, consisting of five men, led the singing. It was a genuine German "Männerehor." The whole service was in German. The burden of the ser-

mon was a reminder to the young man of his duties as a minister, the chief of which was said to be preaching. But in preaching he must confine himself strictly to the word of God. He must preach "the word of God, the whole word of God, (not the word of God with a hole in it) and nothing but the word of God." Of course, all this was said to be contained between the two covers of the Bible. The people were exhorted to be kind, charitable, faithful, loving, patient. All in all, to one who could for the time being forget that he was living in the twentieth century, or who perhaps had never yet found that out, it was a beautiful service; tender, reverent, devout, ending with the benediction by the newly ordained clergyman, during which he drew with his right hand the sign of the cross over the congregation, something I never had seen outside of the Catholic church.

But to me the most solemnly interesting part of the service was in the vows that the young man took upon himself, or, if you will, the solemn promises that he made. Of course, these vows and promises were exacted of him. They were the door, the only door, through which he must enter upon the duties and privileges of his office. He solemnly declared and promised, "in the presence of God, his brethren in the ministry, and the assembled congregation" that he believed and would teach to the end of his life certain articles of the Lutheran faith and the teachings of two catechisms, together with certain other doctrines, apparently as firmly entrenched in certain minds as were the laws of the Medes and the Persians.

Now, to most people these things are of only passing interest. But to one who in his early manhood had been led to make similar promises under similar circumstances, and who in after life experienced the bitterness of that terrible struggle between the light that he sought and welcomed and the darkness that was necessary to let him live in peace with his ignorant and mistaken promises; to him it was a moment of melancholy significance.

Two of the four clerical brethren before whom these promises were made

were young men, and, therefore, in a measure excusable. But of the other two, one was close to three score years and ten, and the other on the shady side of fifty. Can it be possible that these two men have lived through the latter part of the nineteenth century and the first decade of the twentieth without having found out that some things have happened during these eventful years that make the old catechisms and so-called confessions of faith look like the proverbial thirty cents? Possibly they may not have come to the knowledge of these things. At least it is but fair to give them the benefit of the doubt. Apparently they are wedded to their idols, like Ephraim of old, and must be left alone.

But my heart went out to that innocent and inexperienced young man, a youth of twenty, or thereabouts, who has never gotten beyond the sheltering walls of home and school of ancient pattern, made to promise under what is equivalent to an oath that he never, even to his dying day, will believe or teach anything but what he has been taught and now believes!

When Herod swore that he would deliver into the hands of Herodius anything that she would ask of him, was he less sane? Would it be too much to say that this young man was buried alive? And if he ever gets out of this grave, figuratively speaking, it will not be the fault of the one who on Sunday afternoon, July 23, 1911, nailed down the coffin lid, nor of those who filled in the grave. O religion, O piety, what crimes are committed in thy name! Some day these things will be done no more. Some archangel will blow his trumpet, and these dead will arise. The goddess of tradition and superstition will be dethroned. Old men will no longer think it a service to God and humanity to blight young lives. "Weeping may endure for a night but joy cometh in the morning."

If we keep our soul in patience, if we hold fast to our faith and hope and love, the soft streams of healing power will flow into us. We shall receive and give out the infinite good. We shall promote the endless circulations of benefit.—*Charles G. Ames.*

## Faith and Philosophy.

By E. S. Goodhue, M. D.

For the despicable local spites which grown-up men and women will cherish, I would advise a solitary week on the top of a mountain. Let the party of the first part who has a grievance liberate it some 10,000 feet above anything mean and low, when it will quickly pass into thin air; then let the party of the second part come along, and you will find that he has left his grievance a long way down the side of the mountain. It was too heavy to carry up. And both parties to the feud will talk about the view up there near God, and come down the mountain side together.

All quarrels are bilateral, and if we could only carefully examine both sides we might often have very good friends out of those whom we now consider enemies.

I doubt if the worst man is ever very bad on a vacation trip.

The value of a vacation lies in the transformation it allows and induces. It changes your heart. It converts you. It places you once more in the right relation toward men and things. In this sense we should all be born again once in a while—at least once a year.

If being converted in the theological sense was half as efficacious as being turned like sheep into natural pastures, people would be found oftener in the way of peace and rightness instead of manning warships against each other.

An occasional vacation is a necessity, and the man who deludes himself with the belief that he cannot spare the time for such recuperation, will not prove equal to his tasks. He will be deficient somewhere, either in energy, enthusiasm, patience, or in goodwill towards men.

A little more thought under the left horn of the moon will convince us that the reason we have so little charity for our neighbor's particular fault, is because we happen to be strong where he is weak. And the reason he has so little patience with us, is because he is weak where we are strong. If we but balance accounts we shall find, perhaps that the credits are on our neighbor's side.

THE DOCTORAGE, HAWAII.

## News

## Unitarian Club.

One of the well-settled traditions of the Unitarian Club of California is the entertaining at dinner on the conclusion of their duties the visiting professors of the University of California Summer School. It has in successive years gathered around the hospitable board many men of note. They have not all been angels unaware for their worth has been clearly recognized and the club has felt honored at its privilege.

This year's session at Berkeley has been especially successful and significant. The attendance has reached approximately 2000 and the enthusiasm has been gratifying. As summarized by Prof. Rieber, the Dean of the school the first session held ten years ago consisted of one department and two instructors, who ministered to 75 pupils. This year there have been 75 instructors and 180 courses of lectures. Among the instructors who accepted the invitation of the club were:

Everett Charles Beach, M. D., head of Department of Physical Education, Los Angeles High School.

Herbert Eugene Bolton, Ph. D., Professor of History, Stanford University.

Frederick Elmer Chapman, Director of Music in the Public Schools, Cambridge, Massachusetts.

Arthur Foote, M. A., Organist in the First Unitarian Church of Boston, Massachusetts.

Albert Martin Kales, LL. B., Associate Professor of Law, Northwestern University.

Cassius Jackson Keyser, Ph. D., Adrian Professor of Mathematics.

Chester Rowell, Ph. D., Editor of the Fresno Republican, Lecturer in Journalism in the Summer School.

George Santayana, Ph. D., Professor of Philosophy, Harvard University.

John Duncan Spaeth, Ph. D., Professor of English, Princeton University.

Albert Conser Whitaker, Ph. D., Associate Professor of Economics, Stanford University.

Paul Ziertmann, Oberlehrer at the Oberrealschule at Berlin-Steglitz, Ger-

many; (Prussian Exchange-Teacher at Yale University, 1910-11).

Among those unable to attend whose absence was greatly regretted was Professor Santayana whose classes have been a marked feature of the session.

In the absence from the city of President Payson and First Vice-President Denman the honor of presiding rested on Mr. W. H. Gorrill, Second Vice-President, who endeavored to transfer the duty of toastmaster to Dean Rieber, who has, by reason of repeated success, established an enviable reputation in that line of work; but Prof. Rieber insisted on dividing the duties and managed to leave the larger portion with Mr. Gorrill.

The evening developed a wide variety of matter and manner, and was delightful in the informality and freedom of the addresses.

No set subjects were assigned, but each speaker talked about whatever interested him, or what he felt might interest, entertain or inform his hearers.

The speakers were introduced in order of distance traveled, which gave the right of way to the representative of Germany. The first speaker was Will'm Fen of Berlin, who is to join the faculty of the University of California. He proved himself a ready speaker, with a pleasant manner and a fund of humor. His unpretentious talk was received with marked favor.

He was followed by Prof. Paul Liertmann, who spoke with fine discrimination, contrasting conditions in Germany and America, especially as regards the relation of church and State. He was listened to with close attention and rewarded with cordial applause.

Professor Kales, who by a pleasant coincidence had been a fellow-student of Mr. Gorrill, who introduced him, spoke exceedingly well. He had greatly enjoyed his visit to California in many ways, among which was the opportunity for reflection, wherein he had reviewed in his mind social conditions and applied to them the test derived from his revered teacher, Professor Lanzel, who in his lectures on law emphasized the deduction of principle from things, and whose life was an example of how this could be carried out. Professor Baker of Harvard, in his studies on argumentation, had

gone a step further in pleading for the actual use of the deduced principles, applying the test of experience. Especially in the science and art of government are we called upon to test principles and theories by actual practice. The popular measures of initiative, referendum and recall are matters of machinery, whose final value will be established only after their trial. All principles must be tested in the laboratory of life.

Dr. Arthur Foote all Unitarians are prepared to approve. We have loved his music so long and so much that we expect to love him. He is the most modest of men and the strength of his spoken word is in his simplicity of manner and evident earnestness. He spoke pleasantly of his experience as an organist, going back to the days of his teacher, Mr. Lang, and of Dr. Hale. He referred to the co-operation that had always existed between preacher and organist in his his own experience, and of how they had worked together to make the service harmonious. He felt that organists were not always allowed to do as well as they might, being called upon to offer music that they did not consider most fitting. He spoke with deep feeling of the enjoyment he had experienced in the lecture course just concluded and of the kindness and cordiality of his friends in California. His work concluded, he was now looking forward to a period of rest and pleasure in the glorious redwoods.

Professor C. J. Keyser, the mathematician, was next in order, and was entertaining and instructive by turns. He concluded with a fine tribute to the place and value of mathematics which was ingenious, eloquent and impressive.

It was late when Prof. Chester Rowell was called to his feet, and he considerably cut short his address, but he managed in a few moments to say a good deal, fully sustaining his position as a favorite of the Club and one of the foremost public men in the State. Fresno is an important point, but by all consideration of the fitness of things Mr. Rowell should be either at the head of a great metropolitan journal or representing his State in the United States Senate.

### Special Books

THE BERLIN CONGRESS.—The Publication Department of the American Unitarian Association offers a rare volume in the report of the proceedings and papers of the "Fifth International Congress of Free Christianity and Religious Progress." The meeting was held in Berlin a year ago, continuing from August 5th to 10th and the report is edited by Rev. Charles W. Wendte, D. D., its General Secretary, who contributes a fine summary of the transactions. The German report by the same Berlin publishers was more complete and was published earlier, but this English report, printed in Berlin is very full and contains much that will be profitable reading to both clergyman and layman.

Rev. J. Estlin Carpenter of Oxford contributes a preface in which he expresses his deep conviction of the worth and promise of the remarkable gathering. More than 2000 members were assembled. They represented thirty different nationalities and sixty church fellowships. That there should be diversity of views was inevitable, but there was no discord. There was a common conviction of the deep importance of religion as a moral and spiritual force in human life, and a large variety of subjects was discussed, especial emphasis being placed on education, the social order, and peace.

There were many really great men participating in the meetings and to Dr. Wendte and the publishers a debt of gratitude is due for offering the English speaking world this fine report. It may be found at headquarters, 376 Sutter St., price, \$2.00

SONGS OF YOSEMITE, Harold Symmes.

For sale by Paul Elder & Co. Board, 75 cents; paper, 50 cents.

Since the death of the gifted son of Frank J. Symmes of San Francisco, a number of his exquisite short poems have been published by Duffield & Co. of New York in a modest volume called "Children of the Shadow and Other Poems." They include the verse published in Eastern magazines, wrought from his heart in the shadowed days when he

patiently and heroically waited the event that was not to be averted. Several of them were copied in the PACIFIC UNITARIAN and deeply impressed our readers.

These "Songs of Yosemite" were also written while he was in the shadow but they show no trace save in deepened feeling and a subtle and profound sympathy. There are fourteen of them, mostly associated with or inspired by the various well-known falls or cliffs of the valley.

This opening gem can only be appreciated by those who have experienced from Glacier Point the breaking of the dawn:

#### LOVE, IT IS DAY.

"A dreaming glow that deepens fold on fold,  
A riven mountain head against that glow,  
A trembling halo, flash of arrowed gold,—  
And day hath dawned in one refulgent flow.  
"A glow that doth a dreaming heart incite,  
A flash of virgin wonder, a trembling ray  
Of consciousness that some great living light  
Out-treads the night and brings love's day."

There are five really fine reproductions of the most beautiful spots in the valley, tipped on in an attractive way. As a souvenir of Yosemite it will surely be valued, especially by those who knew and loved the high-souled youth.

#### Nuggets.

It is delightful, when one expects to see an author, to find a man.—*Pascal*.

The true work of art is but a shadow of the divine perfection.—*Michael Angelo*.

The test of every religious, political or educational system is the man which it forms.—*Amiel*.

The firste vertue, sone, if thou wilt lere,  
Is to restraine and kepen wel thy tongue.

—*Chaucer*.

Honorable industry always travels the same road with enjoyment and duty, and progress is altogether impossible without it.—*Samuel Smiles*.

## Selected

## A Key to Nature.

Rev. N. A. Baker.

This is the season of the open portal into God's great open country. Each visitor in every beauty will know no more than is reflected in the mirror of the mind. Nature is immense and our ignorance is immense. Therefore we need a key to unlock the mystery of her meaning.

We see that "the hills declare the glory of God and the firmament showeth his handiwork." We are led beside still waters, we lie down in green pastures and our world-weary souls are restored. Recreation is the key to the secret of the great world-life. When we consider the heavens, the work of God's fingers, the sun and the moon which he has created, we say, What is man that the Almighty should be mindful of him? Then the thought comes to us that in man the world-life is coming to consciousness of itself. The whole creation has groaned and travailed, until now man comes to be a more active and effective agent in the work of world-making and fulfilling.

The grand old bible with its passages of sublime insight is open to us and we read with a thrill of admiration for the seer who with limited culture could rise to such vision. The original page with the handwriting of God upon it is still before us, and as we muse, the finger writes. God is in the mountain, God is in the pebble by the sea, God is in you, God is in me. With that thought we recall the words of Jesus: "He that hath seen me hath seen the Father. How sayest thou, show us the Father? I and the Father are one."

Not every soul will rise at once to recognize the face of God in nature. Perversion of purpose and weakness of will have blinded many eyes but he whose thoughts are pure in templed woods and heaven-arched seas will find a never-failing stimulus for nobler living. The communion with nature will be sweet, but it will be sweeter shared with an answering mind and in fellowship with kindred spirits.

## SOME SAYINGS OF COL. HIGGINSON.

Of all nations this is the last where we can regard new-comers as anything but Americans in the making—a new supply of eggs for our omelet. Let us make laws, then, to regulate those landing on our shores, but let us not forget that the ancestors of our lawmakers also lauded here.

It is almost as difficult to reconcile the principles of republican society with the existence of billionaires as of dukes.

The circle of American writers who established our nation's literature, half a century ago, were great because they were first and chiefly Americans.

What we need as a nation is not less self-confidence, but more; to hold on our appointed way though a thousand critics fail to comprehend what we aim at.

The spirit which founded New England is the best possible foundation for the better things for which we hope in literature and in life.

As the foundation of all true greatness is in the conscience, so we are safe if we can but carry into science and art the same earnestness of spirit which has fought through the great civil war and slain slavery. "As the Puritan triumphed" in this stern contest, so must the puritan triumph in the more graceful emulations that are to come: but it must be the Puritanism of Milton, not of Cromwell.

It is a striking fact that in the Valhalla of contemporary statues (in his essay on Garrison) in his own city only two—those of Webster and Everett, commemorate those who stood for the party of conservatism in the great anti-slavery conflict: While all the rest, Lincoln, Quincy, Sumner, Andrew, Mann, Garrison and Shaw represent the party of attack. It is the verdict of time confirming in bronze and marble the great words of Emerson: "What forests of laurel we bring, and the tears of mankind, to those who stood firm against the opinion of their contemporaries."

Religion is not a label, but it is an element of character. It is not a declaration, but a life.—*John C. Learned.*





That the denial of justice to half the human race would be a detriment to the whole, as experience has proved that under a partially representative government the lives and interests of the unrepresented always suffer:

That it was peculiarly the province of the women to look after the home, and that the modern home could not be thoroughly looked after except through the law;

That men alone were as unfit to legislate for women as women alone would be unfit to legislate for men;

That it was both insulting and degrading to continue the classification of women with "Indians, idiots, lunatics and paupers."

### Immortality.

Immortality is what philosophers call an ontological fact; it belongs essentially to the being of man. To my mind this is the great proof of immortality: The fact that it is written in human nature; written there so plain that the rudest nations have not failed to find it, to know it; written just as much as form is written on the circle, and expression on matter in general. It comes to our consciousness as naturally as the notions of time and space. We feel it as a desire; we feel it as a fact. What is thus in man is writ of God, who writes no lies. To suppose that this universal desire has no corresponding gratification is to represent Him not as the father of all, but only as a deceiver. I feel the longing after immortality, a desire essential to my nature, deep as the foundation of my being; I find the same desire in all men. I feel conscious of immortality; that I am not to die; no, never to die, though often to change. I cannot believe this desire and consciousness are felt only to mislead, to beguile, to deceive me. I know God is my Father and the Father of the Nations. Can the Almighty deceive His children?—*Theodore Parker*.

"There are many worse things in the world than burden-bearing; and we shall miss some of the best things if we try to find an easy path through life by shirking our proper tasks."

### A Poem of Poems.

Mrs. H. A. Dening of San Francisco is said to have occupied a year in hunting up and fitting together the following thirty-eight lines from thirty-eight English poets. The names of the authors are given below:

It is in many respects a remarkable piece of patchwork and worth keeping as an example of what patience can accomplish, as well as testimony to the wealth of English literature.

- 1—Why all this toil for triumphs of an hour?
- 2—Life's a short summer, man a flower.
- 3—By turns we catch the vital breath, and die,
- 4—The cradle and the tomb, alas! so nigh.
- 5—To be is better far than not to be,
- 6—Though all man's life may seem a tragedy;
- 7—But light cares speak when mighty cares are dumb,
- 8—The bottom is but shallow whence they come.
- 9—Your fate is but the common fate of all;
- 10—Umingled joys here to no man befall.
- 11—Nature to each allots his proper sphere.
- 12—Fortune makes folly her peculiar care;
- 13—Custom does often reason overrule,
- 14—And throw a cruel sunshine on a fool.
- 15—Live well, how long or short, permit to heaven.
- 16—They who forgive most shall be most forgiven.
- 17—Sin may be clasped so close we cannot see its face—
- 18—Vile intercourse where virtue has not place;
- 19—Then keep each passion down, however dear;
- 20—Thou pendulum betwixt a smile and tear;
- 21—Her sensual snares, let faithless pleasure lay
- 22—With craft and skill to ruin and betray;
- 23—Soar not too high to fall, but stoop to rise.
- 24—We masters grow of all that we despise.
- 25—O, then renounce that impious self-esteem;
- 26—Riches have wings, and grandeur is a dream.
- 27—Think not ambition wise because 'tis brave,
- 28—The path of glory leads but to the grave.
- 29—What is ambition? 'Tis a glorious cheat.
- 30—Only destructive to the brave and great.
- 31—What's all the gaudy glitter of a crown?
- 32—The way to bliss lies not on beds of down.
- 33—How long we live, not years, but actions tell;
- 34—That man lives twice who lives the first life well.
- 35—Make then, while yet you may, your God your friend,
- 36—Whom Christians worship, yet not comprehend.
- 37—The trust that's given guard, and to yourself be just;
- 38—For, live we how we can, yet die we must.

1, Young; 2, Dr. Johnson; 3, Pope; 4, Prior; 5, Sewell; 6, Spencer; 7, Daniel; 8, Sir Walter Raleigh; 9, Longfellow; 10, Southwell; 11, Congreve; 12, Churchill; 13, Rochester; 14, Armstrong; 15, Milton; 16, Baily; 17, Trench; 18, Somerville; 19, Thomson; 20, Byron; 21, Smollett; 22, Crabbe; 23, Massinger; 24, Crowley; 25, Beattie; 26, Cowper; 27, Sir Walter Davenant; 28, Gray; 29, Willis; 30, Addison; 31, Dryden; 32, Francis Quarles; 33, Watkins; 34, Herrick; 35, William Mason; 36, Hill; 37, Dana; 38, Shakespeare.

**Field Notes.**

**AUGUSTA**—The attendance at the services of worship in our church increased slightly during each month from January to May. The record in point of numbers was made at the vesper service on the second Sunday in May, when an exceptionally fine musical program was given. The usual vacation period has been observed, and the services and social activities of the church will be resumed the first of August.

Two social events marked the closing month before vacation. The first was a party given in Unity Circle Hall, at which a large number of faces and interests were represented. Thirty-eight of the young people of the church accompanied by a number of the minister to the first of August evening in her home. Following refreshments, a program of music was given, and a little talk outlined some of the things young people may do to help the minister and the church. The meeting was preliminary to the organization of a Young People's Society, which will be completed early in August.

The Sunday-school increases steadily in members and efficiency. Thirteen new pupils were promoted into the senior church, and the children of the work classes were advanced into grades commensurate to their rank in the public schools. Four pupils of promotion will be given to each pupil in the school at its opening session, August 6th.

**LOS ANGELES**—The cool June days have helped to keep up church attendance, while the presentation of the sermons has held the close attention of the audiences. Sermon themes have been: "The Religion of Democracy," "The Faith of the Patriot," "A Merry Hearer Doeth Good Like a Medicine," and "Life in the Making." Church services will continue through July, the vacation months being August and September. The service on July 16th was marked by a closing and the attendance of five Unitarian clergymen, quite an unusual occurrence for this Coast. Rev. Jas. Vila Blake will preach Sunday, July 23d.

The Alliance meetings have been chiefly work and social gatherings at the homes of members, with brief literary programs.

The Young People's Religious Union has had some excellent meetings, taking up "Direct Legislation," which was admirably treated by Mr. Harvey House, a student at Berkeley; and "The Reformation in Holland," most vividly presented in word pictures by Mrs. Hodgkin. There may be better story-tellers than Mrs. Hodgkin, but doubtless few have ever heard them.

The primary and intermediate classes of the Sunday-school were discontinued the first of July, but the little children are cared for during the church hour.

**POMONA**—Preaching services of the Pomona Society were closed for the season on July 30th with a sermon by the minister, Rev. Paul McReynolds, the subject being "The Significance of Time for a Human Life." The pastor will spend a month of his vacation with his father in Escudido. The church will reopen for worship September 17th. The Sunday-school will continue, however, through the summer, having the good fortune to secure Mr. Joseph G. Garrison, former student of the Unitarian School for the Ministry, as its superintendent.

On the departure of the former senior minister, Dr. Arthur M. Smith, on the first of July, the assistant minister was chosen minister for the ensuing year and has filled the pulpit during the month of July with the exception of one Sunday. On that day a most inspiring sermon was preached by Mr. Garrison on "The Search for God." All present were insistent that he continue preparation for the ministry.

A reception was extended by the congregation to Dr. and Mrs. A. M. Smith in the church parlors on Wednesday evening, June 28th. An excellent musical program was followed by refreshments and this by addresses from Mr. E. C. Bichowsky, president of the Board of Trustees, and by Rev. McReynolds, in which hearty good wishes were extended to the retiring minister and family for success and happiness in their new work at Berkeley, with equally hearty appreciation of the labor freely contributed to the cause of liberal religion in Pomona the past year. In response Dr. Smith made one of his in-

imitable and perfect speeches, in which tender appreciation, encouragement and delicious humor were united harmoniously. Like his sermons, his words were "apples of gold in pictures of silver."

Dr. Smith came to the Pomona church at a critical period in its history, there having been no settled pastor for nearly a year. His generous help has made possible the harmonious co-operation and growth of the church the past year and the prospect of an auspicious opening of the work next autumn.

VICTORIA, B. C.—Two very significant events in the history of our church in Victoria have just taken place, the first being the induction of a new minister, and the second the purchase of a church lot. During the time since its inception about eighteen months ago the church has been struggling along in a very heroic fashion without the pastoral services of a regular minister. Preaching services have been conducted each Sunday evening under the able direction of Mr. A. J. Puceo, to whom the members of the church feel they owe a debt of gratitude which they will never be able to repay. Mr. Puceo having left us to continue his labors in another field, we have welcomed the arrival of the Rev. Sidney E. Lindridge as our pastor. Mr. Lindridge was for a time a minister in the Anglican church, but has transferred his allegiance to the Unitarian fellowship. He recently graduated from the Meadville Theological Seminary, and comes to us exceptionally well equipped for the work. He may be assured of receiving the cordial and energetic co-operation of us all in his efforts to establish our church here upon a firmer basis than ever. On the evening of June 29th he was welcomed at a public reception held in the Unitarian Hall, at which addresses were made by Mr. John Gunn, president of the church, Mr. A. J. Puceo and Rabbi Cohen, of Butte, Mont., the chairman for the evening being Mr. F. P. Rand, who conducted the meeting with his customary enthusiasm.

With regard to the purchase of a church lot there is no need to say much, as we believe that deeds speak plainer than words. Our numbers are but few and our financial resources far from

abundant. As the lot is situated in a very desirable location, however, and the price is a very moderate one, our members have cheerfully and truly laid out their pockets, and are doing heaven's work in the matter. Indeed, I am happy to say that the Unitarian church has been successful in securing the first payment on the lot, and is looking forward with confidence as regards the collection of the balance. We, as with respect to other matters of a spiritual as well as of a social nature, we all acknowledge that much of our success has been due to the unflinching zeal of our members, of our Ladies' Auxiliary.

### Books

*The Unitarian Movement in Western Mexico.* A book published by the Pacific Unitarian Society, and available in manuscript form through the Pacific Unitarian Headquarters, 275 Sanson Street, San Francisco, Cal.

*Unitarian Theology.* By William Emerson. New York: The Macmillan Company, \$1.50.

Professor Emerson, in the introductory chapter, because in Harvard University, offers a valuable criticism on the general bearing of religion's thought, and concludes a satisfactory statement of what the Unitarian vision truly represents. A Unitarian is not one more than a general acknowledgment that Dr. Emerson's bears testimony that goes his back responsive soul. To the Unitarian witness of our generation, my grandfather, my mother, my wife, and my daughter, I believe has lived. This testifies to freedom, to good fortune, and to inviolable national control, and is followed by a lesson for friendly relations with so favored a world.

The book is intended for, and fits, three classes of readers: those to whom Unitarianism is only a name, those who have formed but unfavorable impressions, and to those bearing the name who would be better off if they were better acquainted with themselves.

Some one needed to state, in this clear, fair way, the position of Unitarians in the matter of belief. One of the first questions asked by those who are not of the manner born is: "What do Unitarians believe?" And simple as the question is, a direct satisfactory answer is as difficult as to be practically impossible. Dr. Emerson states the difficulty very happily and justifies what seems strange to those unaccustomed to the situation. His first chapter considers "The Nature of Belief" and clears the atmosphere greatly. He then states not by authority, but according to his understanding, the consensus of Unitarians on those main topics of religious discussion: Miracles, The Nature of Man, The Bible, Jesus, Redemption, The Church, Worship, The Future Life, The Thought of God.

The statements are full and clear. There is no evasion and no confusion. The attitude assumed is judicial and fair, with nothing apologetic and nothing boastful. The author is not an advocate, but contents himself with an unbiased statement of facts and conditions as he understands them. The result is a work of rare value that ought to find a place on the shelves of thoughtful and inquiring readers.

**THE OLD TESTAMENT IN THE LIGHT OF THE ANCIENT EAST.** (Theological Translation Library.) By Alfred Jeremias. New York: G. P. Putnam's Sons. \$2.00.

