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THE PACIFIC UNITARIAN

DEVOTED TO RELIGIOUS TRUTH AND HIGHER LIFE

New Year 1919

The sifting sand that marks the passing year
In many-colored tints, its course has run
Through days with shadows dark, or bright with sun,
But hope has triumphed over doubt and fear,
New radiance flows from stars that grace our flag,
Our fate we ventured, though fell dark the night,
And faced the fatuous host who trusted might.
God called, the country's lovers could not lag,
Serenely trustful, danger grave despite,
Untrained, in love with peace, they dared to fight,
And freed a threatened world from peril dire,
Establishing the majesty of right.
Our loyal hearts still burn with sacred fire
Our spirit's wings are plumed for upward flight.

New Year 1920

The curtain rises on the all-world stage,
The play is unannounced; no prologue's word
Gives hint of scene, or voices to be heard;
We may be called with tragedy to rage,
In comedy or farce we may disport,
With feverish melodrama we may thrill
Or in a pantomimic role be still.
We may seek fame in field, or grace a court,
Whate'er the play its lines will forthwith start,
And every soul, in cloister or in mart,
Must act, and do his best from day to day,—
So says the prompter to the human heart.
"The play's the thing" might pass in Shakespeare's day
"The thing," to us, is playing well our part.

CHAS. A. MURDOCK.

PACIFIC COAST UNITARIAN ACTIVITIES.

UNITARIAN HEADQUARTERS, Room 570, No. 760 Market Street (Phelan Building). Miss Maude G. Peek, Manager. Office hours, 10 to 12, 1 to 4 (excepting on Saturday afternoon).

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THE PACIFIC UNITARIAN.

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THE PACIFIC UNITARIAN

God our Father. Man our brother.

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Editorial

The most important of the questions presented at each new year is "What is best worth while?" Life, after all, is the one transcending interest. "What do we get out of it?" "What do we put into it?" "What do we do with it" and "What does it do with us?"

Its real value is in opportunity, which is presented in endless variety. Consciously or unconsciously we choose, and upon what we choose depends what we become. And, so, we come back to the primal question: "What is best worth while?" As individual beings, human souls in the making, our growth and well-being is the direct result of knowing and choosing that which is best, and then realizing it in life. Life is the all-in-all. For it the material world exists. Spiritual conditions follow the quality and abundance of life.

How easy are statements, how difficult are realizations! What reservations are involved in the diminutive "if"! What a changed world would result if humanity even approached its freely acknowledged idea of what is right and best. All we bemoan of injustice and wrong in the world, either in systems and conditions or in ignoble conduct, would vanish completely if each and all knew and felt the true and the good and did the best that was in him. More love and fuller life, deepened motive, higher ideals,—and heaven would be on earth.

That unmeasured ages have not developed the approach to perfection that we are permitted to imagine is proof of the exceeding value of the things of the spirit. Precious beyond all things is

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Goodness, the essence of the divine, and the birth-right of every human being.

How unjust it is to indulge the thought that either past events or present conditions testify that Christianity has been a failure. Nothing deserves such summary judgment until it has been tried. Chesterton says: "Christianity has not been tried. It was found hard and not tried."

We realize more and more truly that Christianity in its spirit is a very different thing from Christianity as a theological structure as formulated by the makers of the creed. The amazing thing is that such a misconception of the message of Jesus as has been partially tried has given us a civilization so creditable. The early counsels were incapable of being led by the spirit of Jesus. They were prejudiced by their preconceptions of the character of God and the nature of religion, and evolved a scheme of salvation to fit past conceptions instead of accepting as real the Love of God and of man that Jesus added to the religion of his fathers. Even the Christianity they fashioned has not been fairly tried. The Christianity that Jesus proclaimed, a call to trust, to love, and spiritual life, has hardly been tried at all. We seem just to be awakening to what it is, and to its application to the art of living.

What a difference in the thought of God and in the joy of life had those who followed Jesus given the parable of the prodigal son its full significance and found in the loving father with full forgiveness for the son who came to himself a type of the Heavenly Father! The shadow of the olden fear still persists, chilling human life. We do not trust the love of God, and bear life's burdens with cheerful courage. We are even afraid to be happy when we might

be, from lurking fear of the jealous king of Hebrew tradition. We fail of faith in the reality of God's love. We forget the robe, the ring, the overflowing joy of the earthly father not earned by the prodigal, but given from complete love. One thing best worth while for the New Year is faith in the love of God.

If it is lacking perhaps the best way to find it is to assume it,—to act on its basis, putting aside our doubts, and giving whatever love we have in our own hearts a chance to strengthen.

It is best worth while to rest reasonably contented with what we can reasonably get. Ambition is an essential factor, but uncontrolled by reason and a sense of humor, it may lead to misery or absurdity. It tends to undue selfishness and a lack of consideration for others. Just at present the world seems to be suffering from frantic efforts on the part of each individual to get ahead of each other. It cannot be done, and scrambling disorganizes.

It is best worth while to keep good-natured, especially when there is ferment and everybody is excited. It is helpful if one can keep patient and be a little generous in judgment, making allowance for others, and holding things steady till the temperature goes down. Kindliness is a fine lubricant. It is easy to be severe and antagonistic, but it is well worth while to keep temper in firm control and be moderate and when fighting becomes necessary, as it sometimes does, not to be vicious and ugly about it. We must beware of hate and of readiness to quarrel.

Neither are we helping unhappy conditions by persistently turning from everything encouraging and reassuring,

and finding nothing good in anything or anybody. It is easy to rail and belittle, to excite dissatisfaction and arouse to violence, but is it constructive? Surgery is a great blessing when all else fails, but it should not be resorted to for complaints that Nature can heal by gentle processes involving the passage of time. Patience has her perfect work, and good-will repays cultivation better than wrath.

While we are to give life as inspired by religion the first place in our survey, it is necessary that we have due regard for religion itself and for the church, its main reliance. The church as an institution seems in danger of neglect. Its hold on man is on a changed basis, less vital because less authoritative. In the common mind it no longer holds the sole key of eternal life. Attendance is not an obligatory observance, a meritorious act tending to salvation. But if, as we believe, the church's appeal is educational and inspirational, it really rests on a broader basis and appeals not alone to the comparatively few who accept it as a part of, or a leader to, any scheme of salvation, but to all who recognize the fullness of life and would be led of the spirit. It represents aspiration for worthy life, and the furtherance of all that is good in human life. It is dedicated to the betterment of life, to a true perception of obligations and opportunities and to high ideals of conduct.

One can live without it and perhaps be unconscious of its need, but it is easy to imagine the result if its influence for good were wholly withdrawn. Theodore Roosevelt once formulated nine reasons why people should go to church and sustain it for its good to the individual and society. One or two will indicate

and society. The first reason alone is sufficient to cover the case: "In this actual world, a churchless community, a community where men have abandoned and scoffed at or ignored their religious needs, is a community on the rapid down grade."

Doubtless the church has not done all it might and has not always been wise in its aims or its methods, but doubtless its hope of being more efficient and helpful is in its strong support and consecrated direction. Has not every earnest well-wisher for a better community an obligation to do his part for the support of this agency for good?

And what shall we say of those who by fortuitous inheritance or reasoned choice are Unitarian in their general sympathy? There unfortunately are many amiable and estimable people among us who are comfortable in mild acquiescence, but who feel no goal of responsibility nor appreciation of possibilities. They are negative rather than positive and feel no call to make any sacrifice whatever for service in the support of an unappreciated agent for progress.

There are those who say "Why should we keep it up? Have we not done our work?" We have seen our original protests largely effective, and rejoice that more liberal and generous and we believe more just and true religious convictions prevail, but have we been constructive and strengthening? And until we have made our own churches fully free and fruitful in spiritual life are we absolved from the call to service?"

Have we earned our discharge from the army of life? Shall we be deserters or slackers? We ask no man to fight with us if his loyalty to any other corps is stronger, but to fight *somewhere*,—to do his part for God and his fellow-

men, wherever he feels he can do the most effective service.

We are not Unitarian first. We are not even Christians first. We are human, seeking the best in humanity, in our appointed place in a civilization that finds its greatest inspiration in the leadership of Jesus of Nazareth, and we are Unitarians because for us their point of view embodies most truly the spirit that animated his teachings and his life.

And so we appeal to those who really, not nominally, are of our household of faith to feel that it is best worth while to stand by the nearest church, and to support it generously, that it may do its part in soul service and world welfare, and also to encourage it and give it more abundant life through attendance and participation in its activities.