The Putnams have just published in their Theological Translation Library a two-volume work by Alfred Jeremias, Licentiate Doctor, pastor of the Lutherkirche, and lecturer at the University of Leipzig. The title of this work is "The Old Testament in the Light of the Ancient East," and the English translation has been prepared by C. L. Beaman from the second German edition, revised and enlarged by the author. The work has been edited and an introduction contributed by the Rev. Canon C. H. W. Johns, Litt. D., Master of St. Catharine's College, Cambridge.

This work may be described as an archaeological commentary on the Old Testament in the light of all the fresh knowledge that has been furnished by the delvers into the Oriental past who have followed in the wake of George Smith and his epoch-making discovery that among the cuneiform tablets of the British Museum were close parallels to the Biblical account of the creation and of the deluge. Dr. Jeremias adopts and champions the theory of astral religion, and the interpretation he gives fits the known facts very well.

**ALPINE FLORA OF THE CANADIAN ROCKIES.** By Mrs. Charles Schäffer. New York: G. P. Putnam's Sons. \$2.00.

In the spring of 1908 Mrs. Humphrey Ward crossed to America. Philadelphia was one of the first cities to greet her, and among those who had the honor of meeting her was Mrs. Charles Schäffer, whose botany "Alpine Flora of the Canadian Rockies" was just out, and whose latest book, "Old Indian Trails," recounting camp experiences in the Rockies of Canada, has just been issued by her publishers, G. P. Putnam's Sons. On meeting Mrs. Schäffer, the first question Mrs. Ward asked was, "Can you tell me when the first flowers bloom in the Canadian mountains?" It was the opening of the door to a most pleasant acquaintance. Mrs. Ward shortly journeyed to the country where Mrs. Schäffer had already spent many summers. They met and drove, talked over the local conditions of the country, followed the trails in search of the earliest wild-flowers, and each discussed her future work. Mrs. Ward was specially interested in an expedition which Mrs. Schäffer was planning for that summer, an expedition in search of a lake known only to the Indians. They parted at the little village of Field on the Canadian Pacific road, one to go west and enjoy the charming hospitality of

the people of Vancouver and then return to London and her work, the other to bury herself far from the haunts of all we call civilization and material comforts for the next five months.

In the fall Mrs. Schäffer returned to the line; the lake was found and duly reported to the Geographical Society of Philadelphia; the little pamphlet recording the facts and a few photos of the same were sent to Mrs. Ward as one interested. In a few weeks back came a graceful note, such as that charming woman knows so well how to write, and enclosing this request: "May I carry the closing of my story 'Lady Merton' to your lovely 'new' lake? The coming of your pamphlet gave me the inspiration for the closing chapter." Needless to say what answer went back to England. "Lady Merton" was published, and Lake Maligone, under the title of "Lake Elizabeth," first gave her beauty to the world.

**THE REVOLT AT ROSKELLY'S.** By William Caine. New York: G. P. Putnam's Sons. \$1.50.

Mr. Caine, the author of "The Revolt at Roskelly's," just published by the Putnams, was born in Liverpool thirty-eight years ago, and is the eldest son of the late William Sproston Caine, who was a well-known English politician. Mr. William Caine is descended, through his mother, from Tom Brown, the Manx poet. The author, who is distinctly, deservedly, and definitely reaching the front line of English humorists, was educated at Westminster School, later at St. Andrew's University, and finally at Balliol College, Oxford. After leaving Oxford Mr. Caine was called to the bar, and after working at law for seven years, gave it up for literature, in which he found so much to interest and attract him. His first book was issued in 1906, and is entitled "Pilkington." Since then Mr. Caine has published some six other volumes: "The Confectioners," a burlesque in food adulteration, written in collaboration with Mr. John Fairbairn; "The Pursuit of the President" and "The Victim and the Votery," two suffrage skits; "Boom," a satirical extravaganza upon self-advertisement; "A Prisoner in Spain," dealing with the Spanish prisoner swindle, and "The Revolt at Roskelly's," a highly diverting piece of humorous and witty writing, which the reader will find irresistible.

Mr. Caine is married, and his wife was Miss Edith Gordon Walker, daughter of Mr. F. B. Walker of Boston, Massachusetts, where she is very well known. A point which should interest American readers is that Mr. Caine attributes a great deal of his success to the influence of Mrs. Caine.

Fishing for trout has a great attraction for Mr. Caine, as it has for many other authors. He has contributed articles on the subject to "The Field," under the name of "W. Quilliam," and has a book on angling appearing this autumn.

Mr. Caine has written musical comedy for the stage, but has not gone on with it, as he writes, "I seek peace rather than fortune."

WILD FRUIT. By Eden Phillpotts. New York: John Lane Co. \$1.50.

Mr. Phillpotts is a poet of whom much may be forgiven because he does some things so very well. Of the remaining things, the less said the better. In "Wild Fruit," his most recent volume, he shows that unevenness of expression and that unmetrical ability as regards the merits of his own work so characteristic of the poetic mind. Much of his verse is common. It is lacking in the best of even the ordinary poetaster's output. His Elizabethan affectations had better be left unsung, or, at least, unprinted. Other near-diamonds offend the discrimination, as well as the charity, of the reader, such, for example, as a mediocre translation of Horace's twenty-third ode, more commonly known as "Chloe, you fly with me." One of the best of the good things in the book is "Man's Days," filled with melody and certainty of expression. Here are two of its quatrains, done in the Dartmoor idiom, of which Mr. Phillpotts is master:

"A sudden wakin', a sudden weepin';  
A li'l suckin', a li'l sleepin';  
A cheel's full joys and a cheel's short sorrows,  
With power o' faith in gert to-morrows.  
"The auld man's talk o' the days behind 'e;  
Your darter's youngest darter to mind 'e;  
A li'l dreamin', a li'l dyin';  
A li'l few corner o' airth to lie in."

THE EARTH CRY. (A book of poems.) By Theodosia Garrison: New York. Mitchell Kennerley. \$1.25.

This little volume contains the lyrics of a poet whose work is worthy of serious consideration by those whose attitude toward metrical expression is serious in its character. Miss Garrison has been known for some time as a minor poet of promise. Her contributions have appeared on the lower portion of many magazine pages in the past decade. Her lines, while always interesting, show a sameness as to form, which should be avoided. Her Irish poems are by far the most meritorious. The following, from "The Spring Call," indicates the sincerity of her best work, as well as its melodic originality:

"What was it made me drop the spade and lift  
me head to look again?  
Was it the blowing of the west wind or a  
bird-song true?  
(Oh, Red-breast, how you sang it 'till the  
bough beneath you shook again)—  
'Ab, spring's come back to Kerry, lad, and  
all the world's made new.'  
"Then it's 'Hi Terry, Ho Terry, here's the open  
road for you;  
Leave the old men have the roof and hug  
the chimney seat.'  
Then it's 'Hi Terry, Ho Terry, here's a tinker's  
load for you,  
A ragged coat, a merry heart, and dancing  
in your feet.'"

Like many another poet, Miss Garrison is too much given to blood red moons, murmuring mouths, wan wraiths, sad-eyed Pierrots, the ashes of roses, weeping Columbines, and other poetic clap-trap of neither originality nor virtue. Miss Garrison is at her best when she is herself.

## Sparks.

In his fine address at the Berlin Congress Dr. Slicer quoted as a classic a witty remark concerning heresy trials, namely, that "a prosecution for heresy is like the fight of two dogs in a flower garden; it settles nothing but the flowers."

The new minister had a decidedly slow delivery. "Mamma," exclaimed Beth, after the service, "I wish they'd sent us a higher geared preacher."—*Judge*.

The superintendent of a city Sunday-school was making an appeal for a collection for a shut-in society; and he said: "Can any boy or girl tell me of any shut-in person mentioned in the Bible? Ah! I see several hands raised. That is good. This little boy right in front of me may tell me. Speak up good and loud that all will hear you, Johnnie." "Jonah," shrieked Johnnie.

A teacher was giving to her class an exercise in spelling and defining words. "Thomas," she said to a curly-haired little boy, "spell 'ibex.'" "Ibex." "Correct. Define it." "An ibex," answered Thomas, after a prolonged mental struggle, "is where you look in the back part of the book when you want to find anything that's printed in the front part of the book."

"It's been four years now," said the deserted lady, "since he left me and his happy home. I remember just as well as yesterday—how he stood at the door, holding it open till six flies got in the house."—*Indianapolis Press*.

"I asked little Jim the difference between 'inertia' and 'momentum.'" "Did he know anything about it?" "Yes: he said 'inertia' is something that won't start, and 'momentum' is something that won't stop."—*Detroit Free Press*.

A WISE SAW.—Ambassador James Bryce was talking at a reception in Washington about the abolition of "birching" at Eton, the famous English public school.

"I am glad," Mr. Bryce said, "that Eton boys will be no longer birched. I am afraid that some of the masters of Eton have hitherto believed too strongly in the apothegm—

"A pupil's extremity is a teacher's opportunity."—*Los Angeles Times*.

## LIST OF BOOKS.

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# THE PACIFIC UNITARIAN

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## Being a Man

If you can keep your head when all about you  
Are losing theirs and blaming it on you:  
If you can trust yourself when all men doubt you,  
But make allowance for their doubting too:  
If you can wait and not be tired by waiting,  
Or being lied about, don't deal in lies,  
Or being hated, don't give way to hating,  
And yet don't look too good nor talk too wise:

If you can dream—and not make dreams your master;  
If you can think—and not make thoughts your aim:  
If you can meet with Triumph and Disaster  
And treat those two imposters just the same:  
If you can bear to hear the truth you've spoken  
Twisted by knaves to make a trap for fools,  
Or watch the things you gave your life to, broken,  
And stoop and build 'em up with worn-out tools:

If you can talk with crowds and keep your virtue,  
Or walk with Kings—nor lose the common touch,  
If neither foes nor loving friends can hurt you,  
If all men count with you, but none too much:  
If you can fill the unforgiving minute  
With sixty seconds' worth of distance run,  
Yours is the Earth and everything that's in it,  
And—which is more—you'll be a Man, my son!

Rudyard Kipling

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THE PACIFIC UNITARIAN is the official organ of the Pacific Coast Conference of Unitarian and other Christian churches. It is published in San Francisco, monthly. Subscription \$1.00.

Address ALL communications to

THE PACIFIC UNITARIAN,  
Unitarian Headquarters,  
376 Sutter Street,  
San Francisco, Cal.

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1 page (inside).....\$10.00	1-4 page (inside).....\$4.00
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# THE PACIFIC UNITARIAN

God our Father; man our brother

Vol. XIX

San Francisco, September, 1911

No. 11

## THE PACIFIC UNITARIAN

Published monthly by the Pacific Unitarian Conference

Business address: . . . 376 Sutter St., S. F.

Editorial address: . . . 68 Fremont St., S. F.

One dollar per year Single copies, 10c.

Editor: Charles A. Murdock

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Entered as second-class mail matter at the Post-office at San Francisco, Cal.

### Editorials.

Good nature may be a gift and it may be a cultivated virtue. At its best it is probably the joint result of inheritance and training. The variety that is wholly natural and apparently irrepressible is comparatively valueless. It may flourish in a home for the feeble-minded, or proclaim that the exhibitor is without conviction or sensibility. About the most tiresome person at large is the man with a smile that never comes off, whom nothing disturbs, and whose radiance is greatest when he has been delivered of a cheap pun. He is the sweet apple of humanity, flavorless and insipid. He is doubly provoking, for he gives no defensible reason for any severe measures. There isn't enough of him to cure, so he can only be endured, just as we are defenseless against gnats because they are too small to hit. It is this sort of good nature that brings the real article into disrepute, and it is a great pity, for there is a crying need for it and its lack contributes greatly and needlessly to the friction of life. About half the misunderstandings and consequent differences that cloud domestic life would never arrive, if there was a settled habit of kindly consideration. Quick temper, impatience, and irascibility are fine soil for discord, recrimination, and unhappiness. The man or woman who is unkind of temper and sharp of tongue, gives out poison that has quick action in mutual misery. Perhaps there is no more serviceable virtue than the kind of good nature that is rooted in kindness, mur-

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tured by self-control and watered by patience. It makes a fine plant and its leaves are potent for healing in many ways. The best of mankind need much more than they get of kindness and forbearance. We complain at the lack of justice, and we do well. It is our first and foremost right, but when we get only justice we are but satisfied and have no glow of joy and happiness. We long for some manifestation of love,—some gift that we may not have earned, voicing affection and regard.

And what we would have should we not gladly give? Can we expect to be ministered unto without ministering? All fine feeling is responsive, and it is a great misfortune to fall into the habit of thinking solely or mainly of self, and of what we fail to get from others. Giving is the easiest way of getting, and in nothing are returns so sure and so satisfying as in the kindly courtesy and geniality that mark the person who wants to extend happiness when he can, who can hold his temper when it is tempted to flare, who can be really considerate when it would be easier to be indignant, who can smile when a frown would be more natural, and whose tongue is under the control of his disciplined will and not a weapon for passion to wield. Such a man is good-natured from strength and not weakness, and he is a strong force for good will and happiness.

There is nothing in life that we can less afford to be without than ideals. Idealism is the goal of all high endeavor. It is the pattern in the mount. When we cease to hold to an ideal and to work for it, we forfeit the best that is in us. We cease to truly live, and relapse into existence. The world at large seems to have small regard for the idealist. He is considered as not quite sane, and whether he is pitied or scorned, depends

upon the status of his critic. The poet, the prophet, the priest, are the world's dreamers and are not counted as among the practical. As assets of real value they do not count. The world of material things measures with its own material yard-stick, and finds no dimensions in a principle or a conception. It knows no scale but cubic feet, and its only weight is *avoirdupois*. But all the time it is led by the ideas it fails to recognize, and held together by moral and spiritual verities that are much more real than even real estate. It occasionally awakes to some material advantage that follows in the wake of realized ideals, and feels vaguely grateful that there happens to be a class of individuals who are interested in speculative things. It even tries to express in its clumsy way its appreciation of good conferred and perhaps gives a few unneeded millions to further investigation. These the idealist accepts for what they are worth, and after the manner of his kind goes forward.

The practical problem, although, is the realization of the ideal. How to translate in terms of life the high conceptions that are held in the aspiring minds and the consecrated hearts of the seekers of the light—that is the besieging question. And in different ways these great ends are being accomplished. In spite of all that holds back,—the tendency to rest satisfied with present conditions and achieved results, the immense inertia of materialism, the temptation to make the pleasure and enjoyment of life, the end and aim—there is steady and substantial gain.

We find proof of this in many fields. There is growth of justice, of consideration, of self-control, or righteousness, of peace, of love.

In no way is it more manifest than in matters of government and politics.

The movement for improved methods, better control and greater efficiency is everywhere felt. Each country and each state has its contribution. England, New Zealand, Japan—all are trying experiments or modifying practices. In the United States there is great activity and Galveston, Des Moines, Oregon, Colorado, California, and almost every community contributes its quota of things done or doing. It may be encouraging to briefly notice a few of the improvements in election machinery being realized in the San Francisco of to-day.

---

We are to hold our first or primary municipal election on September 26th, and we find many marked changes. By constitutional amendment we approach an election without the intervention of a nominating convention. The political boss is an eliminated factor. Direct nomination by primary is substituted for the bartering, corporation-directed party (so-called) convention—which was generally simply a ratification of the selections made by those who controlled the organization. We again have the sensible Australian ballot, all party designations being eliminated, so that partisanship is eliminated from a municipal election.

By charter amendment, we are guaranteed the rule of the majority. If at the primary election any candidate receives a clear majority of all votes cast, his election is secured, and at the second election only the offices at which no candidate received a majority are considered. On these only two candidates for each office appear on the ballot—those having received the highest votes. This cuts out the three-cornered fight that so often places in office a man who only receives a plurality of votes.

The field is open to all who aspire to office who receive the support of ten

sponsors, without cost, unless they choose to pay \$20 for the publication and distribution to every voter, of a statement of one hundred words setting forth their personality, claims, or principles.

The term of city officers is extended to four years, and hereafter nine of its eighteen supervisors will be elected each two years, insuring at all times the services of experienced men for half the legislative board. This also operates to greatly shorten the ballot. This improved machinery is no guarantee of better government, but it makes it easier for good citizens to control and largely increases the probability of their efforts being crowned with success.

---

An instructive instance of the development of an ideal, if persistently followed, is afforded by the work of Mr. William M. Tomlin of Chicago. At the time of the World's Fair Mr. Tomlin gained prominence as the successful conductor of the musical festival, and demonstrated that he was a man of capacity with conspicuous executive ability. About fifteen years ago Mr. Tomlin visited San Francisco and gave a number of lectures to teachers on music in the public schools, and illustrated his theories in a way that made very vital the power of music. He showed that he was a man of ideas, and the educational value of real musical training was very forcibly impressed upon all who heard him.

Since then he has steadily pursued his studies and been led to results that seem to justify the belief that he has discovered a new force in education. Educators throughout the country bear uniform testimony to the wonderful results following a brief course of his lessons, in which he develops the philosophy of self-realization. A committee of the National Educational Association unreservedly commends his work and ex-

presses the hope that his ideas will gain increasing favor in the work of the schools, but in confirmation of the truth that a prophet is still not without honor save in his own country, it has remained for the school authorities in England to give the strongest testimony in his behalf, after a practical test on a large scale.

Mr. Tomlin began by earnest work in music for its own sake, but has found the matter of performance so unimportant as compared with the reflex action on the child, and the effect on development and character that his interest has passed to the tremendous possibilities of the inner and higher education possible, and to the extent that it is reached through simple but very vital exercises in breathing, tone production, etc., by which self-realization is established through arousing latent powers, making them interactive and relating them to life-at-large. That song has an awakening power, and that new life and meaning is given to all studies was clearly established in the experiment in London, where in a group of schools, half of several classes took Mr. Tomlin's work in addition to the ordinary class-work, and after a period of six weeks took an examination with those who had not been under his instruction and showed about thirty per cent greater progress. His contention is that the power he gains is through the unfolding of the innermost master force—the spirit. He finds the seat of the failure of education in the fact that while knowledge and the cultivation of the intellect have kept pace with life, feeling has not. The problem is to expand the feelings to world-wide relations, to bring the innermost being into full expression. A boy must be taught how to take the first spiritual step,—as important as the first physical step which he took at his mother's knee—

which alone will lead him into the realization of his larger world-life.

The philosophy and practical psychology of Prof. Tomlin's work is clearly the liberation or development of spiritual forces, resulting in the development of character, and it seems to point the way for the confessed need of the day, "moral education." Ethics can not be taught, and "morals" with no roots and no life are about as satisfactory as artificial flowers. What is needed is the awakening and development of the latent, innermost power—the power of the spirit.

Last month we printed liberal extracts from articles favoring Equal Suffrage, and willingly admit to our columns this month a contribution from a bright and courageous woman who earnestly protests against the extension of the suffrage to woman. It is a question of great importance upon which there are honest differences of opinion, and the advocates of both sides are entitled to a fair and full hearing. It is not the province of a journal devoted to religious truth and higher life to advocate either side of a question upon which there is not a clear issue between right and wrong. In the minds of some of our readers to longer deny the ballot to women is an infringement of a right, a right inherent to her not as a woman, but as a human being. To others, represented by our esteemed correspondent, the calling upon women to share the weighty responsibilities of suffrage is an added burden, and the result of enfranchisement would be harmful rather than helpful.

The hope of a wise solution of this vastly important matter rests in a wide, searching, open-minded consideration, of every phase and feature, including results, wherein the motives of opponents shall be judged with charity, and the earnest purpose of each side shall be to

find the truth and not to establish preconceived opinions.

---

The American Unitarian Association has lately been called upon to part with two staunch friends. Its treasurer, Mr. Francis H. Lincoln, represented the best of that fine group of business men whom we proudly call our laymen. For many years he had been of very great service in the management of the invested funds of the association. Of sterling honesty, and cautious, conservative judgment, his administration of the trust imposed upon him has been able and in every way perfect. He was a genial, kindly man, of great public spirit and the soul of honor.

Rev. Rush R. Shippen, full of years, after varied and helpful service, has passed to his rest. He was at one time secretary of the association, and he was also compiler of one of the best of our Hymn and Service Books. He served for many years as trustee of the Meadville Theological School. At a critical time he was minister of the church in Washington, D. C., and has successfully filled many important pulpits. He was a good preacher and a man of great adaptability and power.

---

It must have been evident to any one watching the labor-union parade in San Francisco on Labor Day that every advantage was taken of the occasion to further the political interests of P. H. McCarthy in his campaign for the mayoralty. Now it is also evident to every man in the city who carries his brains under his own hat, that the interests of labor and labor-union labor, and the interests of the labor-union political ticket headed by McCarthy are not only not the same, but may be indeed quite different and opposite. In the parade every effort was made to work up the

class feeling of the workers and to make them feel a political solidarity. This was perhaps quite natural and human, but the methods were often despicable. It is not true that all is fair in love and war, nor in a political campaign; and many of the banners and devices carried legends that were unfair, that tended to make bad feeling, and that were a lie; while the parade was lined with men handing out pamphlets that any sane person, it would seem, must have known were full of false statements and mean innuendoes.

But looking at the men as they marched, one felt confident of the ultimate triumph of democracy and good sense. These sturdy, healthy toilers, bronzed and smiling, will not be permanently fooled by anybody. On them and their good sense rests in large measure the hope of our government. Far different these men from the pale and sickly looking workers one often sees in Europe; and one may have a quiet confidence that with such men right will win in the long run and demagogues cease to flourish.

---

Many of our readers hold pleasant memories of Pundita Ramabai, who visited San Francisco several years ago and interested many citizens in her plans for uplifting Hindu widows—many of them mere children. All will be glad to know of the outcome.

A missionary in India writes of a visit to Mukti, where her settlement is located. One Sunday morning he addressed a congregation of nearly fifteen hundred persons, the great majority of whom were Hindu widows rescued from deep degradation and misery. The settlement is in many of its features an Indian village, the workers having adopted the native food and manner of eating and living in order to be more in touch with their charges.

C. A. M.

A good many sermons are preached every year, on the Sunday preceding Labor Day, on subjects relating to labor and the laboring man. But do the laborers attend the services? The officers of the unions often send a circular letter to the clergy with the request that "Labor" be the sermon topic of the day. But do officers or men attend to hear the message they have requested? The writer has tried the experiment several times, sending notice of willing compliance with the request and inviting the unions to attend the services. He has never been able to observe any difference in the appearance of the congregation on the Labor Sunday nor to feel certain a single union-labor man had accepted his invitation. He has written to other ministers and finds they have mostly had the same experience. The reason the labor union men do not attend church is not altogether the fault of the church.

Christianity has passed through many grave crises. It is at present in the midst of one. Man's modern thought conflicts with the traditional concepts of theology and the old-time notions of the business of a church. It is not merely the scholars who are now involved, but the masses of the people feel the strain. But we need not despair. The needs of the human heart will insure the preservation of religion for our children and grandchildren. History teaches that Christianity has issued from many a struggle not only victorious, but purified and invigorated; and we are justified in hoping that the religious spirit will endure the present crisis and perhaps many another, and finally, "freed from ancient bonds, realize with greater freedom and purity its indestructible life."

One of the difficulties in advancing religious truth comes from the education of the clergy in theological schools, where everything is narrowed down to the limits of a denominational creed. The student is turned out with his head full of what it is permissible to teach, not with his mind instructed to understand truth as it is seen from different points of view. There are few places in the country where theology is studied squarely, without bias of creed. There are a few such places. They give the student a square deal, and this breeds honesty among the students. No mental reservations are necessary, no double standards of truth, no immodest presumption that all truth is known before the search for truth is begun. There is no thinking within limits.

Few things are more grievous than the spectacle of really intellectual, devoted young men turned back from the ministry and going into law or railroad work or journalism or something else simply because he was too big a man to pass through the miserable little gates the keepers of the denominations have set up.

B. L.

After the great reform act had been passed in England in 1832, the political leaders directed themselves with energy to municipal reform. A royal commission was appointed and these gentlemen found rather astonishing things. The municipalities were corrupt. It is said, but we should not like to be quoted as authorities for the statement, that the worst forms of corruption witnessed in New York, Chicago, San Francisco, St. Louis and Minneapolis, to mention just a few municipalities in which legislators, the police, the mayor, and heads of departments have prostituted their office for private ends, it is said that the pil-



fering of public funds and the placing of a premium upon crime and vice were only pale reflections of the worse condition of things in the English municipalities previous to the passage of the Municipal Reform Act of 1835. But there is not much comfort to us in the fact that the corruption of our cities is not quite so bad as it was in England.

The inspiration comes at the point that, take it by and large, English municipalities are splendidly governed to-day, even without a taint of suspicion of being corrupt. And the still more inspiring consideration is that women have been an important factor in bringing this about. The reform act put the power of managing the municipality in the hands of the ratepayers. The person that paid a tax on his property to the municipality was to have a share in its control. The question of sex was not raised. It mattered not to these good people where the rate came from; the important thing was to get it, and the just thing was that the person paying it should vote for the common council, which in turn was to elect its aldermen and mayor and manage the business of making streets, sewers, bridges, of building schools, of looking after the poor and public health and other matters. Our English friends by this time had learned pretty thoroughly the justice of taxation with representation. Thus it comes about that for eighty-six years the women of England have been able to cast their ballots in municipal elections.

This phase of the subject is too often overlooked. We do not claim that the expert management of the English cities and the wiping out of corruption is due to the exercise of the ballot by women; but it is very apparent that their so doing has in no way vitiated the result. They have seen that democracy is a good thing for municipalities, and a little

more democracy could not possibly make conditions worse than they have been with us.

We even venture a further suggestion. If James Bryce be correct in saying that the government of our municipalities is our one conspicuous failure, we dare to think that the instinct and desire to conserve the purity and integrity of the home which women manifest to a greater degree than men will be a tremendous factor, when they will take a hand in the management of our municipalities. Already some of the best work in municipal reform is done by women. This has been true ever since the first village improvement society in this country was started by a woman in Stockbridge, Mass., in 1853. Any one that cares about it can canvass the work done in the municipalities of the United States to-day for social purity, clean streets, education, playgrounds, prevention of tuberculosis, blindness, typhoid, housing the poor, parks, and other things too numerous to mention is largely done by women.

If the English woman deserved a municipal vote on the plea of representation because of taxation, it appears to us that her American sister deserves it doubly, for she not only pays taxes but gives valuable aid along some of the most important features of the management of cities.

We have not touched upon the larger issues of State and Federal representation, but have called attention to the municipal phase of woman suffrage. Our cities can no longer be a disgrace to us. The better day has already dawned. We shall need the help of women in the physical, æsthetic, educational and moral control of these municipalities, and they can help us better with the ballot than without it.

W. S. M.

**Notes.**

Rev. Hosmer McKoon, formerly of the Congregational Trinitarian ministry, having satisfied the committee for the Pacific States, has been admitted into the Fellowship of the Unitarian Ministry and is hereby commended to our ministers and churches. Date of admission, July 5, 1911. Thomas L. Eliot, Benjamin A. Goodridge, Earl M. Wilbur, committee.

Rev. Wm. G. Eliot of Portland and his family have spent the vacation weeks at Hood River. Rev. J. Vila Blake of Evanston, Illinois, preached on August 13th. Mr. Eliot will reoccupy his pulpit on September 3d.

The ministers of Alameda held a conference on "Christian Socialism" at the First Christian Church, on the afternoon of August 24th. Rev. Florence Buck was the only representative of her sex. At the night session, Mayor J. Stitt Wilson, of Berkeley, made the closing address, presenting his views on the subject under discussion.

On August 6th Rev. Arthur Maxson Smith assumed regular charge of the church at Berkeley, the pulpit of which has been kindly filled by Rev. F. L. Hosmer, since the departure of Rev. John Howland Lathrop. The subject of his first sermon was, "The Mission of Religion." He begins with the cordial respect and regard of his people and the strong church is expected to move steadily forward. Mr. Smith is blessed with a fine family, consisting of four sons and a daughter, and has established his home on Dwight Way.

Ford E. Samuel lectured on Wednesday evening, August 23d, before the Unitarian Club, Alameda, on "The Land of the Moguls," illustrating the lecture with views taken by the young Alamedan during a recent extended stay in the Orient. Mr. Samuel has given a number of lectures before club organizations about the bay, and his lecture on August 23d was the last of these social appearances, as he has signed a contract with a lyceum bureau for the coming season.

Mrs. Elizabeth Gardner Foord, one of the founders of the Unitarian church in Los Angeles, celebrated her one hundred and first anniversary at the home of her son in that city on August 13th. Mrs. Foord was born in Boston, a descendant of Peter Faneuil. She has lived in Los Angeles for thirty-seven years. An informal reception was held by Mrs. Foord for her friends. She is in good health, but seldom leaves the house.

Ng Poon Chew, the well-known Chinese newspaper man and lecturer of California, appeared before the Unitarian Club of Alameda at its opening meeting on August 9th, and delivered an address on "The Awakening of China." Chew is one of the most prominent Chinese educators in the United States, and has an international reputation as an orator and public speaker. His address was one of the best that has ever been given before the club, eloquent and forcible,—showing a clear understanding of his subject and a very clear manner of statement.

Rev. J. D. O. Powers, of Seattle, has returned from his vacation and announces the following morning services: September 3, Rev. James Vila Blake, of Chicago, will preach; September 10, "The Modern Man's Religion"; September 17, "The Social Message of the Modern Pulpit"; September 24, "The Almighty Dollar and the Almighty God." Evening services will be resumed later.

The Rev. E. Stanton Hodgkin, of Los Angeles, who has been making a trip through the middle West on his vacation, is visiting friends in Minneapolis, Minn. He will return about September 25th and will occupy his pulpit the first Sunday in October.

The Young People's Association of the Los Angeles church has made a practice during vacation of holding a sunset service at the home of some member. On the evening of August 27th they met in Pasadena. Miss Alice Robbins read a paper on optimism, which was followed by singing and prayer.

The Pacific Unitarian Divinity School formally opened its new term on August 21st, President Wilbur addressing the students on "The Ideals of Our School."

There is a larger registration of students than the school has had since its inception.

The teaching force has been enlarged. Gifford Horace Greeley McGrow takes his place as assistant professor, having served the school for years as instructor. The Rev. Arthur Maxson Smith will also commence his work as lecturer in historical religion.

The Dean has just issued a circular to all the ministers in the vicinity of Berkeley, inviting them to make free use of the library of the school and to take any course that might be of value to them in their practical work.

The Oakland Unitarian Church resumed its services on August 13th. In his letter calling together his scattered flock, Mr. Simonds says:

"The Liberal church, free, reverent, progressive, is the most efficient form of associated moral and religious endeavor, and for this reason merits the support of all friends of liberty and progress."

The subjects for the August sermons were: "The Strength of the Optimist. From Darkness to Light." "Our Debt to the Past—Our Duty to the Future." "The Law Universal and Beneficent—Grow or Go."

Professor W. G. Reed, instructor in climatology at the university, will conduct a class at the Unitarian church of Berkeley for the study and discussion of matters pertaining to religion and morality. The class will be composed of young men, particularly university students, and is open to any one interested in matters taken up.

The general topic for discussion at the first meeting was "The Meaning and Value of Religion." The time of meetings and the subjects to be taken up will be determined by the class in conference with Professor Reed, who was for two years at Harvard University and is well qualified to direct the discussion of problems which touch the deeper interests of men.

Rev. N. A. Baker has returned to Eureka from his summer vacation and resumed his ministerial duties. While in San Francisco he arranged for the affiliation of his company of scouts with the Boy Scouts of America, whose headquarters are located in New York. This organization is national in its scope, and will give the company the use of the standard Boy Scout uniform, paraphernalia, badge, etc.

Rev. Hosmer McKoon has taken charge of the Santa Rosa church, holding services in the evening only, going up from Berkeley, where he at present resides.

The church at Oakland celebrated the fifth anniversary of the pastorate of Rev. William Day Simonds and the twentieth anniversary of the dedication of the church building by a banquet on the 6th of September. There were pleasant addresses by Rev. Albert W. Palmer, of the Congregational Church, Hon. Horace Davis and others.

In a recent address Booker T. Washington spoke of the negro as "a race with a future," saying in that connection: "The Indian refused the white man's customs, his religion, his clothes, his houses; but the negro says: 'We'll take everything that we can get from you, and weave it into our life.' Negroes own nineteen million acres of land, or about 30,000 square miles. Forty-five years ago only three per cent of the negroes could read and write; to-day fifty-eight per cent can do both."

James Eads How, who is known as "the millionaire hobo," stated in a recent address in New York that there are 75,000 boys "on the road" in this country; that in the State of New York ten out of every one hundred persons were unemployed, and that in the United States the unemployed number from two and a half to four million.

On the evening of September 18th, before the Young Men's Club of the First Unitarian Church, Mr. Horace Davis, or to speak by the card, Dr. Horace Davis, will speak of his late visit to New England.

### Field Secretary's Notes

#### New Year's Contributions From the Churches.

The habit of making regular contributions to our general church enterprises, carried on through the American Unitarian Association, is growing and becoming confirmed to a very encouraging degree among our churches on this Coast. Three years ago only thirteen of the churches on this Coast gave anything. Two years ago there were twenty; last year, twenty-one; while this year twenty-five churches (all but one, and that one was dormant) have contributed. The total is not the largest ever shown, but it has been exceeded only twice in recent years at least. Nineteen of the churches gave more this year than last, and several of them gave more than ever before. The list is as follows, including three amounts intended for this year, but belated in the sending:

Alameda .....	\$ 6.25
Bellingham .....	11.35
Berkeley .....	115.15
Eugene .....	12.50
Enreka .....	17.00
Fresno .....	50.00
Hood River .....	15.45
Los Angeles .....	100.00
Oakland .....	25.00
Palo Alto .....	69.10
Pomona .....	20.00
Portland .....	223.25
Puyallup .....	1.00
Redlands .....	24.00
Salem .....	15.00
San Diego .....	25.00
San Francisco .....	250.00
San Jose .....	31.00
Santa Ana .....	11.50
Santa Barbara .....	135.00
Santa Cruz .....	10.00
Santa Rosa .....	5.00
Seattle .....	35.00
Spokane .....	35.00
Woodland .....	19.00
Total .....	\$1,261.55

In accordance with a resolution adopted at the annual meeting of the American Unitarian Association in May, an apportionment committee has been

appointed, to consist of representatives from each department of the country, who are to consider carefully and report suggestions as to how much money should be raised in each department or church, in order to carry on the work satisfactorily and distribute the cost of it justly. The committee will meet in Washington during the National Conference in October, and this Coast will be represented by Mr. Horace Davis. It is presumed that the churches are all willing to do at least their fair share; and they will doubtless be glad to be told what that share is judged to be.

#### Our Divinity School.

The eighth year of the Pacific Unitarian School for the Ministry at Berkeley opened August 21st, when President Wilbur made the opening address on the "Ideals of the School." The chapel was filled with members of the school and visitors. The faculty has been increased by the advancement of Mr. G. H. G. McGrew to be assistant professor of New Testament Greek, and the appointment of Dr. Arthur Maxson Smith, of Berkeley, as lecturer in historical theology. The new register of the school, which is nearly a half larger than the last one, shows a faculty and associate faculty of twenty-three and over eighty courses of study, offered in eight different departments. The school thus offers facilities for study worthy of comparison with the best in the country.

The enrollment of students this term is the best the school has ever had, there being four graduate students, five regular students, and three specials, besides six students from the other schools coming in for selected courses. Several new features are introduced this year. On Fridays at eleven o'clock, alternating with the university meetings, there are to be general school meetings addressed by selected speakers; and these meetings are to alternate with debates by the students. The first debate will be September 22d, on the timely subject of "Equal Suffrage."

Since commencement the street facing the school has been paved with asphalt, and a cement sidewalk has been laid.

This makes a great improvement in the appearance of the property, and active efforts are now being made to secure subscriptions for a new library building which is becoming badly needed, both to accommodate the library itself and to make more room in the present building for the students and classes.

### The Japanese Mission

Mention was made in the PACIFIC UNITARIAN last month of the fact that a Unitarian mission for Japanese was soon to be opened at Oakland. By the time these lines are read, it will have begun its work. A suitable house has been secured at the northwest corner of Fifth and Alice Streets, which will serve at once as the residence of the missionary and the home of the mission and of several of its adherents. The work will be in charge of Mr. Hiroyuki Aoto, who has been educated at Waseda University and the University of California, and graduated last year at the Pacific Theological Seminary. He takes up his work with apostolic zeal, and will be assisted by Mrs. Aoto, who arrived here last month, and was formerly teacher of English in one of the schools in Japan.

Our Japanese friends feel confident that there is a very important field before them, since it is only very conservative views of Christianity that have thus far been presented to their people on this Coast, and the work will deserve the sympathetic interest of our people. A practical way of showing such interest is offered at once. The mission will be opened very inadequately furnished, and gifts of any kind of household furniture are asked for and will be received very gratefully. They may be sent direct to the mission, at the address given above, or word may be sent to me at Cloyne Court, Berkeley. EARL M. WILBUR.

Christian self-denial does not require us to deny our *happiness*; that is to say, our *highest* happiness; but only to be true to that happiness by repressing every appetite or passion which puts itself in opposition to it, or which tends to frustrate or endanger it.

JAMES WALKER.

### Against the Vote for Women.

By C. G. WATTLES.

In the August number of the PACIFIC UNITARIAN I note an article with the title "Equal Suffrage." It seems to demand an answer; in fact, to every phase of the present vulgar and degrading agitation for equal suffrage in California many hitherto quiet, home-loving women begin to feel challenged in opposition.

There are great businesses in this world — home-keeping, bread-winning, government. No man can cover all three fields, and certainly woman, with lower physical powers, cannot. It is a matter of wisdom to choose always, and personally I can only protest at this time in California, a great commonwealth in all truth, against using in argument the border and territorial States. This State has been pivotal politically always; in the early sixties, one voice perhaps, that of Thos. Starr King, held this State to the Union. It is again pivotal in those matters bearing on extreme socialism, extreme methods in remedial legislation, and suffrage for women is not the least of these.

No one questions the rights of women or children, but is it not superficial to place these in opposition to the rights of men? Restricted suffrage is what we need and even in Colorado this is maintained. Property-owners or taxpayers vote on certain questions and the whole voting force is denied these privileges of a full vote. But in an advocate of woman's suffrage there is no desire for light; the question is taken up and in the most disingenuous and specious manner the real truth obscured.

Force lies behind all government. This is undeniably true, but once admit this and the case for woman's suffrage is thrown out of court. Women by reason of their physical disabilities and feminine abuse of liberty are running the mighty danger of becoming irresponsible voters. Unless the two sexes have antagonistic basic interests there is no reason for women's votes. As regards adding purifying power to politics or municipal house-keeping the contention is absurd on its face. Women can do only what men have done; no more, no less. In municipal housekeeping the one

thing needed is police power. We have now a State law in regard to expectoration; it is a dead letter practically, although it is the fundamental cure for tuberculosis. It is only educative and its enforcement is beyond even any realizable police power. So with milk inspections, weights and measures, food laws and the like; the drudgery of continual inspection, continual policing lies underneath all. Not votes for women at all. The great thing is to keep women out of politics; do not add to politics the one corruption it lacks, viz., sex corruption.

It is the surface scratching, the eagerness of women that saddens one; any problem, they feel equal to even those of social evil, which men of experience and training approach with timidity and reluctance, are easily solvable by the female agitator and her militant sisters.

The sex-problem, the differentiation of it, the necessity for division of labor, not uniformity, is the one argument of importance. Women do not improve under conditions of political activity, strife, heart-burning bitterness, agitation and the like. What of pregnant women, of women with little children to care for? In the idea of universal suffrage for women, in any ideal of adequate citizenship, every woman of voting age must vote. In Massachusetts in the school elections, which should appeal to women, three per cent of the women vote.

From the historian's standpoint, to hand over political power to women is the death-knell of the race. The economist tells us in New York alone, to add women to the electorate, for what is simply a complicating result, the cost thereof would build and endow a college like Vassar every five years.

In an article on the results of equal suffrage in Colorado in a recent issue of your magazine you quoted from Mr. George Creel, writing in the *Delinicator*, giving some sixteen laws for children in Colorado, which you claim owe their inception and success to the voting of women. There seems to be no proof that woman suffrage or the votes of women have been in any sense responsible for these laws. There is not a law on the

statute books of Colorado for women or children which cannot be found on the statute books of many States where men only vote.

Fourteen male suffrage States share with Colorado in a joint guardianship law, while Wyoming, where women have voted since 1869, has never yet succeeded in acquiring such a law.

The law creating juvenile courts in Colorado was antedated by two years in Illinois, a male suffrage State. Every State north of the Mason-Dixon line has a compulsory education law and in many of these States the law is equal, if not superior, to that of Colorado. Truant schools are also found in the majority of these male suffrage States. The law in Colorado making it a criminal offense for the parent to contribute to the delinquency of his child is absurdly deficient when compared with the laws of New York, Massachusetts, Ohio, Indiana and Nebraska, where parents are made responsible, not only for the "delinquency of the child," but for his employment under age. No penalty whatever attaches to a parent in Colorado for allowing such employment, and no proof of age other than the mere statement of parent of child is required by law in Colorado, while eighteen male suffrage States require documentary proof of age in the form of birth or baptismal certificate. As a matter of fact, the child-labor laws of Colorado are greatly inferior to the child-labor laws of Nebraska and Oklahoma, where male suffrage alone obtains.

The laws relating to working women are particularly backward in Colorado. For example, there is no law prohibiting night work by women in Colorado; while in Nebraska the law forbids the employment of women at night in all manufacturing and mercantile establishments, in all hotels, laundries and restaurants. The eight-hour law for women in Colorado applies only to women who must stand while at work, and is greatly inferior to the law passed in California last winter by Legislature elected by male suffrage.

As to the "liquor interests" having been bridled by women, statistics do not prove it. At the last election in

Colorado the "drys" did not gain a single town, while the "wets" gained three towns that had been dry before, including Colorado Springs, the third city in size in Colorado. Denver, a city of 213,000 inhabitants, has 473 saloons, while Los Angeles, with a population of 350,000, has only 200 licensed saloons. In the city election of 1910 the electorate of Denver, one-half women and one-half men, overwhelmingly defeated both a prohibition and a high-license bill, and Denver remained a low-license town.

In the town of La Salle in Colorado, at the last election, a prize-fighter was elected Mayor; the news of his election was carried to him in the ring, where he was engaged in a six-round bout with an Omaha man.

Of woman's suffrage in Colorado Judge Lindsay says: "No, I can't say that the woman's vote has helped things much here in Colorado. I have found that women in politics are no better and no worse than men. Don't forget that when a question narrows itself down to a selfish interest both sexes follow the same line of action; they look out for number one. If a woman wants a political job, she'll stand for iniquity. If she is afraid of losing her job, she'll do the same thing."

We remember our lives before thee,  
our several joys that we thank thee for,  
and yet know not how to thank thee as  
we ought. The sorrows thou givest us—  
we dare not praise thee for them, but in  
their darkness and their cloud, we still  
thank thee that thy light comes through  
the darkness, and that thy hand is under-  
neath the cloud, leading us forward  
through them to better and more glorious  
things.

THEODORE PARKER.

### How Hast Thou Fared?

Body, how hast thou fared to-day?

"I have had the best that the world can give;  
With my costly feasting and rich array.

Where is the prince who could better live?"

And how has it been with thee, O soul?

"I have lived on a crust or two of prayer,  
And had not a vestment that was whole—

Ay! how much worse could a beggar fare?"

—Charlotte Fiske Bates.

### "The Immediate God."

By A. J. Wells.

#### I.

In some recent brownings on train and ferry, we picked this phrase from the pasture fields of the New England of half a century ago. It must have blossomed in that new day which Darwin's epoch-making book seemed to inaugurate, but which in reality had been coming up the steps of time since the first man stood on his two precarious legs and said, "I am." We get on slowly, but steadily, and a great period comes and goes before we are aware that it was great, so gradual and natural are the evolutionary processes. We are in a great period to-day. A whole system of theology—a religion that has grown in power for 2000 years, is being pushed aside by the advance of knowledge, but the world feels no shock. The Christian religion and the religion of Jesus are not the same. When one was asked if he did not believe that the religion of the man of Nazareth was adequate to the salvation of the world, the reply was: "I do not know; it has never been tried." That which is passing away is a religion *about* Jesus, full of tenderness and beauty, but rather a testimony to the idealizing power in the sweet and solemn depths of human nature, than to the truth of the theological surmises about God and the race of man.

As we get free from the traditional growths about the Christian faith, God comes more clearly into human consciousness, and there is a tendency to identify religion with the process of life, and to see that the real foundations of faith are in the nature of things. To-day two methods meet and blend, the intuitions of the seer, and the conclusions of science. The Hebrew prophet, living centuries in advance of the temple-serving priests, said with a sense of awe and wonder, "Whither shall I go from Thy presence, and where shall I flee from Thy spirit." That was a vision of the omnipresence of God. To-day science says, as the result of long centuries of investigation, "It is absolutely certain that we are always in the presence of the Infinite and Eternal Energy from which all

things do proceed." That was the discovery of the imminence of God. When seer and scientist meet, they cross the universe to clasp hands, and they do it in presence of "the immediate God."

One sees by the inner eye, but what he sees leaves with him a sense of reality; the other sees by all the accumulated knowledge of the ages, and we are in the mood to celebrate the high tide which is presently to come to the world as the result of both ways of apprehending God. It marks the beginning of a new era in human history, and we shall look to see on broader and more enduring foundations a simpler and more natural religious life.

## II.

There are various discussions about the decline of the church and the decline of religion, discussions about creeds and doctrines and about the decay of theology, and discussions about the place the church is to occupy in modern life, which are all beside the mark. The place of the church is not important. There is no vital connection between a church and a human spirit; none between a mediæval creed and a human soul, separated from that creed by gulfs of knowledge. But it is important that we learn to live with God—that we commit ourselves absolutely and unreservedly to this conviction of the inner life,—this old-time sense of the reality of God as a presence in the human soul, and that we live unafraid and unperturbed in the midst of changes and revolutions of religious thought around us. The foundations of religious life were never so apparent and never so secure.

Yet it is worth while to see the situation to-day clearly and nakedly as it appears to others. Perhaps no one has put it more graphically and concisely than the great Belgian poet and philosopher, Maurice Maeterlinck: "We have arrived at a stage in human evolution that must be almost unprecedented in human history. A large portion of mankind are gradually forsaking the religion in which it has lived for nearly twenty centuries. For a religion to become extinct is no new thing. \* \* \* But until now men passed from a crumbling tem-

ple to one that was building; they left one religion to enter another, whereas we are abandoning ours to go nowhere." And Mr. Maeterlinck goes on to speak of the "decay of the monuments erected by the morality born of our departing faith," and to assert as if it was self-evident that in many places we are without shelter under an unconsidered heaven that has ceased to give its orders."

Now we may be pardoned for adding the little verse of Rudyard Kipling. We do not recall its connection, or whether it has any; it does not matter where or to what it belongs, but in the light of the graver statement it puts the religious situation pretty clearly. It has a little touch of dubiety about it, and an air of half levity, as if it were a question whether to laugh or to cry:

"The Lord knows what we may find, dear lass,  
And the deuce knows what we may do,—  
But we're out once more on the Old Trail,  
Our own Trail, the Out Trail,  
We're down, hull down on the Long Trail,  
The Trail that is always new."

We do not at all imagine that Christianity is suddenly to tumble into ruins, or that its decline will be other than gradual, but its accretions—its transient elements, its misconceptions of God and man—the traditional theology which has grown up around the teachings of Jesus—this is falling away, and if to us much is dead that seems vital to others, hopelessly dead, then we are where this slight and airy verse says we are—out on the Old Trail—the trail trod by seers and prophets in all lands before there were any scriptures, or revelations, or any crystallization of Christian doctrines into the forms they took in the early days of the Christian era.

Suppose, now, that we are actually out in the open, without an institution of any kind—book or church—that can claim divine authority for its teaching—out under a heaven "that has ceased to give its orders," what could we do? What would we do? It is worth the inquiry, because the whole trend of things to-day is toward this condition and position—to throw us back upon "the immediate God," and upon the organic laws of our own nature. What then?



## III.

We do not imagine that we would take cold out in the open; that we would become catarrhal in nature's weather. Is not the climate friendly? May it not be that religion, like health, would be promoted by ventilation, and that natural air, like the air of out of doors, would be a tonic for the soul?

The distinction, of course, must be kept between religion and the current theory of religion. The people who are forsaking the popular theology are many; the people who are abandoning their *religion* are few. That which they are forsaking is not religion, but a clique of ideas setting apart in the mind, good for Sunday, but having no relation to week-day work. That which is decaying, as we have said, is not religion, but a structure of theology, the growth of centuries, an explanation of the world which is impossible, a description of man which is a libel, and a conception of God which makes Him exorable, changeable and interested in the adulation of his creatures and in the "little games of religion" which men play around the altars of churches. Religion is not menaced by the dry rot of mediæval theology.

Incidentally, such decay may be serious in view of its inevitable reaction upon the morals of a period, but if to-day it is producing a "moral crisis," the remedy is to be found in right thinking.

That "the old order changeth, giving place to new" is a hopeful and not a depressing fact, an "advance movement" and not a retrogression, and the compensations when we come gradually to see them and rightly estimate them will make us feel that we have only exchanged "the twilight of the gods" for a new day. If we do not see it so, it is because we still imagine that religion came into the world as a scheme—a device to save men—and that it subsists in consequence of a book, a creed and a church, instead of being native to the soul and involved not only in the whole wonderful unfolding of the world, but in the normal development of man's own powers.

But the question will be asked—is being asked and answered by those whom the truth has made free—what remains

after this revolution in religious thought? What is to be the residuum? There are many who are out on the Old Trail, and they are very cheerful about it, and seem to know why they are there and where they are going. Certainly they are not there as unfurnished as those were who *made* the trail. We cannot sever the vital cord which binds us to the past, if we would. All true growth is from the gains of the past—all true progress pending on those gains, and every new epoch but the starting point for further advances. To-day, if all that is traditional in Christianity is sloughed off, and what we have known as the Christian religion suffers "a sea change into something new and strange," what will we have left? What have those of us found who have gone out on the Trail?

## IV.

We have found our ideals unchanged. These are the true builders. They work unseen, like the coral insects, and institutions, systems, civilizations rise above the tossing sea, each finer and higher than the ones displaced. Mr. Maeterlinck well says in the article from which we have quoted: "Those who assure us that the old moral ideal must disappear because the religions are disappearing, are strangely mistaken. It was not the religion that formed the ideal, but the ideal that gave birth to the religions."

We cannot suffer the degradation or diminution of our ideals without loss, and the new ideal replacing the old should be purer, higher, and more spiritual. We should raise above the church, decline an ideal loftier than she ever knew, and if the religion in which we were nurtured passes away, we should lift above it virtue of a holier, intenser and more intimate kind.

Religion is a quest—it is "following the gleam." Its relations are with the universe and not primarily with institutions. Religion is life and means forever more and higher life, nobler conduct, larger ranges of activity.

That the Bible remains we need hardly say. But it remains a human book and fits into the evolving life of man naturally, the glow of its passion and its fire coming down to us from men who found

inspiration as we must by living with God—by choosing the right, by hunger for righteousness. It is no longer supernatural and supplementary—a book specially inspired to show the way of life; it is itself the product of life, the blossom and fruit of a people on their way to higher and wider knowledge of God and his laws. Was some man certain of truth?—a text blossomed in consequence. Did some one tarry on the Mount of Vision? to “get himself uttered,” as Carlyle said of his own experience, emotion broke into speech, and we confess his inspiration because it inspires us. But we cannot get the glow of heart which these men felt by repeating what they said.

The glow of June days, the fragrance of new-mown hay, and the song of meadow larks is still in some scriptures that I committed to memory when a boy in the fields, but I need not say that I have not been able to pick up a beatitude by repeating those unforgotten texts. “When scriptures glow it is with the same life that gave them birth.” There is no virtue in a text. That is but the record of a conviction and its value must be determined by the individual in every age. Evolution is not a religion, but there is a religion of evolution, and it forever feels the impulse of the larger life which embraces nature and man, and reaches after higher forms, higher functions and nobler expressions of idea and being, of progress and hope; that links life to life, infuses nature with God, and shows man as embodying eternal purposes, and meant at once for communion and co-operation with “the immediate God.”

So, again, all the good of the past remains. This is the lesson of history, which is said to reveal what God most cares for. In this light the past is “not a mummy pit \* \* \* It is the made soil of the planet, and just as we plant a geranium slip in “some millions of years of tillage and top dressing,” so we plant our reforms, our ideals, our civilizations, and our religion in the kindly soil which ages of struggle and aspiration have prepared. There are places, Weiss says, “where a laborer can pitch a century into a cart in a forenoon and wheel it off to

mend a hole in the highway,” and we put away centuries of superstition, creeds, ideas, traditions, deformed growths, misconceptions, mediatorial and sacrificial schemes—bridges once trusted in to get to God—we put them all away, if not with the same dispatch, yet for the same reason—to mend a hole in the highway—to make better roads for the journey of life and to vindicate its increasing sanity.

And some centuries hence those who come after us will sing as a poet of true insight sings now, looking backward over the rise and fall of systems, of institutions, of nations, and civilizations.

We look, aside the mist has rolled,  
The master seems the builder too,  
Upspringing from the ruined old  
I see the new.

’Twas but the ruin of the bad,  
The wasting of the wrong and ill.  
Whate’er of good the old tune had  
Is living still.

For from the first cell that hungered for protoplasm to the last human spirit that hungered for righteousness, there has been a steady, patient, persistent, resistless push for good, and because God has been in the whole amazing upward movement, good shall yet subdue all things to itself and rule in the name of God. And though we be out on the Old Trail, we can afford to be cheerful, hopeful, courageous in such a world. It is only a question of going with the universe.

It would be well if the preacher, instead of dwelling so much in the mazes of metaphysical theology, would oftener call upon the mountains to stand in his stead, and summon the hills to second his exhortation, that their everlasting strength may back up his weakness and their superior invitations prevail to lead his flock over their sides after the great shepherd.

C. A. BARTOL.

I sometimes feel as if a great social revolution were necessary to break up our present mercenary civilization in order that Christianity may reconstruct society after its own pure and disinterested principles.