It is well when we can remind ourselves of things for which we may well be deeply thankful, especially when failures in other directions assert themselves so persistently that they require no recalling. The editorial consciousness was so stirred on the evening of December 23rd at the Christmas Festival of Pilgrim Sunday School, when he was reminded that it was the fifty-fifth of such observances that he had been permitted to attend in uninterrupted sequence.

In 1864, as a pupil in the school, he joined in the festivities at Platt's hall and performed an unseen office in holding in place the wing of an angel in a fine tableau. Dear old Platt's hall—the catch-all of the period. It stood where the present Mills building stretches in beauty. Here Peter Richings offered English opera, here Herold's orchestral concerts were held, here illustrious lecturers addressed appreciative audiences, here the public worshipped, or danced, as opportunity offered.

It was a noble hall, with a high flat ceiling of windows that opened, giving fine ventilation and affording opportunity for the striking spectacle of an artificial snowstorm that we staged a few years later, establishing a legend long cherished.

It also had a capacious basement, held in memory for sheltering the military companies called out at Lincoln's death to cope with anticipated rioters, who gave us no call for other service than preparedness.

And to live in peace for all these intervening years and to see this dear community expand to five times its size at my coming, and to enjoy health that allowed such a record and not to have outgrown the pleasant habit of church going, is no small blessing.

In that remarkable book, "The Education of Henry Adams," one of the most striking passages is a prophetic utterance near the end. After the presentation of his dynamic theory of history and his announcement of the law of acceleration he refers to returning to America in 1900 and recapitulates some of the evidences of accelerated life during his lifetime, and then declares that if the same rate be continued for another generation a "new social mind" will be required.

The acceleration *did* continue, and is it not apparent that we are getting the new social mind? Are not the world unrest and the social and economic disturbance incident to the new birth—travail pains to the beneficent process?

With this number the *Pacific Unitarian* begins its twenty-ninth volume. It had no extended purpose when it emerged from its modest chrysalis, *The Guidon*,—a Sunday School adjunct, and like any other organism, its period of life was uncertain. It has lived on

as children not especially robust often do, in general good health and increasing strength. It has gained no assurance of long survival. It has more friends than it can account for, and some of them are bestirring themselves in its behalf. What will result cannot be foreseen. The conference, probably to be held in May, will determine, acting on its best judgment. Whether it shall be reduced in size, or increased in price, or given up altogether, will be determined after careful consideration, and suggestions from those interested will be welcomed.

Our admirable contemporary, *The Pacific*, faces a similar crisis. It is an older and better paper, but is saving its life by changing doctors and nurses. The controlling board has surrendered and it is taken over on January 1st by the Conference of the Congregational Church, and for a time at least will be considerably curtailed in its fair proportions. Rev. W. W. Ferrier, for many years its faithful editor, retires, and it will feel its way to solvency and adequate support. It has our sympathy and best wishes.

For the many expressions of goodwill, some of them substantial in form, we wish to express deep gratitude, mixed with wonder.

C. A. M.

I am the Captain of My Soul

Out of the night that covers me,
Flaek as the pit from pole to pole,
I thank whatever gods may be
For my unconquerable soul.

In the fell clutch of circumstance
I have not winced nor cried aloud,
Under the bludgeonings of chance
My head is bloody, but unbowed.

Beyond this place of wrath and tears
Looms but the horror of the shade;
And yet the menace of the years
Finds, and shall find, me, unafraid.

It matters not how strait the gate,
How charged with punishments the scroll;
I am the master of my fate,
I am the captain of my soul.

—W. E. Henley.

Notes

Rev. O. J. Fairfield of Long Beach gave the address at the meeting of the Veterans' Union in the Auditorium on December 1st.

Rev. E. H. Reeman, late of Trenton, N. J., has assumed charge of the church at Des Moines, Iowa.

Rev. Robert S. Loring of Boston has been called to the Milwaukee Church, and is expected to accept and begin at once.

Rev. Arthur L. Weatherly, formerly of Lincoln Nebr., has accepted a call to Baltimore and has begun work.

Rev. J. Morris Evans succeeds Jenkin Lloyd Jones as pastor of All-Souls' Church and Head Resident of Lincoln Center, Chicago.

Rev. Dr. Earl Wilbur takes his family to Oregon for the Christmas reunion of the Eliot clan, improving the opportunity to visit the closed church at Salem for a Christmas service.

Rev. Charles F. Dole delighted the congregation of Palo Alto by his sermon on December 21st. On the 28th he preached at Oakland. He soon sails for Hawaii, where he will spend the rest of the winter.

On November 22nd, at her home in Concord, Mrs. Julia Comley Hoagland, the wife of Rev. Napoleon Hoagland, died in her fifty-ninth year. The funeral was from the family residence, and the burial was in Sleepy Hollow Cemetery.

The women of the Sacramento Alliance held a sale of fancy work and Christmas articles at a downtown store on December 6th. It was quite successful.

The ladies of the Woodland Church gave a Bon Voyage luncheon after church services Sunday evening, December 14th, in honor of Rev. Hurley Begun, before his departure for the East.

The people of the church at Palo Alto were glad to receive a Christmas greeting from Prof. W. H. Carruth, the president of the organization, who has made an extended visit in the East.

Rev. Hurley Begun crosses the continent to spend Christmas with his mother. It is the sincere hope of his friends on the Pacific Coast that he may soon return and settle to his life's work.

The Seattle University Church and the Berkeley Church have lately joined the swelling ranks of those who use the new hymn and tune book published by the association. Commendation and congratulation to them.

The annual bazaar of the First Unitarian Church of Oakland was held in Unity Hall on December 5th. In the afternoon from 2 to 5 tea was served and Christmas gifts and food were sold. In the evening from 7 to 10, sales were made. There was also a program consisting of music and a play. At the conclusion of the program the senior class of the Sunday school served refreshments.

It is an impressive incident in the forward movement that the Layman's League of Boston has bought an attractive hotel on Park Square, and are to remodel it into an appropriate headquarters for needed meetings and general social and executive advantage.

Rev. Thomas Clayton of Fresno preached on "Conscience" on December 1st. He claimed that the nation and the age were in need of an awakening of conscience. Prosperity and war had tended, he said, to blunt men's consciences. The majority of thinkers of today declare that Conscience is a social product, developed in the experience of the race, and therefore a matter of education. Conscience may be regarded as a divine illumination; as being an intuitive perception of right and wrong; but needing development through education, the same as memory or perception. Conscience has always seemed to be closely allied to religious practices, and seemed more or less dependent upon the religious spirit. A low state of religious experience has always been connected with a lack of conscience in man's relations with his fellows. Conscience is to be thought of as the consensus of human judgment as to what is right and best in the conduct of the race, and of the individual.

Rev. Dr. Wendte has not lost his youthful predilection for *good puns*. At his Oakland reception he remarked that his visit was foretold in Matthew XI: "What *went he* forth to see, a *reed* shaken by the wind?" The reception was well attended, despite the rain.

Remarkable things are possible to those who have the habit of accomplishment. The men and women of Oakland are strictly up to date—but from 45 to 50 face Mr. Daniel Rowan every Sunday as he tells them of what was occupying the dwellers in Babylon and Egypt when religion was new.

Rev. Wm. Day Simonds of Spokane lately spoke of "Truth and Falsehood in the Psychic Teaching of Today." After referring to the revival in interest in Spiritualism, especially in England, he said: "In my short life I have attended over 1000 funerals. I have companioned with affliction by day and night, and long ago I resolved never to put out one little star of hope and comfort unless convinced that its light was false; and by that resolution I stand today. The only right attitude concerning psychic phenomena is earnest, fearless, candid studentship."

On December 5th the bazaar of the Woman's Alliance at San Jose was held with marked success. The entertainment and sale was preceded with musical selections and original readings in the church. Mrs. Sanborne Young (Ruth Comfort Mitchell of literary fame), who is passing the winter at Los Gatos, contributed largely to the value of the entertainment by reading from one of her poems, "Old Man Hicks Was Right." An original plan of completing the sale was followed. -

A numbered ticket in a sealed envelope was sold for \$1. Each article at the bazaar bears a duplicate number. At the close of the program the numbers were called, ticket-holders claiming the various articles, usually valued in excess of the ticket price. Hand-embroidered linen, doilies, pillow-cases, decorated baskets and a live chicken labeled "The Hoover Egg Machine," were among the articles sold.

Mrs. Ann Sissons of Mansfield, England, who lately reached her hundredth year, was asked to give a recipe for living to an old age. She replied: "Hard work; poverty; good pluck; and a contented mind. Don't worry, but keep on."

The Rockefeller \$50,000,000 gift for the improvement of medical education will help the most needy and deserving colleges to attain their best in theory and practice. It is broad and unsectarian in its provisions—a splendid gift to humanity.

The Cross of Christ now gleams above the towers of the Holy City where for more than a thousand years the Moslem crescent was flaunted, and in Jerusalem there is now also found that other Christian symbol, the Red Triangle of the Y. M. C. A. A "Y" hut near the Damascus gate and a play-field along the road to Bethlehem are soon to introduce modern methods of Christian service amid the scenes where the church had its beginning.

Rev. E. S. Hodgkin of Los Angeles, on December 14th, spoke on the biblical injunction to "Be fruitful," adjuring his hearers not to take its literal meaning as of first importance. "Man is more than animal, and in that 'more' lies all his hopes of good. Man is also spiritual, and must bring forth the 'fruits of the spirit, which are love, joy, peace, meekness, temperance, gentleness, kindness and self-control.' Would you know whether a man's life is fruitful or not? Then reckon up his deeds of love; measure the amount of true joy he has brought into the world; witness his capacity to bring harmony and peace among men where before dwelt strife and hatred; observe the degree of temperance he practices, not only in his eating and drinking, but in all his intercourse with men and women; take cognizance of his kindness and gentleness in dealing with those less strong and less fortunate than himself; see how much poise and self-control he manifests when placed in difficult situations—this is the kind of inventory that will determine if his life is fruitful in the truly human sense."

Early in the present year a gift from Gen. H. W. Carpenter of \$100,000 became available to the Pacific School for Religion, enabling an advance to larger service. Dr. Herbert F. Evans, D. D., has been elected to the Chair of Religious Education, and Rev. Rowland B. Dodge has been elected professor of Pastoral Service.

Rev. J. T. Sunderland contends that Japan is strictly keeping her "Gentleman's Agreement" as to Japanese labor, and that in seven years the number who returned to Japan exceeded those who left by more than 15,000: that Japanese male laborers are not increasing in number in California, and that it is a boon to the State to have the Japanese take up and carry on the berry and small-fruit industry.

Among the many attractive books issued by our *Beacon Press* is "The Unitarian Faith Set Forth in Its Hymns." It is a collection from the hymns written in the past hundred years, and is a distinct contribution to the hymnology of the spirit. The list of authors contains the names of fifteen ministers, ten laymen and three laywomen. It is noteworthy that our beloved Dr. F. L. Hosmer is honored by twelve of the fifty, his nearest competitors in number being Oliver Wendell Holmes and Samuel Longfellow, who contribute four each.

Twelve years ago the Unitarian church of Los Angeles organized Maternity College and Homeopathic Hospital for the benefit of wives who have little or no money to spend for the services of a physician and the care of their newborn babies. Mrs. William Baurhyte has been president of its board of trustees, and on December 21st she had the pleasure of turning the first shovelful of earth for the erection of a new unit to the hospital, to cost \$21,000, and accommodate fifteen additional patients. Rev. E. Stanton Hodgkin opened the ceremonies, speaking briefly of the good work accomplished, saying that the institution has ever been truly Christian in spirit, never having worn a theological, political or commercial badge to call attention to itself.

Mr. Richard W. Borst of Sacramento, on January 1st, removes to Santa Rosa to become head of the English department in the Junior College. He will be missed in the community and church at Sacramento, especially in the Sunday School, where he has rendered effective service. His experience in business will be of value in its educational contribution to a full-fledged manhood.

There has been formed in New York City The Boys' Federation Club to care for the 6,000,000 under-privileged boys of America. It is the purpose of the organization to give practical directional training to the boy of limited opportunities, to build him up physically and carry him over the danger period. One of these federated clubs has an active membership of 6000 boys, most of whom are thus taken off the street and its evil influences. It is a sensible effort to extend the helpfulness of the public playground to a class of boys not now enjoying it. There are nominal dues of 5 or 10 cents a month. Its headquarters are at 110 West 40th street.

Now comes a Chicago man with a remarkable plan for lopping a cool billion dollars off the high cost of living by the simple expedient of feeding the birds.

Charles E. White, a Board of Trade grain broker during his business hours and bird protector during his leisure, is the financial backer of the scheme. His plan contemplates the saving of all insect-destroying birds, which, according to government officials who have made a study of the subject, would result in the saving of \$1,000,000,000 worth of grain and foodstuffs that otherwise are destroyed each year.

From his experiments he is satisfied that many birds migrate merely from lack of food.

To get good is animal, to do good is human, to be good is divine. The true use of a man's possessions is to help his work; and the best end of all his work is to show us what he is. The noblest workers of our world bequeath us nothing so great as the image of themselves.

—James Martineau.

Contributed America's Choice

A few days ago in the United States Senate a group of men, presuming to represent the American people, refused to ratify the treaty of peace and the covenant of the League of Nations. This refusal was made on the grounds of fourteen amendments to the original treaty which the Senate proposed and the President rejected. Of these amendments, one referred to Shantung, plainly a side-issue at the present moment and play to the galleries. Two out of the fourteen pertain to executive and administrative powers arising out of the creation of a league, a matter for separate legislation purely, and having no relation to ratification of the treaty. The remaining eleven amendments all constitute an attempt to thwart the purpose of the treaty in setting up a new spirit of internationalism by preserving for this country a narrow policy of selfish nationalism. It is a choice between the old selfish conception of the state built upon mutual distrust and suspicion and self-aggrandizement at the expense of each other and the higher ideal which our Pilgrim Fathers had of the state as an instrument whereby human welfare, liberty, and happiness are made secure. The world needs America at the present hour. Economists, world-wide in their standing, our President, earnest men and women in all parts of the world tell us that unless help is forthcoming quickly, millions of human beings cannot possibly survive the winter without starvation. The spectre which these peoples face as the natural consequences of four and a half years of war is no less terrible than war itself. It lies within the power of America, even at this late hour, to do much to alleviate the suffering of the world. In union there is strength. The wealth and power of this country, associated at this hour with the weakened states of Europe, might save them from anarchy and civil war. The council of Paris tried to accomplish such a union of strength. Through our noble spokesman, the President, the wealth of America was pledged to the welfare of the world even as our lives had been

pledged in battle to the same cause. For us only is the League of Nations purely a matter of choice. The European states accept it because they must; their destinies are so intertwined they cannot stand alone. But for us a life of economic self-sufficiency is possible. In the past we have always followed a policy of isolation and nationalism and we can very easily continue to do so, leaving Europe to fight out her own salvation. Let her woes plunge her in chaos and ruin if they will. Is it no affair of ours? Is it right? Shall we be fulfilling the ideal of our forefathers and our immortal destiny as a nation if history records this blot upon our honor, this lack of faith in humanity?

Never for so many people scattered over the earth was an hour so full of portent. How contemptible to raise now the cry of narrow nationalism. The choice which the Senate made I do not believe to be the choice of the American people, but is it not high time that we secured men to represent us who are in sympathy with the spirit of the times? It is for us to see that in questions like these but one choice can be made,—a choice dictated by the spirit of faith and brotherhood. It is our duty to make it impossible for men who represent us, or presume to do so, to choose deliberately to ignore the cry of human need and suffering and to put us before the world as the sponsors of their choice. To make it possible for truth and right and human justice to triumph through the instrumentality of our state,—this is the task which confronts us in the most critical hour in the world's history. This is the present meaning of citizenship in a commonwealth based upon the love of God and the service of man. Courage, faith, fearlessness to choose are required of us as a nation in our own day, but without them, this country could not have been founded. Shall the choice of the Senate be allowed to stand?

Hurley Begun.

Christianity wants nothing so much in the world as sunny people, and the old are hungrier for love than for bread. The oil of joy is very cheap, and if you can help the poor with a garment of praise, it will be better for them than blankets.—*Henry Drummond.*

Anthropomorphism

(A sermon in rhyme: Isaiah 40:18)

A lack, I ween, of critic sense,
To think the ancients need defense
For using homely words to tell
Of God-with-us, Immanuel.

A language of the heart there is,
And known to poet-souls, I wis.
In words that breathe and thoughts that burn
The heart's true passion we discern.

Thus souls are knit in one embrace
And hold communion face to face;
'Tis now the one and now the other
Speaks,—father, son, or brother.