WILLIAM E. CHANNING, D. D.

### The Story of An Alliance.

[The following recital of what had been accomplished in a year by a little band of devoted women in Eugene, Ore., by an oversight failed to occupy its intended place, but it loses nothing of its freshness and courage by delay, and is too good to be lost to the world:]

About one year ago a few women who were interested in the Unitarian church and its cause, banded themselves together in order that their united efforts might materially aid the new movement. We are told that "Where there is a will there is a way." These women have the will and are finding the way in which to sooner or later augment the cause of Unitarianism, and help establish a church home, with its tower of success crowning every effort. This small band of women started a temporary Alliance Organization, which, upon May 24th, 1910, was made a permanent one, regularly officered and a treasury established.

Our first labors were with needles, thread and sewing machines, and our first result was sewing for Mrs. Osburn and the new hotel; this was done with a will and a nest-egg of \$27.35 placed in the treasury.

Next came the Fourth of July, and our street stand for the sale of appropriate articles; by this means we added \$66.53 to the treasury. Upon December 2d and 3d, our Christmas bazaar was held, for which we received material aid from not only our own people and their friends, but from sister alliances throughout the United States. From this bazaar and delayed contributions for the same, we have cleared to date about \$330.00.

We have done other sewing, and with our dues and small mites, have added still a little more to our bank account.

This all reads well, flowing along easily and without break—while in reality the effort has been great.

Our treasury amount has not been "laid up where moth and rust doth corrupt," instead we have aided the trustees to the amount of \$350.00 in their undertaking of establishing a handsome church lot and building fund, and have invested \$66.00 in a cement walk on one side of the property.

We have aided in sending delegates to a Sunday-school convention in Portland and in several minor ways, have small amounts been placed where we felt sure they would do good. Although the treasury at times has been very low, we have, by resourceful and energetic efforts, always added a little to the amount. Today we have but \$27.44 on hand, yet we have big hearts and energy much greater than the size of our hearts, and are not discouraged. We are still in our infancy and have accomplished, or indeed undertaken nothing along social, philanthropic, literary, or progressive lines; our main effort has been to do everything possible in a financial way, and to assist with a permanent church home, reserving further and broader efforts for such time as we trust will not be too far distant. Our membership numbers 29, while visitors frequently come to us, offering the hand of friendship, helper and counselor.

We are planning for another bazaar and anticipating another Fourth of July with better knowledge because of our past experience.

Having no church parlors or established home wherein to hold our fortnightly meetings, the hospitality of our president is much appreciated and gladly accepted. We feel we have accomplished a good deal this year, but hope to be able to give you a better report one year from this time.

Respectfully submitted,

MRS. A. ELLA S. STEARNS,  
Secy. Unitarian Woman's Alliance.

Thy kingdom come is the first prayer our mothers teach us; it is the last whose import we fully realize. Infant lips all over christendom have stammered or will stammer this petition to-day. If ever the time should come when manly hearts all over christendom shall breathe it in sincerity, when manly wills all over christendom shall adopt it in sincerity, the prayer will be answered and christendom will be as beautiful as the dream of St. John the Divine when he dreamed of the crystal river and the day without night.

F. H. HEDGE.

## J. R. Garfield.

By E. S. Goodhue, M. D.

Being the son of a President is not an insuperable obstacle to the holding of the highest office "within the gift of the American people."

The abilities of Adams, the son, were recognized and he succeeded to his father's duties.

Harrison, the grandson of a President, although not personally popular, was granted to be a worthy incumbent, and given office.

That Lincoln and Grant, both sons of Presidents, have not been seriously thought of as eligibles, is due more to their own personalities than to any other one factor.

Their attitude towards public questions, and their general work-a-day trend of life, have not been such as give rise to interest in their behalf.

It is not only intellectual adequacy and character-worth which count in the race, but the subtle quality of personality that makes and holds friends.

Some have "ridden in" on a popular wave of enthusiasm, carried on the shoulders of the people as military heroes, but such waves do not often reach the White House now-a-days.

None landed Admiral Dewey there!

And while such enthusiasm helped Mr. Roosevelt, there were other deeper reasons for his popularity and success.

His whole robust career lay in the background,—love of work, life on a Western ranch, good strong service against municipal graft and inefficiency, adequacy as the executive of an important State, and, perhaps as much as anything, the ability and willingness to write for popular reading.

There was a time when Robert Lincoln's chances for the Presidency seemed good.

He served his country on one of two important occasions, and, as the son of one of our deeply loved Presidents, he was becoming quite a familiar figure at Washington. But his tastes were for money-making, and his final identification with the Pullman interests ended his career as a popular favorite.

Nothing will squelch a man so quickly

as his real or fancied connection with trusts or corporations.

And, after all that has been said to the contrary,—with all our political chicanery and wire-pulling, the President of the United States is really nominated and elected by the people.

The newspapers "boost" this one and that one until he seems to be the only man, or they say that so-and-so's chances are gone by, but in the end, by a sort of righteous adjustment working through the conflict, the right man is elected. It is the voice of the people. The political center of gravity establishes itself, and our National equilibrium is preserved.

We have had excellent men who never were elected to the Presidency, but in each case there was a reason inherent in the man himself.

It was so with Webster, with Clay, with Blaine.

Grover Cleveland, with many faults, had the qualities a democratic people need in their chief executive, and he was elected.

Is there another list of names to compare with those who line up as Presidents of our country? I think not.

In one or two instances, the men were not such as we would choose to-day, but there were political reasons for their election, and in some respects, they filled the want of the hour.

And what we have been pleased to term a "dark horse," is never an unknown man without record or equipment for the great office of President, but rather the spectacular and unexpected exhibition of a man the convention recognizes as extraordinarily well fitted to serve his country.

It is something like throwing a calcium light upon what was a dark canvas, and thereby exposing to our view a picture which is entirely pleasing to us. We are unanimous in our approval.

So it was with President Garfield, whose election by the people, followed upon a worthy personal record and a history of useful service for his country, both military and political.

Now in the course of a few years, a son of this much loved and lamented President, has grown up into manhood.

He was trained in a simple, democratic, American home, where religious and ethical standards were high, went to the common public school, and associated with the people of an ordinary Ohio country town. His uncle was a farmer, and all his "people" had to work for a living; while yet a young man he opened an office and set up for himself.

By gradual, unaided progress, he became known as having ability, characterworth, unusual good sense, and an honesty of purpose which has marked him throughout.

His local record is well known in Ohio, his public service there is spoken of elsewhere, and now that he has served as a member of the President's cabinet, and become a subject of newspaper report and criticism, we know what manner of man he is: that he has shown not only executive ability, but an honesty in the administration of his office which is pleasing to the mass of the American people.

He stands for Americanism,—for just administration in all departments of political and business life. Without prejudice against the rich, he stands for the poor: uncompromising in his attitude towards graft and the dishonest aggrandizement of trusts and corporations. The personal differences which may have arisen between himself and his official associates were trivial and passing,—merely an event in his official career—and the "insurgent" spirit attributed to him by newspapers is quite factitious, let us believe.

Mr. Garfield will undoubtedly stand for the reelection of Mr. Taft. Like Mr. Roosevelt, he recognizes that Mr. Taft's administration has been a good one.

But we know what his position is, what he will do in a given emergency; we are pretty sure what his administration would be as chief executive of the Nation.

Mr. Garfield's chances appear to be unusually good, not for an immediate nomination, but for a campaign following the completion of Mr. Taft's political record.

For the present, he is safe in the background, and will enhance his own success

by remaining there until the psychological moment arrives. It is sure to come.

He is such good "Presidential timber" that it is only a question of time when he will be used in the upbuilding of National structures.

It may seem strange how political prospects bud and swell, then shrivel up short of fruition. But in every case, there is a good reason for it.

Take Mr. Bryan, for instance. Consider his spectacular appearance upon the political arena, his oratorical flourish, his "cross of gold," his popularity and magnetism, his really admirable private life! He was able to control his own historical party. All the machinery of politics was set in motion to elect him, and yet, at bottom, his self-seeking, his overweening ambition to be President, inducing him to adopt any economic stratagem, defeated him.

He goes down in history as a brilliant man with an inordinate desire to hold office.

Whereas, men like Lincoln, Garfield, Taft, while humanly ambitious, were content to accept with dignity what seemed a natural sequence of political events, utterly refusing to indulge in political vagaries in order to catch votes or increase their popularity with the masses.

Poise is the right word for this attitude; other definitions are, sanity and sense. Mr. Garfield possesses the quality to a remarkable degree. I am sure that he would rather be right than to be President.

THE DOCTORAGE, Honolulu, Hawaii.

### My Triumph.

The airs of heaven blow o'er me:  
A glory shines before me  
Of what mankind shall be,—  
Pure, generous, brave, and free:  
A dream of man and woman,  
Diviner but still human,  
Solving the riddle old,  
Shaping the Age of Gold.

Ring, bells in unreared steeples,  
The joy of unborn peoples!  
Sound, trumpets far off blown!  
Your triumph is my own!  
I feel the earth move sunward,  
I join the great march onward,  
Fore-reach the good to be,  
And share the victory.

—John Greenleaf Whittier.

## Selected

## Greatness.

What is greatness? What is the distinctive element in a man which gives him this proud distinction? The dictionaries will not help us—and we find it difficult to draw a verbal line between the great man and the man who is not great. And yet the muse of history has no difficulty in picking out individuals here and there on whose heads she places crowns. With a bold hand she inscribes certain names upon the shining list and bids coming generations revere these names as those of the world's immortals.

If it is difficult to write a definition of greatness—there seems to be no difficulty in finding men whom the heart persists in counting great. When we scrutinize the faces of this immortal company we are struck by the variety of gifts and graces. No two of these are alike. Homer is not like Phidias; nor Phidias like Pericles; nor is Pericles like Plato. Virgil is different from Dante, and Dante is not at all like Scipio, or Raphael, or Justinian; Goethe is different from Frederick the Great, and the latter is different from Kant and Hegel. And these two are not like either Mendelssohn or Bismarck. Napoleon and La Place and Racine and Pasteur are all different types of men. William the Conqueror is not like Shakespeare, nor is Bishop Butler like Newton; nor is the Duke of Wellington like Gladstone. Franklin is different from Washington, and Lincoln is different from Longfellow; and Fulton and Morse are different from all. And yet all these are enrolled among the mighty dead.

In what respect were they alike? What characteristic is common to all? In such a heterogeneous company is it possible to find any mark that makes them akin? It is possible—and the quality which is common to all is an extraordinary capacity for achievement. These men did things, enduring things, so that the world was not the same after they had gotten done with it. They carved statues, or painted pictures, or led armies, or composed music, or framed laws, or wrote poems, or made discoveries or inven-

tions which enriched the lives and homes of men. They achieved something worth while. They made a mark on the mind of the world. The product of their genius is an imperishable possession of our race.

Was Jesus great? What did he achieve? What did he ever do? He never chiselled a statue, or painted a picture, or wrote a poem, or composed a piece of music, or constructed a philosophical system, or published a book, or led an army, or controlled a senate, or framed a law, or made a discovery, or contrived an invention, or did any one of the things which have made the names of other men illustrious. He never wore a crown or held a sceptre or threw around his shoulders a purple robe. He never held an office either in church or state. He did absolutely nothing in art, literature, science, philosophy, invention, statesmanship or war—the seven kingdoms in which the world's great men have won their crowns. And yet everybody calls Jesus great. No informed man in any part of the world would to-day deny him that exalting adjective.

Not only is he counted great—but in a large part of the world he is counted greatest—so great that no one else can be compared with him. His greatness is greater than that of all others—and it is also different.

Other men are great artists, or poets, or generals, or statesmen—whereas Jesus is a great man. His greatness lies in the realm of personality—in the kingdom of character. His achievement was not wrought with paint or with chisel, or with sword or with pen, but by the heavenly magic of a victorious will. There is nothing of him but his manhood. He wore none of the spangled robes of earth. We do not say, "Behold the poet, the orator, the philosopher, the general, the statesman, the sovereign!" We say: "Behold the man!" A man may be a great general and still not be a great man. Alexander the Great got his title from his genius for massing phalanxes of soldiers and hurling them with irresistible fury against the army that opposed him. As a man he was a weakling—passion wrecked him before noon. Napoleon was great as a leader of armies—

but as a man he was petty and vain and despicable. As a murderer and robber he was great, but as a man he was a pigmy.

It is one of the saddest of all surprises to discover on reading the biographies of the world's immortal workers how many of them have been narrow and superstitious, sordid in their ambitions and groveling in their aims, achieving one significant or beautiful piece of work in the glory of which the shabbiness of their character has been swallowed up.

Jesus was great in his soul. The dimensions of his mind and of his heart were colossal. His spirit was regal, august, and sublime. There were men of distinction in Palestine nineteen centuries ago, but how he looms up above the heads of his contemporaries!

Nor can you find a man's greatness always in his words. For all men use substantially the same nouns and adjectives, verbs and adverbs. The same sentence spoken by two men has totally different results. One man speaks it and it produces no impression. It dies in the moment of its birth. Another speaks it and it sets hearts blazing and is remembered forevermore.

Greatness does not lie in words but in souls. All men are in body substantially alike. They have the same appetites, passions, organs. If you tickle them they laugh; if you prick them they bleed.

And what Jesus did in Palestine he has been doing ever since. Wherever the story of his life is carried the climate of thought and feeling changes. Every land across which his name has been heralded has been transformed in ideals and institutions. The forward-looking portion of the world numbers the years from the date of his birth.

Richter was not writing poetry but prose when he declared that Jesus's pierced hands lifted empires off their hinges, and turned the stream of history into a new channel.

You cannot account for the difference between Occident and Orient without a consideration of the influence of this one man. Fifteen hundred years ago the civilization of China was what it is to-day.

Some men are great in their influence

for a generation and then their power begins to wane. They sit on thrones for a season and then abdicate. Will it be so with Jesus? We only know that through 1900 years he has been climbing to a supremacy increasingly spacious and august. His name has been rising, swallowing up the glory of other names, as the sun mounting the eastern sky swallows up the stars. To-day his name is above every other name, and is the greatest of all the centuries. He had the heart of a child, the tenderness of a woman, the strength of a man. The three dimensions of his life were complete. He had eyes which looked along extended lines—running into eternity; he had sympathies wide enough to cover humanity to its outermost edge; he had a purpose which included all lands and ages—his kingdom to be universal and have no end. He is at every point complete. His virtues are all full-statured, his graces are all in fullest bloom. You can no more add anything to him than you can add something to the sky. He pushed every good trait of human character to its utmost limit. His forgiveness was unbounded, his generosity was untiring, his patience was inexhaustible, his mercy was immeasurable, his courage was illimitable, his wisdom was unfathomable, his kindness was interminable, his faith removed mountains, his hope had no shadow in it, his love was infinite!

And so it is impossible to go beyond him. We can never outgrow him. He will always be ahead of us. We shall always hear him saying: "Follow me!" He is the ideal of the heart. He is the goal of humanity. "His name shall be called wonderful."

The transfiguration of a pleasant smile, the kindly lightings of the eyes, sweet and restful lines about the lips, clear shinnings of the face as good thoughts kindle inwardly—these things, which no parent makes inevitably ours, no fitful week or two of goodness, either, gives; still less, no schooling of the visage. Only *habitual* nobleness and graciousness within, secure them; but this will bring them all. W. C. GANNET.

### The Essence of Christianity.

Ever since Christianity has had a history inquirers have frequently asked what it meant to be a Christian, or, in the words of the jailer at Philippi, "What must I do to be saved?" This was a question of great importance as a matter of personal action, belief, or feeling, and it is still a living question for all who would be Christians. But within the past ten years or so another question has arisen which goes deeper and broader. It was brought most forcibly before the Christian world by the publication of Professor Harnack's lectures, entitled, "What Is Christianity?" It is not, like the former question, one of personal attitude toward Christianity or its founder, but one of judgment or of definition of what Christianity really is. And as to this, one must have, or think he has, some notion before he can even try to attach himself to Christianity.

There are many forms of Christianity presented to us for our acceptance, differing in belief, in form of worship, in organization, in attitude toward the founder of the religion himself, even in ethical standards. It offers itself as Catholic or Protestant, Trinitarian or Unitarian, Christian Scientist, Spiritualist or Mormon. Is there one of these that is wholly true Christianity, while all others are more or less deeply false; or are all of them partly true and (being human) partly false; or is there something that may be called the essence of Christianity, which may lie at the heart of all forms of the Christian church, or even outside it altogether, and may receive various additions according to the views or the thoughts of men; so that two forms of Christianity, like the Protestant and the Catholic, or the Trinitarian and the Unitarian, may be directly opposed to each other in some incidental respects, and yet both be equally Christian, because both possess the essence of Christianity? If this latter be the case, then the differences of doctrines that separate Christians are mere matters of opinion; differences in forms of worship are mere matters of taste; differences in methods of church organization are mere matters of expediency. Then there is no reason why different denominations of

Christians should ever oppose each other or try to make converts to their peculiar forms of faith. If all alike have the essence of Christianity, it does not vitally matter whether one is Protestant or Catholic, orthodox or liberal: let each one gravitate to his natural place.

Now, it is pretty widely agreed that there are elements in all forms of Christianity that are not of its real essence. The question is, how many or which of these may be stripped off or modified without impairing the real Christianity at the heart of them. What beliefs must one hold fast to, what things must he do, what attitude must he maintain, in order to be essentially Christian: What standards shall be set up as a test by which we may say that this church is really Christian, but that that one has no right to the name; that this man holds the Christian faith, while that one is an unbeliever?

The traditional standard has been that of belief, and this has been defined in various creeds. But the difficulty is that the creeds do not agree; the Catholic church declares that the Protestant does not hold the true Christian faith; the Protestants make a similar counterclaim; and the minor Protestant sects partly disagree with each other. So that we are bound to fix upon some higher principle by which to decide between rival creeds or churches themselves.

There are three different points of view, by which men seek, in the face of these conflicting standards, to determine what the essence of Christianity is. The first view finds it in historical continuity. Christianity is any form of religion, which has developed by unbroken stages out of the religion of Jesus and his apostles. Heresies are excluded because they are held to have broken violently with the stream of tradition, and to have separated from the prevailing line of Christian development. Now, anything which can claim to be truly Christian ought, of course, to have derived its historical origin from the founder of the religion. But is that enough? Might not historical Christianity at length become so modified that even Christ himself could no longer recognize it as his? Even within the first three centuries, the Christianity of the



Nieene creed, although historically connected with Jesus, had yet totally transferred to belief, the emphasis which Jesus in the sermon on the mount emphatically placed upon conduct. And might not other changes go on likewise until one thing after another which marked the Christianity of the first century had been abandoned, and one new thing after another been added, so that the new Christianity had little or nothing in common with the old? Indeed, have not certain forms of Christianity actually been known in which the substance of Christianity had well nigh disappeared, and little was left but the bare name and the historical thread? And must we not in the very interest of a clear use of words set some limit to the changes which Christianity may undergo without ceasing to be Christian? I at least think so; else we might sometime have different claimants for recognition as Christian, having equal right to the name by virtue of historical development, yet totally unlike in teaching, spirit and ideals.

A second view makes Christianity not so much a historical movement as a personal experience. Any one deserves to be called a Christian who holds personal allegiance to Jesus as Savior, and recognizes him as his ever-living Lord. But although this may in some respects seem a good definition of what the word Christian means, yet it does not so well define Christianity as a religion. It is too vague. Granted that Christianity is the religion of those who hold a given attitude toward the founder of the religion, still we wish to ask whether it has no further marks. Does it make no difference what they believe, or how they act, if they only accept him, and, perhaps in some merely sentimental or mystical way, give him their allegiance? Are the teachings he emphasized and the conditions of discipleship on which he laid such stress, to have no special importance attached to them? If so, then Christianity loses its ethical force, its grip upon human conviction, and a large part of its claim on the devotion of men, and becomes merely a vague sentiment.

I think, therefore, that if Christianity is to remain a clear and strong force in

the life of the world, it must be grasped in clearer terms. I believe that Christianity is simply the religion which Jesus taught and lived out, and that those are Christians who accept those teachings, and live in that spirit. If men develop out of his teachings a system which violates their spirit or in effect denies their truth, no mere historical continuity of development should entitle that system to the name of Christianity. If men call him Lord, and Savior, and worship in his name, yet habitually pervert or disobey his commands, or depart from his spirit, how can they fairly be considered Christians?

What, then, is the substance, the essential part of the religion which Jesus taught, and which guided and sustained him in his own life? It is not necessary to include in this everything that he taught. Indeed, he seems to have changed his views on some matters even while he lived. Nor need we take all his teachings as of equal value; for some he emphasized strongly and repeatedly, and others he barely touched upon. Some bear his own individual stamp, while some are mere echoes of ideas current among his people. Some are incidental, and could be omitted without affecting his general thought or his conduct of life, while some are so deeply interwoven in his life and thought that without them his teaching would have no coherence and his life no center. It is these latter teachings that seem to me to constitute the essence of Christianity, and to underlie it all. Fortunately, they are not difficult to discover. What are they? I answer that the core of Jesus' teaching seems to me to be clearly this: that the relation of God to man is that of a wise and loving father; that it is the duty and the privilege of men to live as children of God, and to conduct themselves toward one another as members of one divine family. All other teachings of Jesus seem to me to be based on these fundamental ones, to arise from the application of them, or at least to be consistent with them. His whole effort to preach the gospel of the Kingdom of Heaven was an effort to persuade men to live like God's children. It is objected by some that we cannot seek the essence

of Christianity in the teachings of Jesus, because we do not surely know what those teachings were. We know only what the Christians of the apostolic age *thought* Jesus taught and meant; we see his teaching only through their eyes, and more or less distorted by Messianic ideas and hopes which proved mistaken. But it may be answered that while this is quite true, yet the things which I have spoken of above as the essence of his teaching are of so universal a nature as not to be affected by the peculiar turn of apostolic thought. Indeed, it is hard to see how they can have a changing meaning, however men's thoughts in general may change, so long as the meaning and relation of father and child remain the same.

The main question of this article, then, I answer as follows: Christianity is a religion, founded by Jesus, whose essential teaching centers in the fatherhood of God and the brotherhood of man; and he is a Christian who, accepting this teaching, tries to realize it in his own life, in the spirit and after the example of Jesus.

One more question will naturally be asked. What are we to say, then, of the many doctrines that have grown up about these few and plain ones which I have put down as forming the essence of Christianity? It is easy to see by comparison that some of them, like that of eternal punishment, and that of total depravity, are incompatible with essential Christianity—nay, are even directly contradictory to it. And as to other doctrines, such as the Incarnation, the Atonement, the Deity of Christ, the Trinity, Inspiration, and yet others that have filled a large place in traditional Christian thought and teaching, we may say that while to some minds they may seem helpful or even necessary in order to make Christianity a satisfactory system of thought, yet to others they bring only confusion of mind, and stand as obstacles. Whether they are the one or the other will depend on one's individual habit of mind and his own mental history. One should be equally entitled to the name of Christian, whether affirming these doctrines or denying them.

So, likewise, with various forms of

church organization, worship, ritual, sacraments, etc. Different forms appeal to different temperaments; different methods are suited to varying circumstances. To insist that but one order of worship or one system of church government should everywhere prevail would be as unreasonable as to assume that all men and all circumstances are exactly alike.

What, then, is the sum of it all? That Christianity in its essence is a very plain and a very simple thing; that it may, while still possessing the same essence, be expanded into many different intellectual forms according to the various ways in which men think, and may express itself in many ways according to the various needs of different men in different age and races, and yet be true to its essential character. It is this that warrants its claim to be a universal religion.—EARL M. WILBUR in *The Kibo*, Seattle.

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When you go forth to do what you have promised, when you obey in act, when you pay the sacrifices of love in many a home, when you put self-will aside and let love have sway, it is God, whether or not you think the name or recognize the helping power and the inspiring forces. It is all God, in whom we live and move and have our being. Do the highest he bids, act out to the nearest lives that you touch, what he prompts, and your slightest action shall meet the reaction of the eternal. Where love has been, heroism must ever be. Thus the way of religion leads the sufferer out of his isolation. It binds him together with all other human hearts. It binds him over to the life of God. It teaches him to take pain and transmute it into good. Where sorrow was, he learns to put the more sympathy, the more courage, the wider faith.

CHARLES F. DOLE.

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To run away from the tendencies of modern life—that is easy enough; to yield to its evil—that is still easier; but to be in the world, yet not of it, moulding its material, yet not defiled by it—that is the real problem of the modern Christian.

F. G. PEABODY.

## Wisdom of Friedrich Nietzsche.

Everything new means something to be unlearned.

Let your work be a fight and your peace a victory.

Original and fearlessly-minded men have no need of dignity and ceremonies.

The higher we soar the smaller we appear to those who cannot fly. Never forget this.

How horrible and senseless it is to confuse cause and effect with cause and punishment.

War makes the victors stupid and the vanquished revengeful.

Our thoughts are the shadows of our feelings always more obscure, more empty, and more simple than they.

The snake that cannot eat its skin perishes. So, too, with those minds that do not change their views. They cease to be minds.

Genius is to aspire to a high aim, and to have the means to attain it.

As men are now constituted they cannot see things until they hear them named. Original men have generally been name-givers.

Happiness will not be increased on earth by merely changing the form of our institutions, but only by getting rid of gloomy, feeble, speculative, billious temperaments.

Every thinking man believes that the sharp distinctions between the sexes should be accentuated, rather than smoothed down.

To be great, an event must combine two things, the lofty sentiment of those who accomplish it, and the lofty sentiment of those who witness it.

## The Earth.

I love thee, thou brown, homely, dear old Earth!  
Those fairer planets whither fate may lead,  
Whatever marvel be their bulk or speed,  
Riaged with what splendor, belted round with  
fire,

In glory of perpetual moons arrayed,  
Can ne'er give back the glow of fresh desire  
Of youth in that old home where man had birth,  
Whose paths he trod through wholesome light  
and shade.

Out of their silver radiance to thy dim  
And clouded orb his eye will turn,  
As an old man looks back to where he played  
About his father's hearth, and finds for him  
No splendor like the fires which there did burn.  
—E. R. Sill.

## Some Don'ts.

Don't surround yourself with imaginary dignity seven feet thick and believe that everybody will regard it as sacred.

Don't prod a man who is sore unless you expect him to act like a man who is hurt.

Don't boast of being consistent unless you have started right.

Don't commit a second and greater wrong by keeping a bad promise.

Don't persuade yourself that your first business in life is to crack your whip near the ears of others.

Don't imagine that there is any virtue in being open and outspoken in your meanness.

The Lord Primate of Ireland quoted to the Irish Teachers' Conference at Bangor on Tuesday the following child's essay on wild beasts: "Wild beasts used once to roam at will through the whole of England and Ireland, but now wild beasts are only found in theological gardens."

IN THE SWIM.—A reviewer in the *New York Nation* illustrates his own comments on a certain new volume of essays by a story that is worth putting into circulation. Three hearers, he says, of the admired Dr. X, were talking in the vestibule after the sermon. "We must admit," remarked the first, "that the doctor dives deeper into his subject than any other preacher." "Yes," said the second, "and stays under longer." "And comes up drier," added the third. — *Western Christian Advocate*.