Enoch walked with God,—'tis writ.
Rewrite it modern speech to fit:
"The power not ourselves that makes
For righteousness." How makes?

Underneath the arms eternal;
God a Refuge sempiternal.
His comfort, like a mother's arms,
To hold us when the dark alarms.

O wealth of speech the Scriptures yield!
Our God forever Sun and Shield:
Redeemer, Shepherd, Rock, a Friend,
A Help that fails not to the end.

A sad exchange,—a soulless phrase—
Cosmic Force for Ancient of Days:
God sitteth still to judge the world—
The mighty from their seats are hurled!

His hand not shortened, nor dull his ear—
How tenderly is God brought near!
So near, one with his flock of old,
Their lives through ours must needs unfold.

And thus the patriarchs, not yet dead,
Nor far away,—if all be said—
We still may meet, and, day by day,
May walk with them the King's highway.

Abram, Isaac, Jacob, too,
Still live to God, in Jesus' view.
Why not the little serving maid,
That wondrous child of Naaman's raid?

My childhood felt the magic spell
Of that sweet story told so well
At chapter five of *Second Kings*—
My mother's voice it ever brings.

That big Greek word, *anthropo*, man,
Morphe, a form, we need not ban.
The Christ on earth in human dress
And God Himself we thus confess.

—*W. W. Lovejoy.*

Oakland.

I know a man who thinks he's poor.
But he is rich, indeed.
He has a chair, a friend who's sure,
And three good books to read.

—*Annette Wyne.*

Mother Love

Jesse M. Emerson.

Oh, mother, learn to love the other woman's child, that a smile may come to its dimpled cheeks, when, mayhap its own mother's heart is filled with anguish, tragedy and despair.

Children respond as naturally to love as flowers to the dew. Children love spontaneously; 'tis only the old that hesitate to hold this most effective and beneficent attitude towards their fellows. You would think they would make an exception of the children.

For the mother heart to be truly helpful to children she must be a child again, that they may understand, and doubt not ye skeptics that the mother, in receptive mood, will also gain much of true wisdom from children; it will bring back sweet things from the long-ago that thou hadst forgotten in the distance of the vanished years.

Listen to the children, watch them, join with them in their games, and your tensed nerves will relax. Take a holiday with them, that you may be a girl again, if even just for a day. Forget the complexities and all the round of petty obligations and let joy be unconfined; creep very close to your sweet mother, Nature; it will lessen the distance between the Great Father's hand and yours, for you will surely, if approached in the right spirit, find it there.

There is no true living in the "*beauty of holiness*," aside from the almost constant rapport with the *divine through nature*, all of our accumulated delusions to the contrary.

What the world most lacks is "repose" and "poise." All men and women might take a great and very needful lesson from the study of children, and from our friends and brothers, the lower animals. They go about everything in an orderly, deliberate manner, with the result that, barring the domesticated animals, they have very nearly perfect nervous systems, and thus they are enabled to fully relax.

If the human race ever is to approach the "ideal" of a perfect standard, it will only be through the lessons ac-

quired from nature. The tendency of humanity is, unfortunately, towards the artificial, to live in crowded cities, to find enjoyment in the midst of unreal surroundings, to make the accumulation of mere things and the piling up of obligations their ambition. There is really nothing to prevent us from becoming children again, or putting the emphasis upon the real and natural. Let us go to the great doctor, who understands, who has been in constant attendance upon us, from the little mite in the cradle. He loves us because we are his children, and he would not only take the place of the doctor, but is our unfailing guide and friend. Let us, like the prodigal, go home to our mother, nature, and our father, God.

The Guest

The happiest chap I ever met,
The freest of all dark regret,
Was one who deemed his days to be
A gift of hospitality
With God his Host; and as His guest
Viewed everything with interest.
And like a grateful visitor
Who wished to even up the score
Did all he could both day and night
To give his fellow guests delight.

—John Kendrick Bangs.

O men, working for God's truth in this time! it is almost natural, when you see what appalling forces of evil you have to encounter, that you should say, "What can we do better than meet in this corner, keep a spark of fire burning in our own hearts, and let the rest go?" If that is all we can do, we cannot do that. There is no greater mistake than to suppose, that this divine fire of faith in the heart, is to be kindled Indian-fashion by rubbing two dry sticks together in a meeting-house. I must have faith in my faith,—believe that, if my convictions in religion, in civil policy, in morals, and in life altogether, could go wide and deep, they would make new heavens and a new earth; and then go to work, and make them go wide and deep.

—Robert Collyer.

Courage! serve and wait!

Soon or late,
Life restores the missing keys of Fate.

—Lucy Larcom.

The Social Obligation of the Unitarian Church

[This admirable statement, prepared by a commission of eight appointed from the Unitarian fellowship by President Eliot, of which Dr. Francis G. Peabody was chairman, was presented by Dr. Samuel M. Crothers to the Baltimore Conference and was the basis of the resolutions adopted. It should be carefully read and thankfully accepted as a well-considered expression of our purpose, our hopes and our steadfast determination.—*Editor.*]

The end of the world-war confronts the churches, as it does all human institutions, with a new world, of unprecedented problems and critical decisions. Religion, not less than politics and trade, must welcome untried methods and anticipate unsatisfied demands. Each day is a Day of Judgment. It is, therefore, the pressing duty of Unitarian ministers and congregations to consider, deliberately and prayerfully, what contribution they may make, from their modest place in the world, to its social sanity and peace.

I

The preliminary obligation of any religious communion is to recognize and illustrate the social character of the religious life itself. In all concerns of the modern world, the individual finds himself now summoned to a new era of dedication to the common good. Co-operation, partnership, federation, are the keywords of the time. This era of socialization gives a new expansion to the sphere of religion, and demands not only a new type of life but a new type of church. Such a church should be, not a club of pew-owners, but a powerhouse of social energy. It should not abandon or diminish its interest in worship for the sake of the community, but should teach the community the social nature of worship. The churches of the past have been tempted to show their faith without their works; the churches of the future must show their

faith by their works. The church has often sanctified itself through the truth; it remains to sanctify itself for others' sakes.

For this momentous transition the Unitarian churches are, it may be believed, not wholly unprepared. Individualized and self-centered as some churches and ministers may be, as though survivals of another era, the wind of the new time is blowing freely through many congregations. Women's Alliances and Laymen's Leagues are signs of the new concern for social welfare. The appreciation that the ministry is underpaid has roused a new concern for this calling, as for other workers, that a living wage and an adequate pension should be secured. The internal socialization of the churches has begun. A Unitarian church which does not thus welcome the new world is not only unawakened but decadent.

II

This communal consciousness summons the Unitarian churches further, to a clearer understanding of the nature of social service. The denomination inherits a precious tradition of philanthropic initiative, of which it is justly proud. The science of poor-relief was, for the first time in the United States, defined and illustrated by a Unitarian minister, Joseph Tuckerman; the protection of the insane was first secured by a Unitarian woman, Dorothea Dix; the scientific care of the blind and the defective dates from the epoch-making service of a Unitarian layman, Samuel G. Howe. The counsels of Channing concerning charity, industry, and temperance are as timely as if spoken today. "We ought to be," he said, in words of permanent authority, "by pre-eminence Christian Philanthropists." The same summons to social responsibility meets the Unitarian churches today. The integrity of the family still needs defense from selfishness and sin; the curses of intemperance and sensuality still breed destitution and disease; the defectives and delinquents

still call for care. We ought still to be known as Christian philanthropists. But with the new era has come a democratizing, not only of politics, but of social life. Patronage of the privileged for the unfortunate is no longer worthy of the prosperous or welcomed by the poor. Social democracy means not condescension, but fraternalism. Temporary amelioration of conditions remains a part of social duty, but its new problems are those of the exploration of causes, the provision of opportunity, and the anticipation and prevention of remediable ills. Social service now means all which science and experience can contribute to the common good.

To this democratizing of social service the Unitarian churches are called, both by the needs of the present and the traditions of their past. Poverty, sickness, sensuality, and crime are at their doors, and wisdom, experience, and rational religion are at their command. They have been trained in the first of the great commandments—the love of a loving God; they are now called to reaffirm, as never before, the second great law of the Gospel of Jesus Christ—the love of one's neighbor, however outcast or disabled, as one's self; with the same right to self-development and self-respect, a place in the communal unity, and a claim to life, liberty, and the pursuit of happiness. The science of social service is a part of religious education in a Unitarian church.

III

This communal consciousness of a Unitarian church is not, however, to be limited to the area either of denominational activities or of benevolent expenditure. It must enter the region of economic life and guide the business of the new world. A world-movement of industrial unrest has succeeded a world-tragedy of war. The class-consciousness of employers has been logically followed by the class-consciousness of the employed. In either case the reciprocal obligation of co-operative loyalty has been ignored or defied and the inevitable result has been, not productive peace, but destructive war. Here, then, is a new call to the intelligence, the magnanimity, and the courage of each community. To prolong

hostilities it not only wicked but stupid. The claim to a more equitable distribution of the profits of industry is not only clamorous but just. No employer who is gifted with insight or foresight can delay the devising of schemes which will satisfy reasonable claims and ensure the stability of industrial life.

Already, however, it is obvious that such schemes, whether of industrial partnership, security of employment, increasing wages, or insurance against the vicissitudes of life, must be the product, not merely of a new mechanism of industry, but of a socialized conscience. They must represent a moral as well as a commercial partnership, a genuine democratizing of industry. Here is a new and compelling summons to all who profess a rational religion. Business life, under Unitarian principles, is a form of social service applied to the production and distribution of usefulness. All concerned in such transactions—the manager, the producer, and the consumer—are partners. All have rights and all have corresponding duties. The wage-system alone, in its rigid relationship of master and men, is a relic of an earlier era.

This organization of partnership may assume many experimental forms. The producers may themselves become managers, as in a co-operative system; the manager may organize and administer under a profit-sharing plan; the consumers, in the form of the State, may themselves become both managers and distributors. The practical operation of partnership is a matter of economic adjustment. Religion does not prescribe any single form of industrial organization. But behind any program of industrial change must stand a change in motive and desire, which alone can ensure industrial stability and peace. A co-operative system depends on co-operative men; an industrial partnership on reciprocal good faith. Here is the waiting opportunity of the churches—to inspire the men and women who shall make the new world; to carry over the communal consciousness from the life of a worshipping congregation and the neighborly relief of need into the larger problems of the business world. In this mo-

mentous transition the work of the churches has an essential part. Fraternism in business is the corollary of faith in a fatherly God. Neither party to industrial controversy can justify an association with religion if it does not represent a genuine, candid, and generous acceptance of business life as co-operative service. Wealth must mean stewardship; labor must mean life; a living wage must be assured to any industrial workman; a class-conscious struggle has no prominent place in an industrial democracy; a dictatorship, either of the privileged or the proletariat, is, like all autocracy, a relic of the past.

To these principles the Unitarians are summoned by their traditions and their ideals. New undertakings of industrial democracy must be welcomed by them. Radical changes in the conduct of business should not disquiet nor deter them. They should look forward and not back. They should live without ostentation; they should accept prosperity as a trust, and adversity as a discipline; and they should die, not as those who have been ministered unto, but as those who have been ministers of industrial peace.

IV

Finally, this communal consciousness of the new era is confronted by international obligations and by the tragic needs of a stricken world. Out of the vast disaster of war has emerged at least one permanent blessing—a genuine and inalienable sense of human solidarity, which binds the world into a new unity of duty and hope. The security and welfare of peoples hitherto unconsidered and even unheard of has become a part of our national self-respect. The community of the future is the world. The world, as the title of a famous book announced, is the subject of redemption. This expansion of sympathy is but a new expression of the religious life. The brotherhood of man is the corollary of the fatherhood of God.

To this enlargement and enrichment of their faith the Unitarian churches are peculiarly called. They are free from the limitations and implications of a dogmatic creed. They can adapt themselves without restraint to unfamiliar forms and a changing order. They believe,

with John Robinson, that God has ever more truth to break out of his Holy Word. It is for them, therefore, to welcome the new opportunity of fellowship among divided communions, as among divided nations. If a League of Nations is to be the guarantee of political peace, a League of Churches is not less the condition of religious stability and hope. Christian unity, which has been so vainly sought by the way of dogmatic and ecclesiastical definition, is already within reach of the new world if it can welcome the simplicity which is in Christ.

Verdun

(February, 1919)

Stern city of the dead! Dwellings
But no habitation here!
A solitary horseman enters by
The Gate of Victory, the sounds
Reverberate along the street
From ruin to ruin, from upturned vault
To downcast arch: no secrets here,
No roof shuts out the light o'erhead,
No door, no pane, no wall but yields
Its story up. Here might have been
A shop or home, a school or church,
Or chamber where some family dwelt
And little children played and sang:
All silent now. No bit of color
Living gives the sense of life,
No bed, no chair, or furnishing,
Only the crumbling masonry
In pile on pile along the rue,—
Grim witness and scarred spectres of
A habitation fled and gone.

Stern city of the brave!
Thy very stones have power to stir
The souls of freemen everywhere!
Forth from thy silent portals sent,
What heart shall not leap up to see
The paths thy brave defenders trod:
Beyond the gateway to the hills,
Those hills whereon no step but yields
A multitude of scattered bones
In grim fraternity of death.
What word or tongue can paint those hills!
Sight of the hurricane of hell
And Douamont's red horror.

They did not pass! Nor shall these die
Whose bodies formed our bulwark here!
For where they agonized and bled,
Not France alone, but all the world,
Shall find a shrine of God-like strength
And love outstanding brute oppression.

—Hurley Begun.

Happiness and the sense of victory are only for those who live for conscience and duty and the soul's higher ideals.—*Newell Dwight Hillis.*

In Memoriam

Dr. Florence N. Ward

On December 15th Dr. Florence N. Ward succumbed to a serious attack of illness, and a brilliant and helpful career was all too soon ended. She was a very remarkable woman and a physician and surgeon of marked ability, who by native gift and tireless energy achieved great eminence in her profession. Her maiden name was Ferguson. She grew up in San Francisco and at an early age married a Saltoustaill. A few years later, obliged to face the problem of support for herself and child, she began the study of homeopathy. She studied with an eager passion, and graduated with great promise. In the practice of her profession she was singularly successful from the first, and soon gained a wide circle of patients, who were also her admiring and devoted friends. But no easily won success would satisfy her. She was very ambitious to do the best work, and to make herself as fully qualified for it as was humanly possible. She took advanced courses both in the East and in Europe. Her earnestness and her determination enabled her to break all bonds. In Germany she was the first woman permitted to share class instructions with men, and all through life she was in the habit of gently breaking precedents of this nature. She was the first woman admitted to an association of surgeons. These innovations were never forced as rights, nor gained by obsequious importunity. She was the most womanly of women, and won her way on merit and broke down rules that were obviously unreasonable in her case.

She was thoroughly respected, and became widely known in medical circles as a successful and skilled practitioner in medicine and also as a surgeon.

She was so much in demand and her sympathy was so great that she was called upon unremittingly and responded freely, unsparing of herself. The amount of work she was in the habit of turning out was simply prodigious. Of apparently delicate physique she seemed equal to any demands. She

no doubt suffered for her prodigality of service and cut short her precious life. She could not disappoint her friends, and she loved her work. Her patients became deeply attached to her, valuing her fine qualities of womanhood as well as her skill in alleviating suffering and ministering to the afflicted. "Dr. Florence" became household words in many homes. She was held in affectionate regard, and reliance on her skill will not easily be relinquished. She wrote freely and became an authority on certain branches of her profession. She found time for good reading and kept up a vital interest in general affairs and community interests. She had grown up in the Unitarian Sunday School and kept in close touch with the church in all its interests. Her daughters followed in her footsteps and her family life was beautiful in its faithfulness.

She was a good friend, firmly loyal and full of encouraging regard. She was held in high esteem by a great number of people of very diverse conditions—the favored by fortune and the suffering poor alike appreciated and loved her. At the funeral services from her own home the spacious house was crowded with sincere mourners, and made beautiful by a profusion of flowers in token of affection. Mr. Dutton conducted the tenderly sympathetic service, and then all that was mortal of a good and lovable woman was laid to rest.—but a beautiful memory will linger long.

C. A. M.

S. Emma Marshall

The Los Angeles Alliance met with a great loss in the passing on of Miss S. Emma Marshall, for ten years its perfect treasurer. Her mother was chosen treasurer when the society was first organized, and the two had almost continuously carried the financial burden of the Alliance.

Miss Marshall was so quiet, so self-effacing, that she missed public plaudit, but her work was absolutely without flaw, ready at the right time, and never any friction. Even to the last, when grievous illness claimed her, her indomitable will brought her to the Alliance

meeting a few days before her death, that everything might be fully in order for her successor.