### from the Churches

BELLINGHAM, WASH.—The church resumed its services after the summer vacation on the first Sunday in September. Mr. Weil announces the fact as follows:

The Unitarian Chapel occupies a distinct place in this community from its fundamental principle of the freedom of individual reason and conscience in affirming religious belief. It is not trammelled by creeds of the past, but it holds to the best of the past. It is not stamped by an apparently iconoclastic future, but it welcomes all new thought that is capable of assimilation. It is not concerned with a church organization as a political machine, but it states ethical standards and religious aspiration to be applied by the individual of whatever political party. It is not a social-service center, but it is interested in social service. The Unitarian Chapel in Bellingham is as necessary in church circles as is the Chamber of Commerce or the Young Men's Commercial Club in the business world. Your regular attendance will be one contribution toward its greater usefulness. Next Sunday at 11 A. M. the opening services will be held after the summer interim. The subject of the sermon will be "And no man after that durst ask him any question." I trust that everyone interested in religion as life will be present and if possible bring friends. I hope that you will be able to come.

SAN FRANCISCO.—Church services and Sunday-school resumed with the month of August. Mr. Leavitt came back rested and brown and ready for another round of steady work. The various church societies are resuming their activities with September, and announce interesting courses of study and work.

The church is held in kindly memory by those who are called to go forward to the life of which we know little and believe much. It is sometimes those from whom nothing is expected that generous gifts come. By her will Mrs. Mary B. Presson left to the church trustees one third of her estate, one half of which is to be used at their discretion for the general expenses of the church, and one half paid the Unitarian headquarters to

be used in its denominational work on the Pacific Coast. The estate is mostly in unimproved real estate and its value is uncertain, but it is thought that from \$4,500 to \$5,000 will be realized as the church's proportion.

From the estate of Caroline M. Hardy there has been received the sum of \$2,500, to be expended by the trustees in placing in the church fitting memorials of Thomas Starr King and Horatio Stebbins.

Another very handsome gift has been made, but can more appropriately be announced when its form has been definitely settled.

### Books

This department conducted by William Maxwell.

[All books reviewed in the PACIFIC UNITARIAN are on sale at, or may be ordered through, the Pacific Unitarian Headquarters, 376 Sutter Street, San Francisco, Cal.]

THE TRUTH OF RELIGION. By Rudolf Eucken, author of "The Life of the Spirit." New York: G. P. Putnam's Sons. \$2.00.

The Putnams will soon publish a volume entitled "The Truth of Religion," by Rudolf Eucken, author of "The Life of the Spirit." This volume, though it has as yet not made its appearance in the English-speaking countries, has for some time had the attention of thoughtful readers on the continent. The translation has been prepared from the second revised German edition by James Moffatt, B. D., D. D. (St. Andrews). The work is not in any sense a system of religious philosophy. The situation to-day is too confused and chaotic, and the position of religion in it is much too uncertain, for such an undertaking. In the words of Dr. Eucken, we must begin by making our way step by step from general considerations of human life to the point where the problem of religion emerges, and then proceed to exhibit this as the heart and center of all aspirations after the soul and meaning of existence." The author addresses those who, like himself, "feel they cannot endure any longer the shallows in which the vitality of man's spirit is being evaporated at present, and who are determined, in spite of all that is superficial in contemporary life, to share the quest for deepening and revival." In revising the work for its second edition the author has reduced the amount of reflection it originally contained in order to state more vigorously and fully the leading ideas.

The book is divided into five parts, the headings of which are: I. Introductory; II. The Fundamental Basis of the Universal Religion; III. The Opposition to Religion; IV. The Religion that is Religion; V. Christianity and Modern Life.

## LIFE AND LETTERS OF PETER AND SUSAN LESLEY.

Edited by their daughter, Mary Lesley Ames, New York and London. G. P. Putnam's Sons.

The editor states, in her preface, that in writing this memoir, it has been her desire to give a lifelike impression of her father and mother, and, to her credit, let it be said that she has succeeded. The correspondence between the parents, extending over many years, has been used with striking effect for this purpose. In the matter of selection and elimination, Mrs. Ames has shown a rare skill. Such books, because of their intensely personal character, too often tend to become uninteresting, but the recitals of the lives of Mr. and Mrs. Lesley are never so.

Peter Lesley was a geologist, who did a great deal of original work in the State of Pennsylvania. After graduating from Harvard, he married a Susan Inches. While he was a man devoted to his profession, he found time to touch life at other points. He wrote much, was a reader of the best in literature, and spent several years abroad, in close and contemplative enjoyment of the many riches which Europe has for the intellectual mind. The husband passed away in 1903, and the noble wife one year later.

A copy of the memorial, in three volumes, has been presented to the Pierce Library by Mrs. Kate M. Atkinson.

## WILLIAM THE SILENT. By Ruth Putnam, author of "Charles the Bold." New York: G. P. Putnam's Sons. \$2.00.

"William the Silent," by Ruth Putnam, which has but lately appeared under the imprint of G. P. Putnam's Sons, is a contribution to the Heroes of the Nations series. If mental and moral strength entitle a man to rank among the heroes, William the Silent has every claim to the distinction; witness the following: Very recently students of heredity have turned to royalty because data were especially accessible in the genealogies of the royal families. Dr. Woods published (1906) the results of certain investigations in his "Mental and Moral Heredity in Royalty." He considers eight hundred and thirty-two members of the European royal houses of the last three and a half centuries. He assigns to each person a number, ranging from one to ten and representing the lowest and highest and intermediate grades of mental and moral qualities. Only seven men in this aggregate of over eight hundred have attained grade ten for their mental qualities, and only eleven for their moral qualities. Only two, William of Orange and Gustavus Adolphus, have been awarded grades ten for both mental and moral qualities. Dr. Woods further draws the conclusion that wherever marked ability is found in any royal individual it is owing to the strain of Nassau blood in his veins. Perhaps he proves too much, but at any rate there is a large percentage of truth in his statements.

## HISTORY OF WOMEN'S RIGHTS. By Eugene A. Hecker. New York: G. P. Putnam's Sons. \$1.50.

Eugene A. Hecker, the author of "A Short History of Women's Rights," recently spoke before the Classical Association of New England, his subject being "Women's Rights in Rome and Some Roman Suffragettes." An explanation was given of the evolution of woman's status from the days of the Republic, when she was confined strictly to her home and possessed few legal rights, to the times under the Empire, when she acquired complete control of her property, the right to sue, and engage in business, the power of divorcing her husband at will, and the like. Instances were cited of suffragettes like Hortensia, who demanded reforms aggressively before the public and won the admiration of the masses for their courage and of critics for their ability in oratory.

Recently the author delivered an address before the Political Society of Cambridge on "The Progress of the Conciliation Bill in England." This measure was drawn to meet the objections raised by a previous attempt to win equal suffrage from Parliament. In its amended form the ten-pound occupation qualification, and the provision that husband and wife shall not both be qualified in respect of the same property, have been omitted, and the title has been changed from "A bill to extend the parliamentary franchise to women occupiers" to "A bill to confer the parliamentary franchise on women."

Readers who are desirous of obtaining authoritative information regarding the status of women in different countries from the days of Augustus to the present are referred to the lecturer's excellent book on the subject entitled "A Short History of Women's Rights," which, published by the Putnams this spring, is already in its third edition.

## WHO'S WHO IN SCIENCE. By J. &amp; A. Churchill. In preparation.

The need of a book of reference containing the names, appointments and achievements of the world's foremost scientists has long been felt in learned circles. Messrs. J. & A. Churchill have in preparation a new annual which is designed to meet this want. It will be called "Who's Who in Science" and is to be edited by Mr. H. H. Stephenson. Schedules are now being addressed to the scientists whose names may appear, and it is hoped that they will assist the publication by filling in and returning the forms to 7 Great Marlborough Street, London, W., as soon as possible. For enabling scientists to communicate with each other all the world over, and for giving a rapid summary of the achievements and careers of great men the new annual should prove itself indispensable. Writing to the publishers, Sir E. Ray Lankester, K. C. B., F. R. S., says, "I feel sure that your new publication will be a great convenience to all who are engaged in scientific work and in literature connected with it. I wish you every success in this new enterprise." This department conducted by William Maxwell.

POST-MORTEM USE OF WEALTH. (A book on planning the use of property after death.) By Daniel S. Rensen and many eminent divines: David H. Greer, Charles F. Aked, James J. Fox, Felix Adler, Newell D. Hillis, F. de Sola Mendes, Henry W. Warren, David G. Wylie. New York: G. P. Putnam's Sons. \$3.50.

Daniel S. Rensen and his collaborators cover in "Post-Mortem Use of Wealth," which the Putnams have just published, a field that no other writer has ever attempted to cover. Every man, of large or small means, who plans for the use of his property after death (whether he contemplates a will, a settlement, or other instrument) must consciously, or otherwise, consider or neglect the questions discussed in this volume. He cannot plan for his family or for the future use of his property in any other way. Hence it is more than a book on wills. It is a book on the planning of any instrument intended to determine the future use of property during life as well as after death. Thus it discusses the planning of ante-mortem as well as post-mortem gifts. The ethical as well as the legal aspects of the subject are considered. The ethical phase is ably presented by Felix Adler, Charles F. Aked, James J. Fox, David H. Greer, Newell D. Hillis, F. de Sola Mendes, Henry W. Warren, David G. Wylie.

RUSKIN: A STUDY IN PERSONALITY. By Arthur Christopher Benson, author of "From a College Widow" and "The Silent Isle." New York: G. P. Putnam's Sons. \$2.00.

The Putnams are about to publish a volume by Arthur Christopher Benson, entitled "Ruskin: and serious pursuit of the ideal led him to inquire into the fundamental principles not only of art but of life as well, is to-day a somewhat discredited figure. His views about art, about economics, about reform have all been sharply challenged, and to a large extent with justice. But destructive criticism cannot take away from the very positive qualities which Ruskin possessed. Mr. Benson points out that Ruskin was first and last a moralist, a lofty soul "in search of a certain transforming and uplifting power, something which may stand up 'about the howling senses' ebb and flow,' some force which may bring mankind tranquility and inner happiness—not a listless and indolent happiness, but the happiness which comes of having an aim and a goal, a cause to fight for, a secret to interpret, a message to announce, a dream which is to be brighter and purer than material dreams, a vision which is to outlast life and to help on the regeneration of the world." Mr. Benson's volume, written with the charm that is a characteristic of all of his books, is a brilliant interpretation of a great personality.

IRISH POEMS. By Arthur Stringer. New York. Mitchell Kennerly. \$1.

These poems, manifestly by one who understands the soul and spirit of the Irish people, are charmingly written, in a fresh, invigorating, unaffected style. Mr. Stringer avails himself of phonetic spelling in reproducing the dialect

of his fellow countrymen. In an interesting preface, he discusses the difficulties involved in transcribing the brogue according to its sound, and at the same time, rendering it intelligent to the average reader. The poems, for the most part, are short dramatic lyrics, descriptive of familiar peasant types, although some of them deal with the Irishman in exile. The following extracts, taken almost at random, give an idea of the poet's abilities. One, entitled, "The Blatherskite," will appeal to many:

Och, never give your whole heart up—  
Take it from one that knows!  
The first may seem a gooldie,  
But the second's like a rose.  
And kissin' still is kissin', lad,  
From Antrim down to Clare,  
And the world is full of wimmen—  
So the divil take the care!  
Aye, kiss away their tears, me lad,  
And hold them at a song,  
The heart that's lovin' lightest  
Is the heart that's lovin' long!  
So leave the girrl beyond the hill,  
And greet the one above—  
Och, don't be lovin' women, lad,  
By just thry lovin' Love!

Another longer one is entitled "The Philanders."

Och, take a sehmlie and give wan,  
And meet a month and kiss wan,  
And when ye're off to furrin parts  
Ye'll never mourn or miss wan!  
But the divil take those gray eyes  
I left beyond the seas!  
Stihll if kissin' wanst was killin'  
We'd be dyin' less unwillin'—  
But I wonder if that wistful girrl  
Is waiting there for me!  
If ye are cold with wimmen,  
'Tis thrue in law and letther,  
They'l lave ye wid their moitherin'  
And learn to love ye better!  
So niver gove the whole length—  
But keep your fancy free!  
Och, if she'd only been afraid;  
If she'd not clung and sthayed,  
That girrl and all her gray eyes,  
Would not be pesterin' me!

One would like to quote "The Pride of Erin," and suggest what a capital song it would make, but space can be given to but one more, entitled "The Wearing of the Green."

We're wearin' of the green, boys,  
Beneath their English rose;  
We're wearin' of the deeper green  
That home and Ireland knows!  
The green of holm and bogland,  
The green of lough and lake,  
The green that takes us back again  
And brings the olden ache!  
The green of Aran wathers,  
The green of Rathlin waves,  
The green av all the hills av home  
And the green av Ireland's graves.

THE LAND OF LIVING MEN. By Ralph Waldo Trine. New York: Crowell & Co. \$1.25.

The author of this work, widely known through his famous "Life Books" as a progressive thinker, here deals with certain problems of our common human life that are of interest to practically every reader. These problems are related principally to the great individual loss which the people sustain by allowing others to do their governing for them—the loss of untold wealth that now goes annually into the possession of the few who make matters of government their business, and the resulting corruption, mismanagement, waste, and steady undermining of the very foundations of our free state. The causes of present conditions are considered, as well as the agencies at work quietly and subtly increasing, and aiming to perpetuate, these conditions. While the author does not attempt to exhaustive treatment of the matters discussed, he indicates clearly the methods whereby it will be possible to end this state of things. The remedy is completely and absolutely in the hands of the people, and it is time that every one become conversant with and took an active interest and part in public affairs, in order to make our country a real Land of Living Men.

THE MAN-MADE WORLD, or OUR ANDROCENTRIC CULTURE. By Charlotte Perkins Gilman. New York. The Charlton Company. \$1.00.

This volume is an elaboration of the fourteenth chapter of Ward's *Sociology*. Taking the thought of Ward, Mrs. Gilman has elaborated it in her own individual and characteristic way, and as a result, has produced a volume that is much more easily understood than is the chapter from which her suggestion was taken.

Mrs. Gilman contends that our modern culture is one-sided. It has been developed by men, for men, for at least six thousand years, during the whole of which time woman has occupied a subordinate and limited relation to society in general. Mrs. Gilman is a female David, who has taken it upon herself to slay the Goliath of masculine privilege. It need hardly be said that her aim is unerring, and her blow fairly struck.

Of the future of womankind, the author says: "The purpose of human life is entirely above and beyond the field of sex relationship. Women are human beings, as much as men, by nature; and as women, they are even more sympathetic with human processes. To develop human life in its true powers, we need full equal citizenship for woman."

### Dreaming and Doing.

No aspiration is so high,  
No vision fires my brain,  
No longing comes to me but I  
Have power to attain.  
The prize, what'er it be, is his  
Nor aught can work him ill,  
Whose never-failing motto is:  
"By God's good grace I will!"

### Sparks.

*Teacher*—Now, little Tommy, give us an example of the double negative.

*Little Tommy*—I don't know none.—  
*New York Globe*.

"Say, pa, what does it mean when it says the supreme court dissolved a trust?"

"Well, my son, you see, hum—ha—that's a sort of solution of the trust question."

"Does it fix it so there isn't any trust any more, pa?"

"Well, my son, when you dissolve a lump of sugar in water, the sugar is still there, but you can't see it."—*Life*.

*Clara*—He says he thinks I am the nicest girl in town. Shall I ask him to call?

*Sarah*—No, dear; let him keep on thinking so.—*Town Topics*.

Little Elmer riding on a hobby horse with a playmate. He was on the horse's neck and did not feel comfortable. After a moment's reflection he said:

"Willie, I think if one of us gets off I could ride better."

"More'n half of 'em give up church an' went off on the country roads every Sunday. All along the pike from Pointview to Jerusalem corners ye could see where they'd laid humbly on their backs in the dust, prayin' to a new god an' tryin' to soften his heart with oil or open the gates o' mercy with a monkey-wrench."—*Irving Bacheller* in "*Keeping Up With Lizzie*."

At a dinner the other evening, Dr. C. F. Aked told the following story about a daughter of a fellow minister:

"It was the custom of the household to have dinner at noon on Sunday and to have a very light meal at night. One Sunday evening little Helen's father was absent and her mother said to her, 'Papa is away to-night. Suppose you say grace.'

"Helen was hungry. There was very little to eat on the table. Casting a sweeping glance over the board, she tilted back her head and said solemnly, 'For pity's sake. Amen.'"—*Leslie's Weekly*.  
*zine*.

## LIST OF BOOKS.

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Martineau

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**THE PACIFIC UNITARIAN** is the official organ of the Pacific Coast Conference of Unitarian and other Christian churches. It is published in San Francisco, monthly. Subscription \$1.00.

Address **ALL** communications to

**THE PACIFIC UNITARIAN,**  
Unitarian Headquarters,  
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# THE PACIFIC UNITARIAN

God our father; man our brother

Vol. XIX

San Francisco, October, 1911

No. 12

## THE PACIFIC UNITARIAN

## Editorials.

Published monthly by the Pacific Unitarian  
Conference

Business address: . . . 376 Sutter St., S. F.

Editorial address: . . . 68 Fremont St., S. F.

One dollar per year Single copies, 10c.

Editor: Charles A. Murdock

### Editorial Committee:

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Entered as second-class mail matter at the  
Post-office at San Francisco, Cal.

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San Francisco has discarded its sackcloth and shaken the ashes from its bowed head. It flatters itself that it is redeemed, politically, and is looking forward to a time of self-respect and prosperity. The citizens have a new look in their eyes since one of its best citizens, supported by both political parties, and a large number of independent wage-earners, who believe in organized labor in its place, but are satisfied that it is better to keep out of politics, was elected Mayor at the first, or primary, election by a plurality of 25,000 over the present incumbent, and a clear majority of 16,000 over all his opponents.

The Rolph campaign will long be memorable, as an evidence of what can be accomplished when the right sort of enthusiasm is aroused, and the candidate is an earnest, straightforward, sincere man, who tells the truth in a convincing way, and gains the complete confidence of the people. Mr. Rolph did not seek the office, but when he yielded to persuasion he made a very thorough canvass, and got close to people of all kinds, winning them by his unassuming manner and kindness. He spoke many times every day, but never mentioned his opponent's name. He had none of the arts of the orator. He just talked like an honest, earnest man, and won his hearers by the character back of his words.

The real issue was the redemption of San Francisco through good government by an administration with higher

ideals which would clean up the city materially and morally, and prepare it for the exposition of 1915. The attempt was made to divert public attention from the true issue and to convince wage-earners that it was a contest between big business and organized labor. Even so politic a man as Samuel Gompers made the fatal mistake of urging all trade unionists to vote for no man who did not carry a card in his pocket, adding that the defeat of the Union Labor Party would be counted a defeat of organized labor.

The effort to force the domination of a party based on class upon a community engaged in an honest effort to make effective the new laws designed to remove party politics from municipal affairs was most ill-timed, and reacted disastrously—forcing an issue not made before, and giving the final result a significance not deserved, for it was not aimed at organized labor, but at maladministration, and at the defeat of an effort to fasten a Union Labor Tammany Hall on a suffering city.

It was a great pleasure to see Minot J. Savage so greatly re-established in health and strength on his arrival from the Orient after a leisurely journey around the world. His appearance bears out his assertion that he has not been so well for ten years. He is in good spirits and seems the vigorous man we knew of old. He says he has seen everything and knows everything, not having stayed in any place long enough to have his prejudices disturbed. He has in his mind material enough for half a dozen books—which he probably will not write. He was most impressed by the people and conditions of China. India was oppressing and he was not especially taken with Japan, but China he felt to be a land of promise.

His travels in the Holy Land were in a way disillusionizing. Some objects of natural beauty like the Mount of Olives and the Sea of Galilee are unspoilable, but to find Jacob's well covered by a monastery, and rival groups of people calling themselves Christians quarreling as to which garden is really Gethsemane, and every event in biblical history definitely located for evident commercial purposes, is not calculated to elevated feeling or a free imagination. Apparently it is necessary that the Turks hold the sacred spots, to prevent violence and bloodshed as to which particular kind of Christians should be given the custody if the present holders should relinquish it. The country is desolate and the people wretched, living principally on what they can wheedle out of visitors.

Mr. Savage, after visiting Santa Barbara and Redlands, will go East by way of the Grand Canyon.

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The following incident of the Tetrizzini Christmas offering of open-air singing in San Francisco has the true spirit of good will and brotherly kindness:

On Christmas Eve, as the last girl left the dressmaking parlors, the weary forewoman taking up a suitcase in one hand and a handbag in the other, hobbled down the long flight to the street. The sprain of weeks before throbbled painfully and her thoughts were not of the season's joys.

The ferry cars were thronged, but the good-natured ones crowding closer together made space for just one more to sit down, and the dressmaker found herself wedged in next to a man whose happy tranquility welled forth in a softly hummed "Robin Adair."

Still more people poured into the car and the cheerful man said aloud to no one in particular, "Guess everybody's going to hear Tetrizzini sing!" The dressmaker said simply, "I for one am not!"

"Why not?" asked a lady hanging to a strap just overhead.

"With a suitcase in one hand and a grip in the other it wouldn't be much fun; besides I am too lame!"

"Don't you miss it!" said the singer of "Robin Adair." "I'll carry one of them, and help you get through the crowd, too!"

The strap-hanging lady, and the tired sewer of seams, and the good Samaritan alighted at Lotta's Fountain and drank deep of the joy that filled so many hearts that Christmas Eve.

Lest there should be any to doubt it, be it known that three who had been strangers parted friends at the ferry, and the "Last Rose of Summer" bloomed freshly in their hearts.

C. A. M.

Professor Benjamin Wisner Bacon of Yale Divinity School delivered a very excellent series of lectures on the Earl Foundation of the Pacific Theological Seminary. He spoke on the "Proposed Reconstructions of Christianity From the Viewpoint of its Historic Development." The lectures are well worthy of a detailed and extended critical examination.

We simply call attention to the fundamental assumption of these lectures. He contended that criticism has restored to us the original gospel of Jesus. He complimented liberal christianity for having attained this result. We have at last, to be sure, the essence of the gospel of Jesus set forth in the Sermon on the Mount and the Lord's prayer, or to put it in the actual phrase of Professor Bacon—the ethics of the Sermon on the Mount and the paternalism of the Lord's prayer. But this sort of a Christianity does not satisfy Professor Bacon. The gospel of Jesus cannot redeem humanity.

What then? Christianity from the historical viewpoint began as a gospel *about* Jesus. The gospel *of* Jesus was its prenatal form. But the real Christianity was yet to be born. It received

its birth in the psychological experiences of the disciples, especially in relation to the resurrection. It was the psychological experiences of a man like Paul propagated under Greek influence that brought the real Christianity into the world. This was the great experience that God was in Christ reconciling the world unto himself. Any liberal Christian who thinks that justice can be done to the religious nature of man by clinging to the ethics of the Sermon on the Mount and the paternalism of the Lord's Prayer is very much mistaken. True, Christianity starting as a religion *about* Jesus and for that matter the religion of the future, if it would amount to anything, must include the Pauline, Hellenistic factor, that Jesus is the Christ.

We are not interested at present in either of these claims. But it occurs to us to ask, suppose that Professor Bacon had established his thesis, suppose that we had to concede the position taken by him that Christianity started in a gospel *about* Jesus. What then? Would there be any special virtue in this theory of origins? Would there be a compulsion of final authority about it? Would every soul the world over be compelled to accept Paul's gospel *about* Jesus as the only method whereby humanity could be reconciled to God? Even in order to satisfy himself Professor Bacon had to base his theory on many assumptions which even the historian would have to call in question. But his larger task would be a problem in comparative religion and the psychological fact of the religious nature of man. True, religion existed in the world thousands of years before Jesus was born, and it now exists in the world in abundance outside the pale of Christianity, and would continue to exist in the world if Christianity disappeared entirely.

There is a type of liberal Christian of

which Professor Bacon has not yet learned, who does not accept even original Christianity as final authority. He might even reject some of the ethical positions of the Lord's Prayer as being inadequate from the viewpoint of a more developed moral attitude. This sort of a Christian strives to possess a similar attitude toward God and the universe to that of Jesus. But he accepts no sort of exterior authority over his own soul. He is fully prepared to reject the gospel *of* Jesus and the gospel *about* Jesus if he does not find them in agreement with the spirit of God within his soul. As a child of God he carries his final authority within himself. He is prepared to follow the inner light—the light of reason. He is not dominated even by Professor Bacon's authority of a Pauline gospel. And this very Christian long ago has ceased to think of God as reconciling the world to himself in Christ. He feels that Jesus needed the reconciliation which we all need. It is true religion that can give it; a reconciliation to God our Father so that we may be at one with him. He seeks the unity of the child to the divine father. And thus he finds the eternal peace which overcomes all of the out-of-jointness of this world of test and trial.

This is a far profounder gospel than that of Paul, and we take it, it was the genius of the religious attitude of Jesus himself, who accepted no authority of origins, but found, as we do, all practical religion summed up in love to God and love to man.

The final test of a religious belief is whether it is socially effective. A religious belief to have value must be incarnated in social relationships and institutions, and become a vital factor in social life. We cannot be certain of the worth of the belief in a personal con-

sciousness of God within man's soul until we endeavor to express this belief in our relations with other people. Personal communion with God, unless it becomes a social religion, is soon lost in subjective caprice or a barren mysticism. The supreme need of to-day is a religion of personal fellowship with God and social service, worship and work, prayers and deeds, thought and action.

If the experience of fellowship with God makes you brave, kind, charitable, unselfish, and truthful in all your relations in society; if it causes you to feel a sense of responsibility for the vice, injustice and sorrow of mankind to the extent of your ability to overcome them, then your religious belief has value. On the other hand if you are perfectly satisfied with your religious belief, being willing to keep it to yourself as a personal treasure; if you are self-righteous, narrow and bigoted, feeling that you have all the truth; if you look down upon the unfortunate classes of society in pity and yet do nothing to help them, then you may be certain that your religion is as "sounding brass or a tinkling cymbal."

Having discovered God in your own soul, it is possible to believe that humanity is a spiritual organism. Our present duty is to work and make sacrifices to establish a better social order. The children who work long hours in factories and mines are our children, the thousands throughout the world afflicted with tuberculosis who may be cured are our brothers and sisters, and the millions who are suffering from poverty and injustice are of our flesh and blood.

The social consequences of a vital belief in the personal consciousness of God in the soul of man are unlimited. Wars will be impossible between nations composed of persons who believe that all men are inherently divine. Men in fel-



lowship with God will not advocate the building of Dreadnoughts nor the maintenance of large standing armies. It will exert a vital influence in the cause of temperance, for men who believe that their bodies are the sanctuaries of a living God will not destroy them by alcoholism. This belief will be a great force to inspire men to eliminate poverty, since people with insufficient food and clothing, and deprived of a decent place in which to live, cannot fully express their divine natures. It will inspire men possessed with this belief in the sacredness of each person to strive to eliminate preventable diseases and accidents. In the words of Whitman this religion says: "Press on! There are divine things well enveloped, more beautiful than words can tell." C. R.

### Ode

In commemoration of the breaking of ground for the Panama-Pacific International Exposition by President William Howard Taft, October 14, 1911:

Hark ye, men who know the throbbing  
In the West's elastic veins.