“Thanks be to God that such have been
Although they are no more.”

Mrs. L. S. Carter

I local paper from Wichita, Kansas, tells of her release in her ninety-first year. I like to think of her as the woman who made good after sixty. It was nearly thirty years ago when I first met her. I had come to Wichita at the request of Rev. Enoch Powell the Unitarian Bishop of Kansas (as he liked to be called.) I had come to see if the somewhat nebulous Sunday Circle that has been formed could be solidified into a church organization. How chary some of those Circle members were of the word church, it savored so much of disagreeable dogmas and practices from which they wished to be free. But it was finally voted to form a new organization and call it a church. One Sunday at a meeting held in quite apostolic fashion in an upper hall, a tall, thin, keen-eyed, elderly lady came in, listened to the sermon or what passed for a sermon, and at the conclusion of the service she approached the young minister and introducing herself said straight out. “I liked what you had to say. If that is Unitarianism I am a Unitarian. But I am supposed to belong to the Methodist church.” Though her conversion was sudden she “stuck.” Really it was not a conversion but a discovery. She simply discovered there were others somewhat like-minded to herself in matters of religious belief. She looked as if the wind might blow her away, but she stayed with the church and with the town through thick and thin like adamant. She had but a slender income of something like \$750 a year, but she worked as if she had not a cent, and a good deal of the time she hadn't, she found so many people and so many causes that she was more eager to help than herself. But in the thirty years or so besides being one of the largest and steadiest contributors to the minister's salary she gave entirely out of proportion to her means towards

building a new church and later on was chiefly instrumental in building a parsonage to be rent free to the minister. She also found money somehow for a gift of \$500 to the American Unitarian Association and was made a life member. But the city which she adopted as her home was her larger interest and beneficiary. She was an unpaid public servant, “the best hired girl Wichita ever had,” said a business man who had watched her closely through all the years. She organized lecture courses for the benefit of the public, not so much as a financial enterprise or for more entertainment as for their educational value along some line of needed reform. She financed them, too, peddling tickets in all kinds of weather and took the losses as well as the profits with equal equanimity. She did more than any ten people towards putting first class reading matter, periodicals and standard books by the best authors in the homes of the city. And there were few she did not reach for she made it her business, that is how she earned her living. Her doctor had told her she must get out of doors and stay out as much as possible if she wanted to live. Having no professional or business training what could she do but sell books by subscription? At first she tried it in some of the smaller Kansas towns. Her old minister had attempted to dissuade her. He said that fourteen book agents had canvassed the place the week before. But that did not feaze her. She went ahead and sold nearly 400 copies, at a good profit. She herself as it happened fitted in pretty well with the book and for the next thirty years she amply illustrated the title which was, “What One Woman Can Do.” Then she cast anchorage in the great growing metropolis of the Southwest. There to begin with she sold forty sets of the authorized edition of the Encyclopedia Britannica at something like two hundred dollars a set. She had found her pace and she kept it up. The leading publishers of America vied with each other to secure her services. There was probably no other man or woman of her age during those years who sold more subscriptions to first class period-

icals and standard books than Mrs. L. S. Carter of Wichita. Her face full of wrinkles but with eyes alert and firm-set mouth looked out from the advertising pages of the Ladies Home Journal as one who had accomplished wonders in business and philanthropy. Her earnings for a quarter of a century or more from this source were from \$1,000 to \$3,000 a year, nearly all of which she religiously devoted to works of charity and public beneficence. She had made the occupation of the book-agent respectable. To name over the public libraries to which she generously contributed and the various homes she founded or helped to support, would be to give a list of about all the humane and educational institutions in the city. To the Carnegie Library she gave in her 81st year nearly twelve hundred dollars worth of furniture. To Fairmount College her own private library one of the finest in the state valued at over \$8000 and furniture of about an equal amount, nearly \$17,000 altogether. Most assuredly her name will endure as it is not only carved in unyielding marble on many institutions of high public beneficence but it is written deep in the hearts of an appreciative people who will repeat her story to children's children for its fine human interest and inspiration.

She was not a native of Kansas or of the west. It was in a little town in northern Vermont, Enosberg by name, where she first opened her eyes to the light of day. Being the thirteenth child in a family of fifteen she thought she could be spared so she begged her mother to let her go to Nashua, N. H. to work in the cotton mills there. The father having died six years previously, the mother must have been a resourceful woman to have held the brood together so long. It was a tiresome journey. Four days by a jolting stage coach to the nearest railroad, which was at Keene, N. H. At first she had fifty cents a week and board and room. Later she got \$3.00 After a year or two in the factory she married Dr. Nathaniel Carter, a young homoeopathic physician, and they moved to St. Louis, where they lived till he died in 1868. They had two

children, both boys, who died before their mother. After two more matrimonial ventures, both of which proved unsatisfactory, she found herself in Kansas with slender health, no friends and little money. Then she woke up to the fact that hitherto she had lived to little purpose beyond herself, and she resolved to do something not only for herself but for others, to make the world a little better and a little happier because she had lived.

N. S. HOAGLAND.

Are Unitarians Christians?

Our critics say not. Many of our people are concerned to prove that they are; others again leave our fellowship because they affirm we are unmistakably Christian.

Let us reduce the controversy to a simpler issue: Am I a Christian?

I was born of Christian parents, nurtured in a Christian home, trained in a Christian church. In the formative years of life my mind was saturated with the teaching of Jesus, and I set out with all the enthusiasm of youth to put his words into practice.

But with maturer vision I found that in Christian teaching there is a husk and there is a kernel. Husk is the form which it assumed; husk the Judaistic element in the New Testament; husk to all theories about Christ's person.

But there is also a kernel of priceless worth; it is the spirit which links each soul to God in loving and intimate communion.

Separating the husk from the kernel I found it was my privilege and duty to enter as Jesus did, to the innermost springs of inspiration, there to learn life's deepest lessons and gain strength for duty.

Am I less a Christian for so doing? Let our critics answer.

For myself I know that if the stand I take is not Christian, then for me there is no greater crime or betrayal of trust than to be a Christian.

And this is how the matter stands with Unitarians. We are content to follow Christ, as we see him, and let who will bear his label.—*E. J. Bowden.*

Events

Two Brooklyn Items

On the evening of November 2nd a very interesting ordination and installation service was held at the Church of the Saviour in Brooklyn, N. Y. The church had called William John Greene to be the assistant minister and have full charge of the religious work at Willow Place Chapel. Mr. Greene is a recent graduate of Meadville.

It was quite impressive in a Unitarian church to have a processional with vested choir (from the chapel), all singing heartily. The utmost simplicity characterized this service. The sermon by Rev. William L. Sullivan was in itself a charge to the ministry, but an added charge was given by Prof. Robert Hutcheon, who came from Meadville for the occasion. The right hand of fellowship was given by Rev. Charles H. Lyttle of the Second Church, whose impressive words made one feel that fellowship meant something with the men with whom the young man would be associated. The charge to the people came from the former minister of the Chapel, the much-beloved Rev. Walter M. Howlett, who took as a sort of text, "Hold up his hand," and urged the loyalty of the Chapel people to Mr. Greene.

One week later, November 9th, a memorial service for two of the boys whose lives were given for their country was held at the Chapel, and a beautiful window representing Saint Martin unveiled. As the window was dedicated by Mr. Lathrop the scene in the little Chapel was most impressive. The choir and the Boy Scouts marched down the aisle, singing, formed a guard of honor by the window, the lights were lowered, and the flags of France and Belgium were placed at either side of the window, and from the distance came the notes of the bugler sounding "taps." Saint Martin's prayer was repeated by Mr. Lathrop, and the choir returned to the chancel singing "O Beautiful, My Country." The sermon preached by the minister, Rev. William Greene, was on "Faith." "Faith and sacrifice go hand in hand. Jesus Christ made the supreme sacrifice and Saint Martin did the same. We may not all

be called upon to give our lives, but all will be called some time to do something that will help our fellow-men."

Three clerestory windows were also dedicated,—the first to the memory of Nelson Garrison Carman, given by his wife; Luther, the gift of a friend; and Socinus, by the Chapel congregation,—in recognition of the Chapel honor-roll.