Ye who chose to conquer mountains  
Passing by the friendlier plains.

Ye who, trusting, raised your vision  
Toward the hills that stay the sea,  
Time has rolled her mighty cycles  
Time has made this day to be.

Yours to build a shining pillar  
Glistening like Balboa's blade,  
Yours to raise the farthest milestone  
On the path Magellan made,  
Chosen now to teach the lesson,  
Dwarfing war, extolling peace,  
Build in more than Roman grandeur,  
Glory more than Ancient Greece.

Soon from out the great Atlantic,  
Through a new-made open door,  
Into virile blue Pacific,  
Opportunity shall pour.

Build ye deep with sure foundations,  
Build to last while time endures;  
Dreams long dreamed by older nations  
Soon shall be fulfilled by yours.

Henceforth let the great among you  
Be as humble as the least;  
Part your souls from discord farther  
Than the West is from the East.  
Nor forget through all the effort  
In the years when backs are bent,  
That the first to grasp a shovel,  
Was your country's President.

—James Henry MacLafferty.

### Notes.

Rev. Hosmer McKoon was given a reception by the members and friends of the Santa Rosa Unitarian Church on the evening of September 15th. The Ladies' Alliance have resumed work for the fall and winter months and are showing great zeal in upbuilding the church.

Professor Thomas C. Reed of the University of California, who served as private secretary to Governor Johnson during the sessions of the legislature, performed a good service in addressing the Alameda Unitarian Club on September 20th, in explanation of the twenty-three constitutional amendments on which California voters will be called upon to decide on October 10th. It is quite clear that the number of people really prepared to act with knowledge and conviction will be exceedingly small.

On September 15th, before the Unity Circle of Alameda, there was a discussion of Equal Suffrage. Mrs. I. N. Chapman of Alameda read a fifteen-minute paper in favor of the amendment granting the franchise to women, and Mrs. W. S. Wattles of Berkeley followed by one in opposition. The discussion of the papers was opened by Mrs. Mabel Craft Deering of San Francisco.

Dr. I. Nitobe, of Japan, author of the remarkable book, "Bashido, the Soul of Japan," is in California, and will travel and lecture quite extensively in the United States under Carnegie Peace Fund auspices. He spoke in the Unitarian church at Fresno on the 24th, being entertained in the evening at a banquet at which Mayor Rowell presided. From there he went to Los Angeles, and later will be heard in San Francisco.

His book has been translated and published in English, French, German, Czech, Polish, Russian, Danish, and Maharati, and has been heralded by scholars all over the world as an epoch-making production. The doctor is professor of law in the University of Tokio, and president of the system of higher schools. His work in introducing a modern system of education into Japan has been widely recognized by educators.

Rev. W. W. Lovejoy, who transferred his fellowship a few years since from the Congregational to the Unitarian fellowship, and wrote an article for the PACIFIC UNITARIAN giving the reasons for his action, has decided to return to his former associations. His return does not indicate a reversal of conviction; but he has not found the opportunities for pulpit activity that he hoped for, while he feels the pull of old associations and friendships in his former church. He therefore returns to it with unlessened good will toward us, and with a "God bless you" from us.

The Alameda church issues a very attractive and comprehensive monthly, *The Leaflet*, dedicated to "Freedom, Fellowship, Character and Service in Religion," and giving an account of the various activities in the church, and stimulating and helpful words, for the church, the Sunday-school, and Unity Circle, a branch of the National Alliance. The sermon subjects for the month are announced and the brief editorials show a fine spirit and rare devotion.

Rev. Florence Buck made a very effective address at a meeting of Oakland Suffrage Amendment League on September 12th. From a report we clip the following:

"Woman has been doing the Good Samaritan work of the world, binding up the wounds of the wayfarer who has fallen among robbers, but now she must do something more. She is no longer satisfied to bind up wounds; her greater task is to make safe the road from Jerusalem to Jericho. Have done with applying the remedy after the evil has been wrought. Eliminate the evil. . . ."

"Women are human beings, and a democracy is a nation that is founded for human beings and is governed by them—by all of them, not by half. In the words of the great Lincoln, who claimed the rights of citizenship for all the people, by no means excluding women, I urge the extension of political privilege, that women may make this home of the brave a real home. I ask it for the good of our nation, our homes and all our human hearts."

A very commendable discussion of so-

cial problems was held by the Berkeley church in a two-days' general conference on September 26th and 27th. Among the topics considered were: "Men and Religious Movements," "The Church in the Present Social Crises," "What the Church is Doing," "The Principles of Christianity as Applied to Social Problems," "The Schools as Social Centers and Object Lessons in Socialism," "The Problem of Poverty," "Is There a Cure for Poverty?" "Socialism," "The Social Message of Jesus," etc. All denominations were to have taken part. Professor John Graham Brooks spoke on poverty, and Mayor Wilson appeared twice. The meetings, with the exception of Thursday night in the High School Auditorium, were held in the Unitarian church.

The Unitarian Church of Denver celebrated its fortieth anniversary on Sunday and Monday, September 3d and 4th. Rev. David Utter, D. D., who has been its minister for many years, is borne in pleasant memory by many on the Pacific Coast who knew him in his early ministry in this further West. A large audience showed much interest in the event. In addition to addresses letters were read from Samuel A. Eliot, D. D., and Rev. Thomas Van Ness, both of whom are on the roll of former ministers. The reunion supper on Monday was especially enjoyed. Among the pleasing addresses were "Early Days in Colorado," George E. Randolph; "What Didn't the Ladies Do?" Mrs. S. E. Hoskins; "Things I Have and Haven't Forgotten," William Smedley; "The First Crop of Colorado Unitarians," Anne Dailey; "We Did What We Could and It Was Worth While," Mr. and Mrs. Frank M. Irish; "Unity Church—Some Scraps of History," W. G. M. Stone; "The Old and the New," John H. Gabriel.

Rev. Francis Watry of Santa Ana is giving a series of lectures on "The Rise and Fall of Slavery in the United States." The subject is treated broadly, going back to the slave traffic in the colonies and following the memorable story to the end of the Civil War and the consummation of freedom.

The suffrage question has even invaded the theological school at Berkeley, and on September 22d a well-ordered debate, under competent judges, took place in which a man and his wife sustained opposite sides. Two Japanese students also crossed swords. It was a notable incident that the two judges, both ministers, and both favorable to suffrage, decided that, on the merits of the debate, the negative won.

Prof. Morgan of the Divinity School at Berkeley takes a frequent fling at municipal ills,—at bad taste as well as dishonesty and immorality. He lately gave this deserved censure of the billboard nuisance, saying to his class:

"If there is any one thing that spoils our American city it is advertising. The Europeans, Chinese and Japanese believe that we have no sense of beauty, and they manufacture ugly things for us. We have been so busy making money that we have neglected the beautiful. It goes through my soul to pass along the streets of Berkeley and see the old fences covered with advertising that is fiendish in its form and color. These bill boards should not be permitted. In Italy advertising is under the control of the municipality, and the size and color scheme of the advertisements is regulated by law. You never see in Italy, Germany, France or Switzerland a building marred by advertising or see wooden Indians in front of a cigar shop."

The Outlook Club of the Pomona church held a pleasant meeting on September 22d at which addresses were made by five students and teacher of Pomona College on subjects suggested by the reopening of school work.

Mr. Reynolds closed the discussion with a few words on the place of the school in the religious life of the country. At the next meeting Rev. Eliza Tupper Wilkes of Los Angeles spoke on "Woman Suffrage."

The sixth California State Conference of Charities will hold an interesting session in the First Unitarian Church of San Francisco from October 25th to 29th. Thursday, the 26th, will be juvenile court day. Friday will be State Charities day, and Saturday will be Associated Charities day.

### Contributed

## The Revised Unity Hymnal.

By Rev. Florence Buck.

The appearance of the revised "Unity Hymns and Chorals" is an event of wide importance in the history of our liberal churches. The former book, issued thirty years ago, filled a unique place and met an awakened need. It served groups of worshippers who desired a low-priced hymn-book and demanded one of large faith and high literary merit. The same need exists to-day. What the former book did for its time and place, the revision will now do in even larger measure.

The new book, while still a small collection, is much enlarged. Of its 335 hymns, 187 have been retained out of the 252 in the former book; 148 are new to this collection. The change in the music is even greater. Forty-two tunes have been retained from the first edition and 73 added, making 115 tunes available for use with the hymns. The serious defect in the former book was its very limited number of tunes. Now, by the large addition of tunes which have proved their worth, this hymnal ranks in musical excellence with any other of its size. Any congregation that will learn to sing these 115 tunes will have acquired a liberal education in the best musical settings for hymns.

The musical value of the present book is increased by the fine responses found in the service book bound up with the hymnal. The eight chorals were a distinctive feature of the earlier book, and endeared themselves greatly to our congregations. Their number is here increased to fourteen. Other musical elements—prayer responses, choral sentences, gloria (five settings), hallelujah (three) and amen (five)—will enrich the musical part of the church service. Of the rest of the "service elements" it is impossible to speak with too great praise. The prayers, the opening services, the thanksgivings and benedictions, are suffused with emotion, replete with beauty, exceptionally dignified in form and language. Their use will intensify and enlarge the ritual element in our church service. The freedom of arrangement, by which any desired order

or number of the parts may be used, will commend these service elements to our ministers and churches.

In general appearance the revised hymnal is much improved. Paper, type, and binding are excellent. Two features of the former book are retained: the cut-leaf page and the arrangement of hymns without reference to the space they occupy. The hymn number and the page which contains the tune must be found separately. Hymns do not regularly begin at the top of the column; they are divided at the end of it when necessary. In several instances the worshipper must turn the leaf while singing the hymn, sometimes in the middle of a stanza. These two unusual features of the hymnal will be to many, as to the writer of this article, a serious defect in the appearance of the book. They were employed because desired by many who had used the earlier edition. Since we cannot have the book without them, let us consider the excellent uses they serve. By means of the cut leaf, a hymn may be sung to any tune of suitable meter which the book contains. If the suggestions of the editors do not please the user, other choices are possible. One serious defect of certain other hymnals is thus avoided. It sometimes happens, for instance in small collections, that four or five Easter hymns, all that a book contains, are grouped together on two pages under two tunes. In order to sing three of the hymns at a service, one of the tunes must be sung twice, or another used by bending or turning the leaves. Such difficulties Unity Hymnal, small as it is, has wholly avoided. The means employed detract from the appearance of the book, but convenience in use is a larger good. The object of a hymn-book is to facilitate congregational singing.

A second and better result of the cut-leaf page and the hymn arrangement is that it makes possible a strict classification. No limits are imposed as to hymn length—there may be two stanzas or seven—nor as to position, save in relation to others of similar theme. The hymns are brought together under a subject-head, with sub-titles which make the meanings and groupings more spe-

cific. This classification is masterly. The subjects are not confined to the index, the usual custom, but appear on the page at the head of each section. By thus arranging each hymn in conjunction with others of similar import, the effect of the religious sentiment conveyed by the group is cumulative. It is augmented by the use of titles for the hymns. The leading thought of the verses is thus put instantly before the worshipper. A mood of mind is induced to which the hymn can make its rightful appeal.

The supreme value of "Unity Hymnal" lies in the high character and wide range of its religious expression, and in its literary excellence. The hymns are poems, selected by poets. The great burst of song which our liberal faith has evoked, is here amply represented. While there is a goodly number of hymns which have met the need of worshipping souls through many years, which have gained added sacredness from association, there is also the larger number born out of present conditions, filled with the heightened religious experience of this later age. In three sections, especially, "Duty," "Love and Service," and "The Good to Be," the hymns are almost entirely from modern sources. They express the new attitude, the present aim, in religion. They are evidence of the depths of religious experience in modern life. They show the consciousness of the living God amid the turbulence, the exhausting haste, the unbounded energy of our day. No other hymnal published contains so many hymns that sing the newer faith. Frederick L. Hosmer, greatest of living hymn writers, is represented by the largest number, 32, from any one author. From Whittier we have twenty-five, of which several are new to this collection. There are 17 by Samuel Longfellow, 15 by John W. Chadwick, 12 by Wm. C. Gannett, and 10 by Anna L. Waring. The voices of these representatives of our liberal faith strike the key-note for the entire volume. Such modern writers as John Burrows, Elizabeth Cardozo, Richard Watson Gilder, Washington Gladden, Ella Higginson, Alice Freeman Palmer, and Bradford Torrey, are

represented by one or more hymns each. There is no hymn in the book which cannot be used with satisfaction by any congregation of the liberal faith. The new book will carry its message far and wide, and worthily sing the hymns of the church universal.

The literary excellence of this new edition is remarkable. Hymns and poems of high poetic quality have been selected. In some cases the literary value has been unquestionably increased by the revising touch of the editors. Hymns thus altered, either by these editors or others, to perfect literary expression or deepen religious meaning, or adapt the words to music, are marked with a star following the name of the author. The frequency with which this sign appears brings to mind with renewed force the whole question of the ethics of hymn alteration. Some editors are so opposed to the least change that in selecting verses from a longer poem for use as a hymn, they retain such connecting terms as "yet" and "but," when out of the original setting these words have no significance and actually mar the hymn. Such scrupulous exactness is of recent growth. It puts accuracy of quotation above poetic or singing quality. Every hymn-book, from that ancient Bible one, the Book of Psalms, down to the present, shows extensive revision made in the interest of more perfect expression for the uses of ritual and song. "Watts altered David, and Wesley altered Watts." Many hymns have grown slowly, and owe their present form to more than one alteration. Hymns otherwise good have contained one or more objectionable lines, which would soon have prevented their further use if allowed to stand. One conspicuous instance is the hymn beginning—

"Guide me, O thou great Jehovah,  
Pilgrim through this barren land."

Its last stanza, in most hymnals in use for the last fifty years or more, contains these lines:

"When I tread the verge of Jordan,  
Bid my anxious fears subside;  
Bear me through the swelling current,  
Land me safe on Canaan's side."

Some one discovered that the third

line was not as originally written, and restored the author's words:

"Death of deaths, and hell's destruction,  
Land me safe on Canaan's side."

Can there be a doubt that the interests of both religion and poetry were served when the hymn was altered, and that the return to the original words spoils an otherwise fine hymn? Recent books which have printed it with the author's line restored have virtually sealed its doom.

The editors of "Unity Hymnal" have made changes in some of the hymns in their collection. They did it so successfully in the first edition that some of the altered forms have found acceptance in hymn-books of other religious fellowships. They tell us, in the admirable preface, that they have used the liberty to change an author's words only under a sense of careful responsibility. Certainly, the test of thirty years' continuous use has endeared many of the hymns in their revised form, and set the seal of approval upon them. Who that has sung Matthew Arnold's poem,

"We cannot kindle when we will  
The fire that in the heart resides,"

in the form presented in "Unity Hymnal," can fail to be grateful for the touch of genius which condensed the close of the poem into the fine climax of the hymn?

"Ah, child," she cries, "that strife divine,  
It was the life of God in thine."

It is of the same sort as the passage from the authorized version of our Bible which Canon Cheyne once named "an inspired mis-translation." The added lines in the hymn might well be termed "an inspired alteration."

Worthily, then, may any liberal congregation sing its faith, its aspiration, its trust and hope, by using the revised "Unity Hymns and Chorals." My congregation adopted it in August, and we are finding it a source of profit and delight. It is to be hoped that many churches will show their appreciation of the labor of love by which this book was brought into being; will recognize the insight and foresight which have given us a collection of hymns and services ex-

pressing the highest faith. The liberal church is not merely following traditions, it is creating them. It is interested not only to conserve the good of the past, but to embody the ideals of the present in noble form. In the work of passing on the treasury of sacred song greatly enriched and enlarged, "Unity Hymnal" in its revised edition will bear an important part.

### The Immediate God.

#### THE PATH TO THE COMPLETENESS OF BEING.

By Rev. A. J. Wells.

##### I.

Perhaps the special subject of this article should be "The Path to Completeness of Being." A new book on "Creative Evolution" has elicited the comment that in the light of myriads of facts now constituting our biological knowledge, it is extremely probable "that evolution is a universal principle," and that it "means something new coming on every moment." A constantly creative act or process, it is impossible that it should furnish a basis for a wholly natural development of religious life.

Religion has long been a mere supplement to human nature—a kind of appendix, made necessary by a conception of man and God, dishonoring to both, and now outgrown. It begins to be seen that it is possible to be religious naturally; to preserve one's self respect by a constant adjustment of faith to the ever widening environments of knowledge, and to live this life of trust in God in the terms of this century and not of the first.

One of the best of many definitions of religion is that it is "the onward impulse and upward movement of humanity toward its own perfection," and in this view a man finds his place in the order of the universe, ceases to be a pilgrim fleeing from shadows, and becomes a whole natured man, adjusting himself to the activities of life in the name of religion, while cherishing a growing consciousness of a higher self and of a spiritual, mystical, intangible environment which the eye cannot see nor the

ear hear, but in view of which he must live if he would be completely human.

##### II.

Let us get at this in a simple way by asking what was the aim of evolution? Evidently to produce a person. Man is the highest form of the "cosmic process" of which we know anything, because he embodies intellect, feeling and will, and is conscious of himself. He is at once of nature and above nature, and is able to say, "I am I and am not it."

Now, how shall such a being find himself? How shall he attain completeness of being? If evolution is a continuing process, along what lines shall he develop? Physically, and by his equipment of mind and sense, he is fitted to this world of phenomena. But if he uses his brain and his five senses, he is led outward to the verge of matter, and feels himself related to a higher world with which his senses cannot deal. If, now, he is to grow, if he is to progress, he must move in the direction of this other order to which also he belongs. That is to say, if there is to be further evolution, it will not be material-physical, but moral and spiritual. He will not get on by adding to his five senses if he could, or by becoming a better animal. His business now—the line of his growth, if he is to find completeness of being, is to develop physically. Thus the child new born is a little animal; the animal is to become a man, and the man is to become a soul. Soul, indeed, is "nothing very definite," according to Professor Frank C. Doan, and we say of certain people that "they have no soul." The psyche in men is not always evident, it is latent—a germ, a potency, so that the man on the street is not always a man of soul. Soul is the true self, and as a growth, is a creative process involving not merely moral perception, but moral choice; not simply power to distinguish good from evil, right from wrong, but preference for the right, a disposition to direct energy to ideal and spiritual ends. It is an achievement, a conquest; not something a man can be preached into or lectured into, but something the man must create by right thinking, by right choices, by the training of the will, by the education

—the drawing out—of the higher and finer side of his nature.

To what end? A decaying theology said, to save the soul. No! to make the soul worth saving—to complete the creative process—to become a living soul, without which we are an arrested development, the form of a man without the controlling and informing spirit. The steps are rational and in harmony with all the higher processes of life.

The first step upward is to acquire self-mastery, and this is fairly forced upon a man as a condition of living in social relations with his fellows. A man must be decent, self-respecting, observant of the rights of others, and this suggests how far the higher self has shaped civilization. But with each man the struggle for self-mastery has to do with his inheritance from the animal. This must be put into subjection to mind and will. It involves continuous choice, exercise of will, the forming of right habits, and beyond this the voluntary opening of our souls to the universal tide of right, of honor, of goodness and love as we find it in the living world around us; and we are scarcely separable from the animals if we do not.

Another step is to have an ideal—to cherish it and be constant to it. As years increase and shadows lengthen, there is no satisfaction like that which comes from having been true to the ideals of youth. That word of Goethe is true: "Man always has power to enforce his own convictions upon himself," and the peril of to-day is that we shall be confused by warring voices—by bewildering philosophies like that of pragmatism, by the phantasms of psychology, by the vagaries of new thought—and suffer the ideal to lapse—to be lowered or degraded. The end of life is not the solution of problems, but the shaping of character. Influenced by the multitude that have no aim—that buy and build nowhere, but pass, look, listen, camp and go on, we lose sight of the ideal—of goodness, service, nobility of being, and so hinder life from completing itself by getting out of what Emerson calls "the path of the divine circuits." We are to keep before the mind the fact that amid all changes, goodness persists; that it is

eternal—the very essence of a living world, and that when we choose the good we are coming into harmony with the universe and becoming the person we were intended to be.

Or, put it in this way: We are to be conscious of the latent being within us—the higher self—that elusive, half hidden, and only vaguely recognized being which is yet our true self. Recall Amiel's statement about himself in his wonderful "Journal":

What, then, do I believe in? I do not know. And what do I hope for? It would be difficult to say. Folly! I believe in goodness, and I hope that good will prevail. Deep within this ironical and disappointed being of mine there is a child hidden—a frank, sad, simple creature who believes in the ideal, in love, in holiness and all heavenly superstitions. That is to say, in all heavenly over-beliefs, or beliefs without evidence other than the ideal itself carries, the highest things being incapable of proof.

I should not care to be the man who did not feel the force of this, or who could not go into his own heart and make a like confession, and I am sure that the man who will live by this eternal creed of essentials—too fine and high for the use of creed makers or defenders—is not likely to be harmed by the decline of churches and theologies.

We must see deeply if we would see truly, and see behind all the strife of the past, in all the story of evolution, one righteous purpose working out, one consistent, coherent movement upward, one steadfast march of humanity toward a perfection yet unreached; and seeing God in it all, must see help for our strong support for our finest and highest ideals and room for our noblest hopes, being sure that the eternal Good is seeking in man, everywhere and evermore, to pass into higher and more vital expression.

### III.

Ask about the morals of evolution. They are simple, direct, immediate, and not roundabout. The aim of evolution was the production of a person who could embody ethical ideas and express ethical life. It regards man as social and the life of duty as essentially un-

selfish. The morals of evolution are simply right living, and this ultimates in the consciousness of higher life. It reacts upon the physical, and right conduct shows in more vigorous health. The man of morally unseemly life goes quickest to the wall. Three or four generations ends licentious life. Socially, the bearing is direct. There must be mutual helpfulness, co-operation for the common good. This was shown far down the ages in the movement toward conscious life; it must be shown now as the expression of the eternal purpose of nature. If we depend upon churches, they will be occupied with creeds, with nice distinctions, with ceremonies, with propaganda, with the problem of self-support and society under the church's shadow will grow corrupt. How much does it cost San Francisco for *repressive* and *remedial* administrative processes? And the annual millions are an indictment of the church in modern civilization.

Man's relation to the immediate God must be more direct; he must learn to realize it in the processes of life; to see his duty and find his inspiration in his relation to his fellow man and to the universe. Here life is linked with life, man with God, and the very outlook of life in its natural relations should be higher life, nobler life, a continuous ethical rise.

Take a statement or two from Powell on Evolution: "Nothing is more certain and nothing more entrancing than the fact that the universe is to a moral being moral food." What do we know of that? Seers and prophets of old fed at that great, silent, eternal table, but we—of these churchly days—we second-hand dealers in religion—are poor and anemic because we take what the centuries have canned up and passed down to us in creeds and texts. It is amazing that we should make no practical use of the fact that the universe as an expression of the being and thought of God, is food for the spirit of man." Again: "Man, looking upward to the self above himself, becomes morally inspirable." This statement rests on the kinship of man with God. Man is by nature a son of God. God is in man, a part of him. Herbert

Spencer is not biased in this direction, and his words are: "The conscious soul is in the deepest sense a divine effluence, and the Divine Energy which is manifested throughout the universe is the same energy that wells up in us as consciousness."

With such a nature, need religion be an importation—a graft on the stock of humanity? With such a nature, in such a universe, where "the heart of God beats in the slender pulsations of a jelly-fish and in the imagination of the child that turns it over and wonders why it was made." He must be a clod who does not see that inspiration belongs to man by virtue of the relation existing between him and the self from which he came, and that to recognize this relation and live in it is to be religious. It is not simply to behave better, it is to have a new inspiration at the heart of life; it is to have the motives of life changed, the complexion of daily thought altered and aspiration take the place of low aims and purposes.

This is the glory of the religion of evolution. It links man with God in a natural way; it establishes the identity of the divine and the human, so that what Emerson said of the old cathedral builder is true of all men:

"Himself from God he could not free."

And if a man will love righteousness—love it, not merely respect it—he will find that other line of the poet true also:

"He builded better than he knew,"

because the common current of thought and feeling that issues from the mind of God will traverse his life unconsciously. And he will develop sensibility to truth, to honor, to purity and all goodness, and by right living, by right thinking, by choice of will, by aspiration, he will disengage the purest and fairest essence of his being from the lower impulses—from that which is merely animal—and will know himself a son of God.

"When a man hears the still, small voice in his soul calling him to any new departure, how can he ever know what vast consequences to himself and others may hang in his fidelity?"—*Charles G. Ames.*



[For the PACIFIC UNITARIAN.]

## A Song of Dawn.

By W. W. Lovejoy.

Would that the paths of light might open wide  
And show the radiant heights where they  
abide—

They who keep jubilee!

Would that in pilgrim days we might espy  
Time's travail shape a dawning triumph nigh—  
Earth's pregnant potency!

The creeds are of the past; new cults prove  
vain;

Still wander many on a darkening plain,  
And darkly falls the night.

Yet ours to forward press, cranked amain,  
In step attuned to one sweet, glad refrain—  
Chant of the hosts of light.

Within our hearts its echoing music beats,  
As when the lark his hymn of praise repeats—  
Glad herald of the dawn!

O Sunrise, scattering all our fears,  
Flame in our souls, our deeds, through ampler  
years

Of failure far withdrawn!

Too long we sorrowed like a fretful child;  
Now, by our mother's touch and voice beguiled,  
Know Earth as our best friend.

For her vast task she seeks our feebler strength,  
Nor pauses in her toil to reach at length  
Her one high, holy end.

O day of Light, break o'er your eastern sky!  
O voices of prophetic ecstasy,

Be as of old rehearsed!

Then heard no more the cry of those who faint;  
Night's anguish gone, death, sorrow's bitter  
plaint—

The shadows far—dispensed.

Earth rests, her pilgrim pathway fully trod;  
The man-child is begotten of the clod—  
Shout, Jubilee! for aye.

Sept., 1911.

## Girded Anew.

Again we gird us for the quest,  
Set forth anew to seek our God;  
The Infinite shall give us rest,  
The Spirit is our staff and rod.

Yet O, not far away he dwells  
Who is our promise and our stay;  
Within us, in our nature's wells,  
He showeth clear the truth, the way.

Not outer bond, but inner light,  
Shall keep us quick at duty's call,  
Shall hold us to the eternal right,  
Shall lead us to the all-in-all.

O soul, acquaint thee with thy needs;  
To-day re-consecrate thy power;  
Thy ritual be the words and deeds

That bless our brothers more and more!

—John C. Learned, in the new *Unity Hymns and Chorals*.

## The Vote for Women.

Editor PACIFIC UNITARIAN.

DEAR SIR:—In your issue of September there appears an article entitled "Against the Vote for Women." In the first paragraph the author calls the present campaign which the women of California are making for their freedom, "the present vulgar and degrading agitation for suffrage in California." That statement, to anyone who knows the facts, is funny and to those who do not know, I refer to the editorial in the previous issue of the UNITARIAN in which the sane, dignified and womanly campaign of the suffragists is mentioned with special praise. This is the impression which the present campaign for equal suffrage has made on every calm and unbiased mind.