A Centennial Service

On Sunday, November 16th, All-Souls' Church, New York, now ministered to by Rev. William L. Sullivan, D. D., celebrated most happily its one hundredth birthday. It was on November 15, 1819, it was incorporated as "The First Congregational Church of New York." It has had six ministers during the century: William Ware, Charles Follen, Henry W. Bellows, Theodore C. Williams, Thomas R. Slicer and Dr. Sullivan. Dr. Bellows filled the pulpit for forty-three years. Among the distinguished members of earlier days, William Cullen Bryant and Peter Cooper are numbered. The Sanitary Commission was founded by a group of which Dr. Bellows was the leader,—that Commission, prototype of the Red Cross, which brought to the battlefields and hospitals of the Civil War the mighty ministrations of a vastly organized mercy. Under the shadow of this church, too, was begun, again with Henry Whitney Bellows as a leading figure, the first organized effort for civil service reform. Both the daughter churches of All Souls, the Church of the Saviour in Brooklyn, and the sister-church in Harlem, Dr. Wright's church,—as every one calls it, since its history is his history,—closed their doors in order to join in the celebration of the venerable first church of New York. Under the inspiration of the magnificent audience the three ministers who took part were at their best. Dr. Francis G. Peabody told the splendid story of the Sanitary Commission. Mr. Lathrop uplifted with a noble vision of the work still awaiting us; and Mr. Sullivan paid homage to the memory of his predecessors in this pulpit.

In the evening Mr. Taft and Dr. Charles W. Eliot were the speakers. The old church has never known such a

throng, and as many more were turned away. These two distinguished men spoke worthily of their fame and of the occasion. Dr. Eliot told of the progress of religion from terror to love, from servitude to freedom, and laid emphasis on the immortal service given in this development by the Unitarian church. Mr. Taft made a profession of his own Unitarian loyalty, and dwelt upon the grandeur of religion for the private soul, and its inestimable importance for societies and states. With a magnificent singing of "America" by the vast congregation, and benediction by Mr. Sullivan, the great day was closed.

Visit of Rev. Florence Buck

Responding to the suggestion of the Alliance, the American Unitarian Association has conferred a Billings lecturer appointment upon Rev. Florence Buck, who will visit the Pacific Coast in February and March in the interest of Religious Education. She will visit the churches and Sunday schools and hopes to be helpful in the smaller places where no minister is located, where a Sunday school might be conducted, training the children in the liberal faith. She plans to hold her first meeting at Los Angeles on February 18th. By March 5th it is expected that Berkeley will be reached. After visiting the other churches in Northern California she will go North, reaching Eugene by the 16th and Seattle by the 21st, leaving Spokane on the 24th for Denver on her homeward journey.

This is promising but inadequate for the best results. It would be so much better if she had at least double the time for the work involved. Seed-sowing is important, but soil must be well prepared and seedlings need skilled attention.

From the Ruins

The castles crumbled that I built in Spain,
Put from the ruins I have brought away
Beauty and charm that fadeless shall remain
To brighten through the years my cottage
gray!
—Arthur Wallace Peach.

The Lord advances, and yet advances.
Always the shadow in front, always the
reach'd hand bringing up the laggards.
—Walt Whitman.

Sermon Extracts

The Right Perspective

[From Sermon at Long Beach, December 14th]

"Man is to be made to see that he is a child of God, divine by nature, fitted for a higher destiny; His mind to think God's thoughts, to welcome truth wherever found, to explore the wonders of the universe; His heart to respond to every emotion of kindness or of love, to every sympathy that broadens and ennobles, to every experience that humbles, sweetens and consoles; His will to arm his soul for new endeavor, to do or to endure, to resist evil, to stand for the right, to upbuild truth, to follow the promptings of hope and to make this God's world in which his children do always live in the sunshine of his love.

"If we look at life from the point of view of material advantage we will not see the worth of those things which are unseen. Jesus set this point of view forth in his parable of the rich fool who looked at life only from the point of view of his crops; his ground brought forth plentifully, so that he would pull down his barns and build greater, so that he might take his ease, eat, drink and be merry. But God said to him, 'This night thy soul is required of thee.' It is a parable that cannot be too often forced home, since we are all too apt to look upon life from the point of view of wealth of material advantage seeking gain of gold and not strength of soul.

"Two nations recently were given a chance to learn this lesson from a picture parable. During the war a German paper had a cartoon that was widely copied. The war had ended as the Germans would have it; and as King Albert of Belgium is looking over the ruins of what was once fertile Belgium, Kaiser Wilhelm approaches and reminds Albert, 'It would not have been so, if you had granted my request to let my armies march through Belgium unmolested.' And he puts this question, 'Did it pay?'

"That was all there was to the cartoon as it first appeared in Zurich, but a French newspaper copied it. The scene of desolation was unchanged. The war had ended, according to the German program, but when the Kaiser asks King

Albert the question, 'Did it pay?' Albert rises to dignity, and with his hand to his breast makes answer:

"'But I saved my soul, and the souls of all my people!'

"That was worth more than all the treasure of Belgium and the wealth of the world. He had the right perspective."—*Rev. Oliver J. Fairfield.*

A New Vision of God

"If your thought of God has suffered disintegration under the influences that have shaken so many old-time dogmas and if you are looking here and there for new signs that will interpret His presence to you, make sure first that you are ready to see God in and through humanity, freed from the limitations men have imposed upon His being by describing Him as if He were a vastly enlarged and unusually powerful individual. Put into your thought of God all that is best in your thought of human personality, for only through a human medium can He be known to you—is He not grasped by your mind, worshiped by your heart, felt through your will? But remember that personality is only a metaphor, only the glass through which we see darkly because we cannot under finite conditions see the Infinite face to face.

"And then, with that first step accomplished, open your mind to the thought of God as creative, as known in and through a growing, changing world which is full of variety, but which is unified by this fact at least that it is the habitation and sphere of action of a community of human beings stretching back into the remote past and reaching out into the unseen future. See God in the process, in the struggle, in the evolution of new forms of life, in the ferment of active minds and groping wills.

"The transformation of life by this new vision of God is not to be accomplished in a day, either by any individual or by the race. Even if it burst suddenly upon us, throwing a flood of light on human endeavor, past and present, conversion to this great truth is to be followed by life-long accommodation to its radiance, life-long training for service in its inspiration."—*Rev. H. E. B. Speight.*

Selected

The Advent

"Let us put on the armor of light." That is the Advent message. If there was ever a moment of time when we ought to pray that the Kingdom of Light may come upon earth it is this moment. The tasks that belong to constructive peace demand that we "cast off the works of darkness." The world needs spiritual chivalry. Timid politicians cannot lay the foundations for a new world. That is a work for Christian statesmen. And there is no such thing as a timid Christian. We were brave in War; we must be braver in Peace.

To postpone the anticipation of durable world peace, or of brotherly industrial relations to a remote tomorrow, is to rob the Advent tidings of their goodness, is to negate the Gospel. Lack of faith, or little faith, Jesus complained of oftener than of anything else. A God who comes *quickly*, who is able and wistful to fulfill His will straightway, is our Good News.

Are there enough Christians in America to force the timid men in Washington to see this? The world is ready for something better—something fundamentally new. The "brave new world" will come into being if only God's children believe that it can come and venture themselves with Him to establish it. We must not let men who take counsel of their fears or their prejudices or their selfish interests wreck the Peace. "God will not manifest Himself to cowards."

Great times often enlarge people—at least those who are capable of enlargement. There have been Lilliputians in the most spacious days, for some souls are born small and stay so; but a big task marvellously magnifies its devotees. Let us give ourselves to the mighty task of building a new world-order. Let us be devotees of the Advent Vision:—The kingdom of God. "The night is far spent, the day is at hand."

JESUS

If we attempt to get back to him and see the Figure that moved among men, what do we find? A man at many points the product of his age, with the world-view of his contemporaries, ascribing

certain forms of disease and insanity to demons, as we would not ascribe them with our scientific knowledge today; a Jew, with the intense feeling of his race for Jerusalem and the national destiny; a Galilean carpenter, with the outlook of his class and with no apparent interest in culture, in art, in music, in statesmanship, in countless areas of man's high development; a man, with no immunities from pain and evil which we do not possess. "tempted in all points like as we are," now elated, now depressed, now conscious of God's presence, now feeling himself utterly forsaken.

But as we look closer we are astonished to find in this mind, so largely filled with the thoughts common to the men of his day, a wisdom that we never seem to overpass; in this Jew, a World-Soul with limitless sympathies and unbounded purposes; in this Peasant and Mechanic, a Spirit which seems native to every sphere of culture and human activity, so that we feel no violence in associating him with everything true, lovely and honorable, whether it came within his range of vision or not; in this man, a courage which seems divine.