In the second paragraph the writer states that home-keeping, bread-winning, and government are great businesses in the world and that no man can cover all three. This is assuredly true. Few men have attempted it and yet the ordinary male citizen does not consider it an undue neglect of his profession or trade or business to take the time to register and vote. Now, need any woman neglect her home duties or even her bread winning—if she happen to be one of the 7,000,000 who earn their daily bread—in order to register and vote? California is pivotal, as the writer of the article asserts, and because she is pivotal is one of the reasons why the women of California have made the heroic struggle to accomplish in six months an educational campaign that the women of other states have always taken two years to accomplish. The writer thinks California pivotal in matters bearing on extreme socialism and says, "suffrage for women is not the least of these." Now, there is nothing more socialistic in suffrage for women than in suffrage for men. Many of the older states, such as New York, Pennsylvania, Michigan, Louisiana and Kentucky, have partial suffrage for women, to say nothing of the five which have full suffrage for women, Wyoming, Colorado, Washington, Idaho, and Utah, so contemptuously dismissed by the

writer as "territorial and border states." Just what is meant by a territorial state one cannot but wonder, and all the states of the Atlantic seaboard are quite as much "border" states as is Washington. Nor does the writer explain why Washington, with woman suffrage, is so much less socialistic in her legislation than is Oregon next door with man suffrage only. Perhaps these statements are examples of the "surface scratching" and the "eagerness" of women which so saddens the writer of the September article.

The writer states that "Force lies behind all government. This is undeniably true, but once admit this and the case for woman's suffrage is out of court." Now, no one admits this argument except the little band of virulent anti-suffragists who have produced it, no one knows where. All the leaders of the San Francisco bar have answered the force argument again and again. There is nothing in the argument at all. It is the most flimsy statement the anti-suffragists advance, because it has no basis in fact or experience. Every one knows that thousands of men who could not enforce anything by force vote at every election in California and that the soldiers of the regular army are specially disfranchised. If it pleases the anti-suffragists to go on making this assertion there is no way of preventing it that I know of, but nobody else admits it. It simply is not true.

The writer quotes from a previous issue of the UNITARIAN in which she says that George Creel, writing for the *Delinicator*, attributed sixteen laws in Colorado bearing on children, to the women voters. The writer says there seems to be no proof that the votes of women were responsible for any of these laws. In regard to this point, the *Delinicator* article in question was written by Judge Ben Lindsey and George Creel, in collaboration and it says: "Not one of these laws but has come into operation in Colorado since the adoption of woman suffrage in 1893; not one but owes its inception or success to the voting woman." This article appeared in the *Delinicator* in February of this year. Any one interested can look it up for himself. The anti-suffragists are very fond of quoting Judge Lindsey, but they never quote this paragraph from the same article,

"Equal suffrage has been one of the great bells that has aroused Colorado to the work of flushing the filth from its politics, bettering economic conditions, mitigating the cruelties of industrialism, promoting equal and exact justice, and making for a more wholesome and expansive environment."

The writer in the September UNITARIAN says that there is not a law on the statute book of Colorado for women or children which cannot be found on the statute books of many states where men only vote. But the Inter-Parliamentary Union, a globe-encircling organization of men and women who play important parts in the public affairs of their various countries is on record as declaring that "Colorado has the sanest, the most humane, the most progressive, most scientific laws relating to the child to be found on any statute books in the world." Can this be the "most disingenuous and specious manner in which the real truth is obscured," referred to by Mrs. Wattles in her paper, or is it only "eagerness" and "surface scratching"?

"Fourteen male suffrage states share with Colorado in a joint guardianship law, while Wyoming, where women have voted since 1869, has never yet succeeded in acquiring such a law," says Mrs. Wattles. So far as the present writer knows Wyoming has never made any effort to get such a law, but the women of California have tried and have not yet succeeded and the suffragists of Massachusetts worked forty-six years before they got the law passed in their state and then it took a tragedy in which a mother murdered her entire family and killed herself because her husband, under the law, was going to take away from her the children which were all hers by law, before the legislature woke up to the justice of the claim. It might perhaps be interesting to note, in passing, that the anti-suffragists in Massachusetts opposed the passage of the equal guardianship law during the entire forty-six years and published a pamphlet which is still in existence saying that the husband was the real head of the house and that the children properly belonged to him. Rather an interesting parallel to some things in the present campaign! Now

that the equal guardianship law is a fact in Massachusetts they claim it as a triumph for anti-suffrage!

The next paragraph is devoted to showing the superiority of the laws for children in the anti-suffrage states over the laws of Colorado. Here again Mrs. Wattles is at variance with the Inter-Parliamentary Union, which devotes its time to a comparative study of the various codes. In the next paragraph it is said that Colorado has no general eight-hour law for women, while California has. This is funny when one considers that this very eight-hour law for California women is one of the things the leading anti-suffrage speaker in California has been attacking. As a matter of fact the first legislature after women were enfranchised in Colorado passed an eight-hour law for women. The law was declared unconstitutional by a Supreme Court, all the judges of which were men. A better drawn bill passed the lower house of Colorado at the last session with but one dissenting vote, but was blocked in the upper house by the election of a United States Senator, which blocked all other legislation in the Senate. Scarcely the fault of the voting women! Of the forty-three male suffrage states, California is the only one which has an eight-hour law for working women. After more than fifty years of effort, the Massachusetts suffragists have just secured a nine-hour law for working women. Utah, with woman suffrage, has a nine-hour law, and of the forty-three anti-suffrage states only three or four have even nine-hour laws for working women. And yet the need for such legislation is much less in the suffrage states for, according to the census of 1900 (the latest available) there were only 1894 women doing factory work in Colorado 818 in Utah, 59 in Idaho, and 47 in Wyoming, while Massachusetts had 143,109, Pennsylvania 126,093, and New York 230,181. (Abstract of twelfth census, Manufactures, p. 338.)

These figures are also interesting in their bearing on the assertion that woman suffrage will take women "out of the home." The states where great numbers of women are working outside of the home are all of them states where women cannot vote.

The writer states that at the last election the "wets" gained three towns in Colorado and her conclusion is that, therefore, women should not vote.

Well, in an election a few days ago Maine went "wet," and so did Redding and Willows in this State. Would it be fair to draw from that fact the conclusion that the men of Maine and of Redding and of Willows should be deprived of the franchise or that no more men should ever be made free because these men had voted "wet"? It is not true that Denver is "one half men and one half women." There were, according to the census of 1900, 40,000 more men than women in Colorado.

The writer closes with a quotation from Judge Lindsey which is not flattering to suffrage. In the same article in the *Delinctor* before quoted from, Judge Lindsey says: "Woman suffrage has raised new standards of public service, of political morality, and of official honesty. It has helped to lift the curse of corporation control from the government. It has gone far to bit and bridle the lawless 'liquor interests.' It has made for a fuller, finer participation in public affairs." Not so bad, is it?

In a letter written last week to the Political Equality League of Los Angeles, Judge Lindsey says over his own signature that the women voters are beginning to cope successfully with the social evil, but as this letter has not been published in any magazine as yet, but only as an equal suffrage pamphlet on the primrose paper which is so odious to the anti-suffragists, I refrain from quoting. If any one is interested and will write to the Political Equality League the letter will be sent.

In closing I wish to say that the fight the women of California are making for freedom is on precisely the same lines as the fight made by Patrick Henry, Thomas Jefferson, and the other fathers of our country. We want liberty—not liberty to walk the streets, which we already have—but the liberty which is the breath of the nostrils of all American free-born men—the liberty we have earned and which America guarantees to every good citizen who lives in the shadow of her flag.

MABEL CRAFT DEERING.

## Events.

## Unitarian Club.

The twenty-first anniversary of the founding of the Unitarian Club of California was celebrated at the Fairmont Hotel on the evening of September 25th. It was made a ladies' night, and the subject in which the ladies are especially interested, and not a little divided, was taken up. A debate on "Suffrage for Woman" was held, the especial question being "Shall Constitutional Amendment No. 8 Be Adopted?"

The affirmative was sustained by Mrs. W. W. Douglas and Rev. Chas F. Aked, while Mrs. William Force Scott and Col. John P. Irish sustained the negative.

There was a brilliant assemblage of 225 members and lady guests. The reports for the year were summarized in the customary annual publication, giving the changes in membership, the receipts and disbursements, report of topics and speakers and list of members. The present membership of the club is 174, and there remains in the treasury \$696. Six meetings have been held during the year.

The ex-presidents, constituting the nominating committee, recommended the re-election of the officers and council, with the addition of Mr. J. Conklin Brown in place of a member whose term had expired.

The debate was opened by Mrs. Douglas, a college woman of great refinement and charm, a ready and witty speaker, who held her audience closely and impressed them most favorably. Her argument was based upon the reasonableness and justice of extending the suffrage to woman. She was as far removed from the militant fighter for freedom of the past generation as can be imagined. Her plea was for the opportunity to share with the man the responsibility and duty of bettering social and political conditions. Woman's interest is equal, and if she can help make the world a better place for her children to live in, she should be allowed to do so.

Mrs. Douglas is gifted with a beautiful voice and it is a pleasure to listen to her, even to those who do not accept her conclusions. She took her seat with a liberal greeting of applause.

Mrs. Scott, of New York City, followed in an able and well-grouped presentation of the arguments against giving the vote to women. She put the matter to the practical test and claimed that results in those states that have made the experiment do not justify the claim that the ballot in the hands of woman will be effective in bettering conditions. She had stopped in Colorado and made many inquiries, and she found general consensus that it had been of little if any advantage. She deplored the withdrawal of woman from domestic life, where she could do so much, and the taking on of duties that she was little fitted for. In illustration of some of the unpleasant things she will be called upon to meet, she instanced that in this very debate her request that she might be permitted a few words in rebuttal had been firmly declined by her masculine opponent.

Col. John P. Irish followed, also on the negative, claiming that the ballot should not be given to woman because it was illogical and unreasonable. The right to the ballot rests upon the force to enforce it, and no government could endure with a ballot that could be enforced by only a half of those casting it. He claimed that woman suffrage had been no benefit in Colorado or Wyoming or Utah. If any one wanted to know political conditions in Colorado after years of votes by women, let him buy Judge Lindsey's book, "The Beast," and read its testimony. Intemperance had not been lessened. Vice is rampant, and there has been no improvement of political conditions in general. In Utah the church, by the help of woman suffrage, had gained political control and corruption was rampant. Woman's demand for the ballot was a part of a general sex revolt, and a manifestation of her restlessness. The laws that have been outlined as desirable were not defensible on any ground. Woman was adequately protected under existing laws and the modification as to community property would simply increase divorce and destroy the family.

The concluding argument by Rev. Charles F. Aked was in his usual forcible and impassioned manner. He speaks very rapidly and as a debater he

is a hard fighter. He began by expressing his appreciation of the ability of his lady opponent. If the suffrage was to be given to but one woman Mrs. Scott would be entitled to it. She would grace any legislative body or parliament in the world. After praising her intellectual powers and skill as a debater, he gave her a preliminary thrust on her disinterested efforts in crossing the continent to prevent her sisters from getting what they mistakenly wanted. He then very emphatically denied the truth of her mild allegation as to his refusal to allow her a final word. He had not been appealed to, and had not declined. He did not know that Mrs. Scott was to be in the debate. He did not know that she existed. The fact was that when first asked to speak he did not know that it was to be a debate. Later, when he learned that it was, he had insisted that he be the last speaker, for the reason that he was unwilling to give up a Monday night to a discussion that might end in frivolity and foolishness.

He replied warmly to Col. Irish's argument as to force being the necessary complement to the ballot, quoting and agreeing with Balfour that all that was necessary was that the person who cast the ballot should pay the tax that provided the force necessary for the enforcement of law. In foreign affairs the army, and in domestic affairs the police defended and enforced the law. Could it be asserted that Queen Victoria could not reign because she was unable to exercise physical force. As to conditions in Colorado, he had read "The Beast," but it gave no evidence that woman was responsible for the lawlessness and rottenness, and in evidence of Judge Lindsey's opinion in the matter, he read his emphatic testimony to the value of woman suffrage. All of the speakers found the twenty minute limit an unwelcome barrier. A little grace was given or taken, but the debate was spirited and almost too much charged with feeling. The club has a reputation for courage in taking up any subject in any way, but to discuss an issue quite as vital was pressing the bounds of discretion, and called for more courtesy and consideration than most of the participants were able to command.

### Death of Dr. Henry Gibbons, Jr.

Among San Francisco's first citizens for these many years Dr. Henry Gibbons has borne an honorable place, as did his father before him. Born of fine, old Quaker stock and of a family devoted to the healing cult, he came as a boy to this city, and graduated at its high school, subsequently fitting himself for the profession followed by his grandfather and by his father, and also his uncle, Dr. W. P. Gibbons, of Alameda. He was by nature and temperament fitted for his calling, being gentle, considerate, conscientious and animated by the highest ideals. He was a friend as well as a physician to those who called him, and steadily gained in skill and power. He was also a public-spirited citizen, active in promoting the best political conditions. For many years he has been the dean of Cooper Medical College, and as a lecturer endeared himself to succeeding generations of students, who carried with them an ideal of a high-minded gentleman, who looked upon the practice of medicine as a field of service, whose duties and responsibilities were sufficient to fill a well-ordered life. He never indulged in any form of show or sensation and sought no distinction of place or wealth. Two things occupied his powers and his heart—his profession and his family.

He was very happily married, and was blessed by six children—four daughters and two sons. Twelve years ago he was called to the sad task of going on alone in the care of his children and the keeping up of the home. His wife had been a true and loving companion, and the most devoted of mothers, and her well-ordered family proved her worth by summoning the ability to hold firmly together and sustaining each other in the great loss. Two of the daughters, and both of the sons are happily married, and the sons are both successful and respected physicians.

Dr. Gibbons was a trustee of the church and a member of the Unitarian and Chit Chat Clubs. He was always ready to respond to calls for service in the way of reading papers on various phases of healing and hygiene before societies or groups of interested friends. He was of a very kindly nature and a

gentleman through and through. That he was highly regarded by a wide circle of citizens was abundantly proven when the funeral service was held in the parlors of the church on September 29th. The gathering was quite remarkable in its breadth and variety. The students of Cooper College, his associates in the college and the medical societies and men and women of all ranks, who had known and loved him, gathered to pay their respects. Rev. Bradford Leavitt read from the Apocrypha a strikingly appropriate passage on the physician, and also some fine and fitting selections of poetry and sacred prose. He spoke simply, but with sincere feeling of his character and services, and of how faithfully he had borne the banner received from his ancestors, handing it unsoiled to the sons who would carry it forward.

It is convincing proof of the surpassing excellence of simple goodness when at the close of a well-spent life, by common consent those who remain feel deeply a personal loss.

The faithfulness of such a life is the highest human achievement.

#### Rev. David Cronyn.

Rev. David Cronyn, who was active in the Unitarian ministry in New England and on the Pacific Coast until deafness caused his retirement in 1887, died at his home in Bernardston September 3, in his seventy-third year.

Mr. Cronyn was born near Buffalo, N. Y., on February 27, 1839. He was left an orphan when very young. As a boy he worked in a drug store, intent on earning money to go to college. On the advice of Horace Mann, then president of Antioch College in Yellow Springs, Ohio, he entered that institution. His course was interrupted by the Civil War, which closed the college for a time. Also by terms of teaching in the Middle West. After graduation he studied for the ministry at the Meadville (Pa.) Theological School and later at the Harvard Divinity School.

When the San Diego Church was formed in 1877 Mr. Cronyn was its first minister and for many years continued in charge. He is still held in kindly memory by his former parishioners as a man of strong character and integrity.

#### In Memory of Dr. Henry Gibbons, Jr.

(Adopted at the meeting of the Chit Chat Club, held September 9, 1911.)

Again our ranks are broken; a comrade held in high regard for twenty-one years must be left behind on the onward march.

Dr. Henry Gibbons represented the highest type of citizenship. He was of a gentle, kindly spirit, but strong in his sincerity, his earnestness, his conscience, and his will. He inherited great simplicity of manner and character. He was thoughtful and studious, and highly skillful in his profession. While he took life seriously, he was of a cheerful temperament and appreciative of things light and bright. He had a sense of humor and found recreation in simple pleasures of which some over-serious men are unhappily deprived.

He was by nature unselfish and sympathetic. He was not wrapped up in himself, or boastful of what he had done. He was always ready to do his part in the promotion of his profession, or in public affairs. His years of devoted services to Cooper College were a distinct contribution to a cause that was dear to him. He was something more than a nominal dean; he was as interested in the affairs of the school as he was in his own practice and attended to details in a most painstaking and thorough manner. His interest and friendliness with the students were an invaluable help and a strong educational influence.

He recognized his responsibilities as a public citizen and took an active interest in politics of the better sort. While never seeking place, he served with marked credit two years on the Board of Education and four years on the Board of Health. He appreciated the value and the call of religion. By training, a Quaker, he early became identified with the Unitarian Church, and was a constant attendant at its services, and a steady supporter of its treasury. For several years he has served on its Board of Trustees.

Dr. Gibbons was a man of fine domestic sentiments and life. His profes-

sion and his family were his dominant interests. His home life was exceptionally happy. His gifted and lovely wife was rarely sympathetic, and the family atmosphere was wholesome and inspiring, recognized by those welcomed to it as ideal and a privilege to be highly prized. The loss of his wife twelve years ago was a test of his strength. To go on with steady serenity is not an easy task, but he never faltered, and his reward has been increasing satisfaction in maturing children, and the leaving to the world of four fine daughters, and two sons fitted and trained to carry forward the professional torch handed to him by his revered father.

Of his fondness for this Club and his faithfulness to it nothing need be said. He rarely missed a meeting, and no memories remain to us but of generous appreciation and unruffled kindness. He was the most modest of men and always considerate and lenient in judgment. Severity was foreign to him. He had his own opinions and firm convictions, but he held them with due allowance for those who differed, without the fiery zeal that flares up in a man of narrow gauge.

He was a gentleman, high-minded, pure-hearted, sane and clean. He led a quiet, unostentatious, useful life. He was thoroughly good and lovable, and we will hold his memory as a very pleasant spot in the varied world of experience.

There are sheltered nooks where gentle breezes stir the trees, beneath which resting on the fragrant sod we gaze through the tracery of twigs and leaves to the restful blue above. Birds twitter in the branches, the near-by stream murmurs happily, bees drone drowsily. We forget the storm and stress, the dust and heat we have left behind, and are refreshed by the peace and calm. We drink in the beauty and are glad. We gain strength for life's duties, and courage to face them.

So are we helped when we think of a peaceful and beautiful life, like that of our brother and our friend, Dr. Henry Gibbons, Jr.

"Happiness is increased, not by the enlargement of the possessions, but of the heart."—*Ruskin*.

### Installation at Santa Cruz.

The ordination of Rev. Charles Augustus Turner and his installation as minister of All Souls church at Santa Cruz on Monday evening, October 1st, was an occasion of more than ordinary interest. It drew together a band of ministers and friends that enabled the east to be satisfactorily filled and the ceremony followed by a reception in the commodious reception rooms of Hackley Hall was impressive and enjoyable.

Rev. William Day Simonds conducted the meeting, ordaining and installing Mr. Turner. He also preached the sermon, treating of the Liberal Gospel of which we need not be ashamed. It was an earnest, manly word, setting forth the position of a church that holds a rational conception of man, as a spiritual being, neither a worm of the dust, as a mistaken theology makes him, or an animal without a future, as some scientists would make him. The scripture reading and the charge to the people were by Rev. Earl M. Wilbur, D. D. The prayer and the charge to the new minister were by Rev. O. P. Shront of San Jose. The latter was especially wise and suggestive, showing a thorough appreciation of what the office of minister calls for. Mr. Murdock supplemented Dr. Wilbur's charge to the people with some practical suggestions that a minister might feel a delicacy in offering. Mr. Garret, on behalf of the trustees, welcomed the new minister.

The music was good and the church was tastefully decorated. At the close of the exercises all were invited (and many accepted) to the reception, where there was brisk conversation, a brief address of acknowledgement by Mr. Turner, and a pleasant collation in the dining room. Mayor Stone, the former minister of the church, served on the reception committee.

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"A lesson to my heart is sent  
Of cheerfulness and sweet content  
Whene'er I see the snowdrops pale  
Uplift their heads in wintry gale,  
And bloom as sweetly midst its snows  
As summer's lily or its rose,  
Rejoice! the snowdrops say to me,  
Whate'er thy lot in life may be!

—*David Dunbar*.

### North Pacific Conference.

The following provisional program is announced for the conference of Unitarian churches to be held at Eugene, Oregon, on October 17-19, 1911:

TUESDAY EVENING, OCTOBER 17.

Conference Lecture—By President William T. Foster of Reed College, Portland, Oregon.

WEDNESDAY, OCTOBER, 18.

Forenoon—Visiting the University of Oregon and Seeing Eugene.

Afternoon—Organization and business; reports from churches; devotional service.

Evening—Subject: "Social Service."

1.—Reports of what churches are doing for their respective communities.

2.—Address—By Professor William S. Morgan, Ph. D. of Berkeley, Cal., on "Civic Righteousness."

3.—General discussion.

THURSDAY, OCTOBER 19.

Forenoon—Sunday-school conference.

1.—Reports from Sunday-schools.

2.—Address by Rev. Earl M. Wilbur, D. D., dean of Pacific Unitarian School for the Ministry, at Berkeley, Cal., on "How to Study the Gospels of Matthew, Mark and Luke."

3.—Discussion.

4.—Question box, conducted by Rev. William G. Eliot, Jr., of Portland, Ore.

Afternoon—Two separate meetings.

Women's Meeting—Conference of Women's Alliances of all the churches represented. Reports, addresses, discussion.

Men's Meeting—Subject: "Work of the Church for Men and Work of Men for the Church."

Address—By Rev. Paul S. Bandy, of Salem, Oregon.

Discussion—Led by Rev. George W. Fuller, of Spokane, Wash.

Evening—Public banquet in honor of the guests of the church and the city at Hotel Osburn.

### Berkeley Unitarian Church.

After the summer interim the church has again opened auspiciously and its various activities are in full operation. A class for young men of the University has been organized, in charge of Pro-

fessor W. H. Reed, of the University. Some changes have been made in the teaching force, Miss Suplee taking charge of the sixth grade and Miss Lueille Hollingsworth of the fifth. Mr. Daryl Miller has been appointed secretary, superseding Mr. Heath Coburn.

A movement has been started to establish closer relations with our neighboring Sunday-schools in Alameda and Oakland. Two meetings have been held at the Oakland church at which lessons and methods were discussed, proving very beneficial to all. A membership and attendance campaign has been arranged between the three schools. A beautiful silken banner has been provided which will become the prize for the school having the highest average, to be held only as long as the highest average is maintained. The joint meetings, which will be held at stated times, are felt to be productive of mutual help and benefit.

The Channing Club has resumed its Sunday evening devotional services, and has been addressed by Dr. Arthur M. Smith and Rev. Earl M. Wilbur.

The Charity Club, planning for the benefit of its charity fund, has devoted its energies to the making of home-cooked food, which is offered for sale to its many appreciative patrons.

The Women's Auxiliary is directing its thought to the annual bazaar, which will be held in the days immediately preceding Thanksgiving.

The vesper service, which has become such an important adjunct of the church life, has been resumed on each Friday afternoon at 5 o'clock with Mr. Warren D. Allen in the capacity of organist, and Dr. Smith reading the prayers. Many new faces are noticed among those who come to enjoy the beautiful music and the inspiring prayers.

Perhaps the two most vitally important meetings of the new church year have been the reception tendered to Dr. and Mrs. Arthur M. Smith on September 7th, and the formal installation of Dr. Smith as pastor of the church on September 21st.

At the reception in Unity Hall a large number of the members of the church



congregation and other friends gathered to do honor to the new pastor and his wife and to extend to them both a cordial welcome to their new home and the new affiliations that awaited them.

Representatives from many other than the Unitarian church were present, among others Rev. E. L. Parsons of the Episcopal church, Rev. Vaughan of the Baptist, Rev. Father Thomas Lantry O'Neill of the Catholic, Rev. H. J. Loken of the First Christian, Rev. Harry R. Miles of the Congregational, Professors Buckham, Castor and H. H. Gny. From among the ranks of the Unitarian clergy who came to pay their respects to the guests of honor, were: Rev. Bradford Leavitt, Rev. F. L. Hosmer, Rev. N. E. Boyd, Rev. Earl M. Wilbur and Dr. W. S. Morgan.

The installation services were held on Thursday evening, September 21st, in the Unitarian church, and were most impressive. A significant feature of the service was the presence of many ministers from other denominations who in a spirit of fellowship participated in the service, cordially welcoming to the common work of the church and the common interests of Berkeley the newcomer in their midst.

The invocation was offered by Rev. Hjalman J. Loken of the First Christian church. The scripture reading was by Rev. F. L. Hosmer, the prayer by Dean Wilbur. The right hand of fellowship was extended by Rev. Bradford Leavitt. Rev. George G. Eldridge made the address to the people. Rev. Harry A. Miles of the First Congregational church and Rev. Edward L. Parsons of St. Mark's Episcopal church gave a kindly welcome to the work of the churches in Berkeley.

The Men's Unitarian Club held its initial meeting for the year on Tuesday evening, September 26th, with a large attendance of members and many invited guests. John Graham Brooks was the lecturer for the evening, speaking on the subject, "Late Steps in Democracy." The mayor of Berkeley, Rev. John Stitt Wilson, others of the city council of Berkeley, Mr. Pillsbury of San Francisco, and many prominent educators were among the invited guests.

### Selected

Rev. A. M. Smith of Berkeley addressed the Channing Club of his church on September 10th, speaking on "A College Man's Religion." He said in part:

"It should be remembered that there is no time in life when the problem of religion is so critical as during the years spent in college. It is a period of very rapid intellectual and moral growth, of very critical attitude of mind, or constant searching after truth, and of the strongest ties of fellowship. Very largely because of these characteristics, the students in our colleges and universities might be divided into four classes.

"There is, first, the thoughtless irreligious student, who is irreligious because he is thoughtless, and thoughtless, because he is, generally, on the campus and in the class room, worthless. Such students would be worth saving to themselves and to society, but because they play seriously, and work lightly, they usually fail to carry out the selfish program through a college course. They get tired of college, and college wearies of them, and there is an early parting.

"There is, again, the class of the thoughtless religious, in our colleges. These are the enthusiastic, emotional type, who would consider it sacrilege to be thoughtful about any form of religion which had come to them in childhood, though they are willing to be thoughtful about other things. The religious interests of college and university students are generally in the hands of this class of men and women, with the inevitable result that religion is very unpopular with the great mass of students, who are perforce thoughtful men and women, for the simple reason that they are in college.

"Again there is the thoughtful irreligious type. These are students who have tried in a genuine manner to find the essential thing in religion, underlying changing doctrines and creeds and forms but lacking guidance in so technical a task, they have become discouraged with the problem and finally substitute a form of morality, of social attitude, and aesthetics for the religious experience which they need, but have missed.

"Finally, there is the class of thoughtful religious students, who by early training and by finer type of critical thinking, discover that the really essential and saving thing in religion is a right attitude toward God and toward men, put into practice—just that, nothing more nor less. And just this, regardless of the opinions of both the wise and the silly about things, people, events, and literature of past ages.

"Religion is a living thing of the spirit and of the present. They who so apprehend it and put it to work, are the men and women of our colleges of splendid spirit, upon whom is the real responsibility of awakening the consciousness of the youth of this country to the great privilege and duty confronting them."

### A New Gospel Voice from Egypt.

To the very limited field known in Biblical scholarship as the "Egyptian Gospels" has been added a new fragment by the Egyptian Exploration Fund party. This fragment is now presented in an English translation issued under the authority of Professors Grenfell and Hunt, and this portion of an uncanonical gospel may, says *The Christian Herald* (New York), "prove to be a very important addition to the early gospel literature." The passage we quote deals with a conversation between Jesus and a chief priest of the Pharisees, in which the Pharisee's words are turned back upon himself with self-conviction. It runs thus:

"Before he does wrong he makes all manner of subtle excuses. But give heed lest ye also suffer the same things as they; for the evil-doers among men receive their reward not among the living only, but also await punishment and much torment.

"And he took them and brought them into the very place of purification, and was walking in the temple.

"And a certain Pharisee, a chief priest, whose name was Levi, met them and said to the Savior, 'Who gave thee leave to walk in this place of purification and to see these holy vessels, when thou hast not washed nor yet have thy disciples bathed their feet? But defiled

thou hast walked in this temple, which is a pure place, wherein no other man walks except he has washed himself and changed his garments, neither does he venture to see these holy vessels.'

"And the Savior straightway stood still with his disciples and answered him, 'Art thou then, being here in this temple, clean?'

"He said unto him, 'I am clean: for I washed in the pool of David, and having descended by one staircase I ascended by another, and I put on white and clean garments, and then I came and looked upon these holy vessels.'

"The Savior answered and said unto him, 'Wo, ye blind, who see not. Thou hast washed in these running waters wherein dogs and swine have been cast night and day, and hast cleansed and wiped the outside stain, which also the flute girls anoint and wash: but within they are full of scorpions and all wickedness. But I and my disciples, who thou sayest have not bathed, have been dipt in the waters of eternal life: but wo unto thee. . . ."

*The Christian Herald* proceeds with the recital of a few facts which tend to place the probable historical setting of this newly discovered work:

"In recent years many similar fragments have been found in North Africa which, though disconnected and incomplete, bear evidence of having belonged to what is known as the Egyptian version of the gospel. Clement of Alexandria mentions (about A. D. 200), a 'gospel according to the Egyptians.' Origen also refers to the same gospel and so does Jerome, the latter adding that it contained various heresies. Epiphanius took the same view and wrote concerning the 'corrupt and preposterous sentiments' of certain parts of the gospel. In some immaterial points it contradicted the canonical writings.

"It is known that the Church in Egypt was founded in the second century, but this gospel (assuming it to be identical with that just discovered by Hunt and Grenfell) is believed to have antedated the actual foundation of the church and to have been written very early in that century, before the formal introduction of Christianity into North

Africa. Up to the present time, nothing has come to light among the fragmentary relics to show the attitude of this long-forgotten and repudiated gospel on the miracles and the resurrection. The first seeds of Christianity were sown in Egypt in apostolic times, and it is recorded by some ancient historians that Peter founded the Church of Alexandria and several other churches. Tradition says that Mark went to Egypt on a gospel mission. Long before the time of Christ, that country was a seat of philosophy, and when the new religion appeared, it quickly supplanted the old.

"Although the reports concerning the newly found 'gospel' do not state the language in which it was written, it was probably the Coptic—a compound of old Egyptian and Greek."

### Lloyd George Challenges the Churches.

In the *London Inquirer* of September 2d, we find this account of some very forcible remarks by that really great man, Lloyd George.

On Tuesday Mr. Lloyd George took the opportunity of a stone-laying ceremony in connection with a Welsh Baptist church to speak some earnest and challenging words to the Christian churches of the whole country, in face of the fact, which has once again been brought home to the public mind with terrible power, that there are multitudes of people to-day who, in spite of grinding toil, do not earn enough to keep body and soul together. They had witnessed, he said, a tidal wave of impatience with the harshness of our economic conditions sweeping over the land, and he was not sure if the churches realized the responsibility which called upon them to contend with the symptoms and cure them.

"We have members of Christian churches," Mr. Lloyd continued, "men who are well off and never missed a delicacy, who are angry when an effort is made by any class of the population to ameliorate its condition. I say let these men examine the conditions under which hundreds of thousands, nay millions, of people seek to earn a living for themselves and their wives and children, and

if they think that these conditions are satisfactory I would advise them to follow the penance of the Catholic practice for six months and live on the wages of the people of this country, and try to keep their families on the pittance millions of our workers are compelled to live upon. It would cure them of one of the worst sins—the sin of uncharitableness." He assured them that the community was becoming more intelligent, and they could not impose on their fellow-countrymen. If the Christian churches did not assist in remedying the conditions, they would be left behind. He besought them to realize their responsibilities before it was too late, and in the spirit of self-sacrifice to lift the people up to the level of a great life.

### Extracts from Sermons The Mystery of God.

By Rev. Thomas Clayton, Fresno.

What is the source of all we see and know? Could we adequately know this, it would in a measure solve all other problems for us. Who or what is the source or author of the universe? This is the supreme, the pivotal mystery.

We have found no satisfactory answer, and none seems possible. There has been, and can be, no final and complete revelation of God; for such is the name by which we have chosen to speak of this chief of all mysteries. All our increased knowledge of the universe has but deepened the mystery that surrounds its source.

We can still say with Job's friend, "Canst thou by searching find out God; canst thou find out the Almighty to perfection? It is higher than heaven, what canst thou do? Deeper than Sheol, what canst thou know? The measure thereof is longer than the earth and broader than the sea!"

The reason why we can never know the supreme source of all is, because the universe itself, which is His (or Its) habitation, is beyond our power to fathom or penetrate. It is too vast and infinite for our limited mental grasp. Its spaces are immeasurable, its stars innumerable. Its forms, its life, so numerous, so intricate, the mind reels exhaust-

ed by the mere contemplation of it; how then can we hope ever to grasp the significance of even a worthy thought of God?

Is this all we can do, or know? The best answer we can obtain? Must our minds ever fall back hopelessly baffled? Shall we never know the meaning of life, and the fountain from which it first sprang?

We may, at least, safely conclude there is a source, back of all things. That it is living, since we are; that it thinks and wills, and loves, because we have these qualities! It embraces all, pervades and directs all, and is of necessity greater than all. We may even call it God and still better if we say "Our Father;" so long as we remember it is infinite, and therefore an unfathomable mystery.

After all, then, how little we really know! We are reaching out our hands helplessly into the darkness, groping for something we cannot see? Yes! even so! But we know enough for the practice of the three graces. First, faith, in a beneficent source of all, who controls all, and directs all, for good. Anything else is unthinkable, because it means chaos, and a hopeless blank for the future.

Next, hope for the future, through the evolution of life. It has been ever coming up from below! Tending always onward and upward. Surely we have eyes to see it has been directed toward a glorious consummation of some kind! Directed—not from without, as the theologians have asserted; but from within, by Him or It, who has some wonderful plan of goodness still to unfold!

Finally we can have love for all life, as being so closely connected with our own. Especially for all human life, so obviously one in hope and destiny, as well as in origin!

Here is the solid ground in the dark. Over our heads shine the ever bright stars in their ceaseless courses. Our solid ground is a "mighty rock" in an infinite ocean of moving waters. The rolling waves and flying surf may threaten, but will never harm us. With faith in the supreme goodness we cannot comprehend; with hope born of the evolution of life, and with love for all that

share the common life, we can find rest unto our souls.

### Idealism.

By Rev. J. D. O. Powers, Seattle.

It is a terrible fate to be imprisoned; but it is still more terrible to be old and live in a mental prison hung with pictures we hate instead of living in a palace filled with visions of radiant remembrance—that is a tragic destiny; and they are making it now who are not husbanding, garnering up, saving almost with the avarice of fear lest they be left desolate, the precious things they shall be glad to remember when they are old.

If I saw a young man struggling with temptation I should say to him: "Fill your mind with such thoughts of goodness as shall make sin foreign to you; with such apprehensions of human relationships as shall, with the Roman poet, lead you to say: 'Nothing that is human is alien to me,' and make all the wall space of the chambers of your mind shine with pleasant things in colors that will stay, dyed through and through; let the tapestries be not merely the painting of evanescent colors that the first rush of tears will wash away." When that youth came to be forty the one thing he would remember of me was that I helped him on the road to a collection of pleasant memories. A gallery of beautiful memories is the unfailing source of happiness.

This is the real value of our homes and schools and churches. In all this talk about the decadence of churches let us not forget this—some things cannot be measured by dollar standards. They are the answer to our inmost faith that there is somewhere in our universe a best that corresponds to the best in us and the higher we go in search of them, they still stand out beyond us pointing to something even larger and grander. They typify what we have achieved of the best; they are a constant inspiration to something sublimer still in the heavens we have not reached. They are distinct educative influences also, and because unconscious the very best we have.

The one who yields himself on Sunday morning to the spell of noble music

and inspiring thought is training his soul to those habits and filling the gallery of his mind with memories which will be a source of power in years to come.

This is the salvation advocated by the Unitarian church. The best way to cure evil is to say nothing about it, to ignore it as far as possible, and to put something good in place of it. The best way to rid a field of pestilent weeds is to plant it with grain. Of course you must destroy the weeds by the plow, but ever thereafter, you must keep the golden grain planted to completely eradicate them.

The best way to save a soul from its evil thoughts and tendencies is to fill it full of good thoughts and tendencies which are uplifting—the divine in the soul will respond to these as the rosebud does to the kiss of the sun. The more homes and schools and churches and playgrounds and parks and libraries and uplifting and inspiring social institutions the better. For it is just like sowing good seed in a field.

And last of all this is the best way to keep them physically alive; the others are sleeping and useless. The way to keep perpetually alive and ever growing young is to respond to the needs of the mind and heart and soul and fill them with things needful to their growth. Then when death kindly releases the spirit into another sphere of existence, we shall find ourselves as young as a Gladstone at four-score and mentally as alert. Then shall we always be seeing visions instead of dreaming dreams and being dead before our time.

### Compensation.

By Marion Murdoch.

When some fast gathering storm assails the day  
 And summons darkness to obscure the sky,  
 And doth with her wild turbulence essay  
 To shut out light and space from human eye,—  
 Comes swift from some mysterious source on high  
 A lightning flash to cleave the darkness through,  
 And lo, what depths of heaven we desery!  
 What vast, sun-lighted spaces come to view!  
 So in some gathering storm of grief and rue  
 A flash of light will pierce the darkened soul,  
 The heavy clouds of time are riven through,  
 The spaces of Eternity unroll!  
 O Life, how loving thy decrees that bring  
 The clearest, widest sight through suffering.

—*Alameda Leaflet.*

### From the Churches

ALAMEDA.—Miss Marjorie Taylor has been secured to conduct the kindergarten in the Unitarian Sunday-school. It will meet in Unity Hall at 9:45 each Sunday, and continue until 11 o'clock. Religious lessons will be taught through games, occupations, story-telling and songs. Especial attention will be paid to the maintenance of a spirit of devotion and reverence.

The church has purchased a revised and enlarged edition of the hymnal, which will be put into immediate use at the services.

Miss Buck will give during October a series of sermons on "Some Great Questions of the Bible." The special subjects are: "What Is Your Life?" "Whither Goest Thou?" "Whence Is Thy God?" "What Is Truth?" "Lovest Thou Me?"

At the vesper service on October 8th her theme will be "Expiation," a study of "The Garden of Allah," by Robert Dickens.

BELLINGHAM, WASH.—A reception was given to Mr. and Mrs. Weil just previous to the closing of church for the summer vacation upon Mr. Weil's return from the May Meetings in Boston and Mrs. Weil's return from California. Mr. Weil had the interesting experience of preaching upon the Pacific Coast one Sunday and the Atlantic Coast the next Sunday in going to the May Meetings, and of reversing the process in returning.

The minister's vacation was spent in and around Bellingham, and included an ascent of Mount Baker, taking a party of ten to the top. Crevasses had opened and multiplied, as it was late in the season, but by the use of rope and the cutting of seventy-five feet of continuous ice steps upon the side of the dome, the trip was made.

An invitation for Mr. Weil to give an address for the Mount Baker Club, at an assembly called a Chautauqua by the evangelical ministers conducting it, caused agitation. The ministers refused to have the address given because of the Unitarianism of the proposed speaker, although they had asked the Mount Baker Club to select its own speaker and arrange its own programme. The result

was no programme given whatever upon Mount Baker at the assembly.

For some time the building of an inexpensive hall has been considered to facilitate church work. The funds will necessarily largely come from without the society. Enough funds seemed available to invite President Taft to lay the cornerstone of the hall, although it is planned not to build for another year. President Taft expressed his willingness to lay the cornerstone at the time of his coming visit here. Manipulation, fostered by prejudice and ignorance, has prevented this. The ministerial union threatened not to allow its representative to sit upon the platform with President Taft when he made his main address if he laid the cornerstone of the Unitarian Chapel hall. The papers have given considerable space to this situation. When the President visits Bellingham, although he expressed his willingness, the laying of the cornerstone will not be made a part of his programme.

Church work has opened for the year with several people in the congregation moved out of town. The society has lost one-fourth of its membership by people moving away, since the beginning of weekly services several years ago. The congregation continues to receive additions. Attendance upon the Sunday-school is a pleasing factor; an additional class has been formed this year. The Study Class of the Young People's Society is studying the Old Testament.

The removal from Bellingham of Professor A. P. Romine of the Normal School, and one of the trustees of the church, has caused an actual loss not only to the church but to the community. Mr. Romine adds another name to the Unitarians who have left the Normal School. He has the friendship of many and to the disinterested spectator it appears that the severance of his relationship with the school was uncalled-for and unjust.

The sermon topics for September have been largely upon subjects pertaining to Unitarianism.

EUGENE, OREGON.—Arthur Hayes Sargent, minister. After a vacation of two months, during which no services

were held, regular services were resumed September 3d, when Rev. Stephen Peebles, the founder of the church, preached to a small but appreciative audience.

Before the next Sunday, the minister and his wife arrived from the East and were ready to take up all the regular work.

The most gratifying feature of the work, as it now begins after two months' rest, is the interest shown by the twelve or fifteen children of the Sunday-school, who were present for their classes the first time the minister was back in his place, and who remained through the entire preaching service the second Sunday.

The minister believes in having children in the regular service and encouraging them to stay, giving free opportunity for all to go if they wish after the children's sermon, while the second hymn is being sung.

The one event that absorbs the thought of the members most at present is the North Pacific Conference, which has its annual meeting in Eugene, October 17th, 18th and 19th. The members of the First Unitarian church of Eugene are determined that this conference shall be a great event for all the churches of the Pacific Northwest.

The movement towards securing a chapel goes steadily forward, and the women of the church have shown their usual industry and loyalty in papering and repairing the parsonage and helping the minister and his wife to begin house-keeping.

A. H. S.

PORTLAND.—Morning services were continued in our church through the entire summer, Mr. Eliot feeling that the church should be open for the sake of tourists and strangers, even if the congregations were small. Rev. Mr. MacDonald of Hood River, Mr. Corby of the Universalist church, Rev. James Villa Blake, and Dr. Eliot filled the pulpit most acceptably for the four Sundays of August, while Mr. Eliot took a vacation, spending the month at his country home in Hood River.

During the month of September the usual church activities were all resumed. The Sunday-school opened on the tenth, with a very good attendance, Mr. Eliot having sent out little reminders to each pupil. The first meeting of the Alliance was held on the first Wednesday. The literary afternoon will be devoted to the study of Shakespeare, under the leadership of Mrs. Ralph Wilbur, who is a Shakespearean student. The philanthropic branch of the Alliance has merged its work with the Christian Union, which for many years has been the philanthropic association of the church.

One of our new members, recently from the East, has taken hold of this department of church work with great earnestness and is interesting a committee of our ladies in the work of the Juvenile Court—visiting the inmates of the county farm. Another committee is taking up the work of helping in the philanthropic organizations of the city as the visiting nursing, day nursery, etc., and we hope the coming winter to do some real practical work.

We are looking forward with much interest to the meeting of the North Pacific Conference, to be held in Eugene, October 17th to 19th. The programme is unusually strong. This is the town of our State University, an important point, and Mr. Sargent is making every effort to get the church on a permanent basis, and it is hoped the conference will prove a real benefit to the new church.

SACRAMENTO.—During the month of October Rev. Franklin Baker will deliver a course of lecture-sermons upon "The Five Pivotal Points of Unitarianism." These discourses will be delivered at the Synagogue each Sunday morning at 11 o'clock. The subject on October 1st was "Revivalism, or Theological Hypnotism." The other subjects for the course are: "The Fatherhood of God and the Brotherhood of Man," "The Leadership of Jesus, or Salvation by Character," "The Upward Fall of Man, or Progress Upward and Onward Forward." "Constructive Unitarianism."

SAN FRANCISCO.—Mr. Leavitt has been in his place every Sunday during September, preaching to fair congregations, but not so large as they would be if his possible hearers had a better appreciation of the value of quickened spirit and augmented faith. Bodily comfort and the pleasure of out-of-door life in the beautiful autumn California days exercise a strong restraining influence on those whose habit of church-going is not pretty firmly established.

The Channing Auxiliary is full of the usual educational and social work. Lectures and classes are attractively offered, and are well attended. Professor Baumgardt is conducting a course of illustrated lectures on astronomical subjects and on October 18th Mr. Ford Samuel will speak on "India." The study classes cover art, drama, music, history, travel and French.

The August and September meetings of the Society for Christian Work have been well attended. The August meeting was a very large one, the mock debate on suffrage being much enjoyed. The members attending the September 11th meeting had the pleasure of hearing a new piano tried under the skilled fingers of Mrs. Barrett and Mrs. Bull. Mrs. Ker sang a group of songs charmingly. On September 25th Miss Elizabeth Putnam read a paper on "Music Study in New York" and surely impressed her hearers with the fallacy of having to go to Europe for voice training. Mrs. Osgood Putnam charmed us all with some old English ballads. Mrs. Oscar Cushing accompanied her, and at our urgent request played a Chopin number on the Steinway piano that is to be our own, the choice of a committee from the Society for Christian Work and the Channing Auxiliary, a beautiful instrument. Now it is to be a pull together to pay for it. All are working for the sale, which is to be held on November 3d and 4th, this year. Contributions of money, fancy articles or eatables are always acceptable, as we are very anxious to make our sale an unusually attractive and successful one.

SANTA ANA.—Our church had its summer vacation from July 1 to August 15. Both Sunday-school and church service were resumed on the third Sunday in August. On the third Sunday in September Mr. Watry began a series of lectures on "The Rise and Fall of Slavery in the United States." These lectures are drawing excellent congregations. Never before has the church been so well filled Sunday after Sunday. The special topics in this series are:

1. "The Rise of the Slave Traffic in the Colonies."
2. "Two Intellectual Giants."
3. "Two great Orators."
4. "The Scholar in Politics."
5. "A Patriotic Preacher."
6. "A Great Editor."
7. "A Sympathetic Writer and an Uncompromising Fighter."
8. "That Memorable Debate."
9. "Why Good Men Believed in Secession."
10. "Great Soldiers of the War."
11. "Some Bright Deeds During a Dark Period."

Some needed repairs as well as some excellent improvements on our church building, both inside and outside, have just been finished at a cost of a little over \$400. One good woman, not a member of our church, but a devoted friend of the things for which the church stands in this community, bore the entire cost. This is one of the many encouraging things that are coming our way.

Death and removals have seriously invaded our ranks during the past few years, but, in the language of the irrigationist, the intake proves to be larger than the outflow, and with faith in the Right and the Truth, even as God gives us the grace to see these things, we go on our way rejoicing in the privilege of service.

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Nobody has any right to find life uninteresting or unrewarding who sees within the sphere of his own activity a wrong he can help to remedy, or within himself an evil he can help to overcome.—*Chas. W. Eliot.*

### Books

This department conducted by William Maxwell.

[All books reviewed in the PACIFIC UNITARIAN are on sale at, or may be ordered through, the Pacific Unitarian Headquarters, 376 Sutter Street, San Francisco, Cal.]

SOME OUTDOOR PRAYERS. By George A. Miller. New York: Thomas T. Crowell Company. 35 cents net; postage, 5 cents.

This beautiful booklet, issued in response to a widespread demand for the author's prayers in permanent form, will have a special appeal for at least two classes of readers—those who enjoy artistic and unusual effects in their reading matter and those who seek to get away from set forms in their worship. The composer of the prayers, a Methodist clergyman, calls his production "a little ritual for those who sometimes worship in God's first temples." In several prayers special gratitude is expressed to the Creator for His first-built shrines: "We thank Thee for the things that are out of doors; for the fresh air and the open sky and the growing grass and the tiny flowers; for the setting sun and the wooded hill and the rolling surf and the brown earth beneath our feet." An extremely liberal tone prevails throughout, as can be seen from the first sentence of the opening prayer: "Save us, O Lord, from Sunday faces and the churchly tone!" And again: "Save us from the ecclesiastical atmosphere! Give us an out-of-doors flavor in our religion that may inject the oxygen of spiritual normality into our souls' blood."

Striking results have been secured in the appearance of the work by the arrangement of type, rules and ornaments. It is printed in two colors, with a decorative title page and covers.

THE NATURAL HISTORY OF RELIGIOUS FEELING. By Isaac A. Cornelison. New York: G. P. Putnam's Sons. \$2.00.

"In the beginning," is stated in the preface of the late Isaac A. Cornelison's posthumous book, entitled "The Natural History of Religious Feeling," which is about to appear under the Putnam imprint, "an act of the will, in obedience to the Master's command, 'Follow me,' with the faith and the feeling which were involved in the act, was a sufficient qualification for discipleship. Now, however, that part of the church which is called evangelical holds that conversion is necessary to make a man a Christian and that conversion is a supernatural, divine work, a miracle in the soul, which is always manifested in the consciousness by unmistakable emotional experiences."

This assumption the author sharply controverts in his book. The book is written in the hope that it may "widen the scope of the church so that she shall not be guilty of rejecting any of those whom Christ has received; denying them the benefits of her ordinances, her fellowship, and her culture."



THE CONQUEST OF THE AIR. By Alphonse Berget, adopted by the Royal Aéro Club. New York: G. P. Putnam's Sons. \$1.50.

Alphonse Berget's "Conquest of the Air," a revised and enlarged edition of which the Putnams have just published, has been selected from the large mass of recent aeroplane literature as one of the three finally recommended by the Royal Aéro Club. "The Conquest of the Air," which covers the history, theory, and practice of aerial navigation, is of prime value to those who wish to know how the problem of aviation has been solved and how the seemingly futile efforts of centuries have been brought to such a startling culmination. Monsieur Berget combines with a solidity of knowledge that precludes any possibility of the book being regarded as the work of an amateur, a lucidity of presentation that makes even the more technical details intelligible to the ordinary reader. For the would-be aviator the book is an excellent primer.

BAWBEE JOCK. By Amy McLaren. New York: G. P. Putnam's Sons. \$1.50.

Amy McLaren, author of "Bawbee Jock," published this spring by the Putnams, is not only a rarely gifted daughter of Scotland, in whose local color her recent novel is deeply steeped, but a loyal and enthusiastic subject of His Imperial Majesty, King George V. In a leaflet headed "Our Homes," and addressed to the fathers and mothers of the Empire, which Miss McLaren has been distributing, there is an introductory quotation, in large type, from a recent address of His Majesty: "The foundations of national glory are set in the homes of the people. They will only remain unshaken while the family life of our race and nation is strong, simple and pure."

Below appears this comment: "The above words were used by His Majesty in his reply to the address from the Northern Province on his accession. That such words are held to signify a meaning of vital import to our nation, has been proved by the fact that several well-known societies for the furtherance of what is good, noble and regenerating in our land have adopted the king's words as their motto and watchword. That every home in the Empire, from the highest to the lowest, may own these words as a national possession, cards have been designed, in motto form, and in several different sizes, adapted to all classes and communities. In view of the coronation of King George V and his beloved consort, Queen Mary, it is to be hoped that these cards will be widely distributed as a remembrance of the occasion; and that their influence may serve as a far-reaching memory to sweeten and sanctify the homes of future sons and daughters of our Empire."

Among the most potent influences in keeping "strong, simple, and pure" the family life of a nation is clean, wholesome literature, and Miss McLaren's delightful novels are unmistakably and pre-eminently of this type.

Agent—Don't you want an enlarged photograph of yourself? *Stout Gentleman*—Enlarged? What for?

### Sparks.

A teacher asked her class in spelling to state the difference between the words "results" and "consequences." A bright girl replied: "Results are what you expect, and consequences are what you get."—*Harper's Bazar*.

Rev. Charles H. Spurgeon one day remarked to one of his sons, "Can you tell me why the lions did not eat Daniel?" "No, sir, why was it?" "Because the most of him was backbone and the rest was grit."—*Youth's Companion*.

*Departing Guest*—You've got a pretty place here, Frank, but it looks a bit bare yet. *Host*—Oh, it's because the trees are a bit young. I hope they'll have grown to a good size before you come again.—*London Opinion*.

*Mrs. Neighbors*—They tell me your son is in the college football eleven. *Mrs. Malaprop*—Yes, indeed! *Mrs. Neighbors*—Do you know what position he plays? *Mrs. Malaprop*—I ain't sure, but I think he's one of the drawbacks.—*Chicago News*.

A miserable-sinner-looking clergyman sought advice of an experienced preacher and was told, among other things, "If you are preaching of hell, your ordinary expression of countenance will do; but if you preach of heaven, I should try and look a little more cheerful."

One summer, when an admirable ex-secretary of the navy was visiting his native village of Buckfield, in Maine, he sent some clothes for the village washer-woman, and, driving by the next week in company with a representative to Congress, stopped to ask for them. The woman turned to her assistant. "May," said she, "is Johnny's washing done yet?"

"There's a dear wee pink li'l baby on this train. A few minutes ago an elderly man stopped to peek-a-boo at it. "A fine youngster," he said to its demure mother. "I hope you will bring him up to be an upright, conscientious man." "Yes," smiles the young mamma, "but I'm afraid it will be a bit difficult." "Pshaw!" says he, "as the twig is bent so is the tree inclined." "I know it," agreed mamma, "but this twig is bent on being a girl, and we are inclined to let it go at that."—*Portland Oregonian*.

## LIST OF BOOKS.

A few copies of the following books, published by the American Unitarian Association, are on sale at the Unitarian Headquarters:

	Postage.		
Sea of Faith.....	\$0.80..	\$0.08	
Milton Reed.			
Letters to American Boys.....	.80	.08	
William H. Carruth.			
The Understanding Heart.....	1.00	.09	
Samuel M. Crothers.			
Some Memories.....	1.25	.12	
Robert Collyer.			
Whose Son is Christ?.....	.80	.07	
F. Delitzsch.			
Apples of Gold. Book of Selected Verse.....	1.00	.12	
Clara B. Beatley.			
Unitarianism in America.....	2.00	.15	
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Theodore Parker.			
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Seth Curtis Beach.			
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Joseph H. Crooker.			
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Paul.....	1.00	.09	
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Edwin D. Mead.		
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Samuel A. Eliot.		

The following are 25c books, paper covers.

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