This human, limited, uncultured, tempted man has been looked up to for these nineteen centuries as the ideal which forever baffles approximation, as the embodiment of the spirit which every right-minded man covets for himself. In a world which we have come to think of as in process of evolution morally, each age surpassing its predecessor in its standards of duty, its conceptions of man's obligations to man in home and industry and commerce and government, its charities and sympathies, is it not a marvel that for all these growing centuries one Figure should tower aloft like a giant Alp, in comparison with whom the loftiest seem but foothills?

His spirit lives: It is still rebuking oppression, still pleading for brotherhood, still setting man at liberty, still preaching good tidings, still proclaiming the Kingdom of Love.

"We look to thee: Thy truth is still the light
Which guides the nations, groping on their way,
Stumbling and falling in disastrous night,
Yet hoping ever for the perfect day."

—C. S. S. Dutton.

Aphorisms

Adolph Diesterweg

BELIEF

It is better to believe too little than too much; viz., it is less injurious not to take that for granted which is true than to take for granted that which is not true. The former is a mistake, the latter is a fault.

There is no obligation for any human being to *trust* anything to be true, there is no duty that forces us to believe.

He who resolves to believe this or that, has already ceased to believe.

In the communion of humanity the point is not unanimity of belief but morality.

An honest unbeliever is better than a hypocritical believer. Sincerity is one of the factors of true religion.

It is impossible for us to believe truly and sincerely the same as our fathers did.

We are not masters of our views and convictions. We do not possess them, they possess us, i. e., the true ones. Not even a single generation is able to keep a belief that can no longer be maintained.

RELIGION.

A religion has its value only by what it does.

Fidelity to one's own conscience is the nucleus of every true religion.

The religious standpoint is the highest, but not the only one. Religion and Church are not identical, neither are Religion and Theology.

Whenever the time has come Religion puts on a new dress, which at its time again is changed for another one.

Religious convictions change often even against the very wishes of man, yet religious thoughts do not disappear. There exist deeply dissenting ideas concerning the contents of Religions proper. Every truly religious person has his own religion.

The clearness of one's head depends on the purity of one's heart.

Everything truly human is divine, everything divine is truly human, for we are of His race. No man can think too highly of humanity.

The value of a man depends entirely on the purity of soul.

The wrong endeavors of human beings are generally not deep-rooted, and the right and true things remain. For the good is everlasting and the good will of man is already on earth the eternal immortal in him.

EDUCATION

Successful education starts from the nursery, depends on the mother of the children. The first six years are the most important for later education in the whole life.

The first principles of primary education have not yet been laid down clearly, and nobody who wants to be a thinking educator can do without thinking about it.

Compared with the ever-present influence of a noble family life, the influence of the best school is but small. The best school is unable to destroy the effects of a bad home, but the worst school cannot destroy the effects of a good home education.

Who does not consider the nature of children without former prejudice, does not gather experiences that are based on real facts. He imagines to see what he does not see and what by a chance he sees besides he does not believe. He does not see children as they are, but as he supposes them to be; his dogmatism makes him blind.

The greater the liberty of a nation, the greater must be the strictures of its education, the more fixed must be its educational principles.

An educator is a priest of Nature. Holy is to him human nature in the child as well as the grown-up man.

Not words are the most efficient in education, but actions. Nations as well as scholars do not do what they hear of, but what they see.

Thanksgiving

The Nation in an act of praise! Think what that means in terms of fellowship! White men, black men, yellow men; sons of the Pilgrims, Dutch, French, Irish, Spanish, Italian, Scandinavian, German, Slavic, Greek, Syrian, Armenian, Jew, Hindu, Chinese, Japanese, African; dwellers in cities, farmers and ranchers; capitalists, laborers, professional men,

clerks; men divided by every kind of barrier and scattered over three thousand miles of mountains, valleys, plains, and desert, *and yet* gathered together in one fellowship of the spirit of Thanksgiving under the magic name of America!

If the imagination of every American could cover the vast and varied company of worshippers with whom he holds communion on this day, the exercise itself would be an all-sufficient occasion for thanksgiving. One hundred and ten million souls are making the experiment of living together, with the power and responsibility for the welfare of all in the hands of each. Yet to think "America" when we are called upon to act is almost impossible; for that very reason our acts are neither right nor true. Instead of a great co-operative act of enlightened intelligence, we accept a clash of petty, prejudiced points of view. Can a democracy long exist on such a basis? Aristotle said a republic must fall when the orator can no longer address all of its citizens from the public rostrum. Most of the conflicts in our life today are clearly the result of the sectional-mindedness of the principal actors, from the Senate partisan wrangle over the treaty to industrial disputes for class advantage. The hope of our salvation is a new morality according to which "my good," "my rights," are determined solely from the standpoint of the common good, and what is right for the whole.

Thank God for the festival of Thanksgiving, "when the people of the United States are accustomed to *unite* in giving thanks to Almighty God," and by that very act to think and—better still—to feel in terms of the whole body, wherein no one member's function is despised by any other!

If we take the hymn-writer's lines as a fact of experience, that

"Trouble, cold, and dreary care
Are angels in disguise,"

we have a specific cause for Thanksgiving in the very conflicts of selfish interests that drive home that we must and shall be a people in whom the co-operative spirit is the one dominant control. Thank God for the spiritual ideal and coming practice of brotherhood!—*John Howland Lathrop.*

The Earlier Scriptures

(Arranged by Rev. Clarence Reed.)

The Meaning of Life

1. Whence are we born? Whereby do we live, and whither do we go? O ye who know Brahma, tell us at whose command we abide here, whether in pain or pleasure?
2. He who knows what God is, and who knows what Man is, has attained. Knowing what God is, he knows that he himself proceeded therefrom. Knowing what Man is, he rests in the knowledge of the known, waiting for the knowledge of the unknown.
3. The iron must be heated several times and hammered before it becomes good steel. Then only it becomes fit to be made into a sharp sword, and can be bent any way you like. So a man must be heated several times in the furnace of tribulations, and hammered with the persecutions of the world, before he becomes pure and humble.
4. We all sorely complain of the shortness of time, and yet have much more than we know what to do with. Our lives are either spent in doing nothing at all or in doing nothing to the purpose, or in doing nothing that we ought to do. We are always complaining that our days are few, and acting as though there would be no end of them.
5. Only today have we, and through the sand,
With feet that tire,
We march, but never reach the
promised land
Of Heart's desire.
6. To what shall I compare
This life of ours?
It is like a boat
Which at daybreak rows away
And leaves no trace behind it.
7. Brief be my life as Heaven wills;
Give me, O gods, the true heart of a
flower;
The morning-glory who fulfills
Her perfect destiny within the hour,
With the same energy that thrills
The sturdy fir-trees that for cen-
turies tower!

8. Here, while I stand alone,
shadows mysterious thrown
By the dark mountain pines
Lie at my feet.
At the clear moon I gaze,
Muse in a thousand ways
On what my soul divines
Dimly of life.
9. The fleeting phantoms you admire
today
Will soon at Heaven's behest be
swept away.
O give your heart to Him who
never fails,
Who's ever with you and will ever
stay.
The ocean does not shrink or vaster
grow,
Though the waves ever ebb and ever
flow;
The being of the world's a wave,
it lasts
One moment, and the rest it has
to go.
10. How short a time it is that we are
here! Why then not set our hearts
at rest, ceasing to trouble whether
we remain or go? I want not
wealth; I want not power. Then
let me stroll through the bright
hours as they pass, in my garden
among my flowers; or I will mount
the hill and sing my song or weave
my verse beside the limpid brook.

1—Upanishads. 2—Chuang-tsze. 3—Rama-
krishna. 4—Seneca. 5—Zeb-un-Nissa. 6—
Manyoshu. 7—Matsunaga Teikoku. 8—Cho-
mei. 9—Jami. 10—T'ao Ch'ien.

“There are strange ways of serving God;
You sweep a room or turn a sod,
And suddenly, to your surprise,
You hear the whirl of seraphim
And find you're under God's own eyes
And building palaces for Him.”

“Pity the folk with earth-bent eyes,
Missing the heavenly argosies;
Suns may flame in a vast of blue,
Stars may signal the whole night through—
Lost are the benizens of the skies
To the weary folk with the earth-beut eyes.”

Any coward can fight a battle when
he's sure of winning, but give me the man
who has pluck to fight when he's sure of
losing.—George Eliot.

Books

Beacon Press Books

BEHOLD A SOWER! M. Louise C. Hastings.
The Beacon Press. \$1.50 net; by mail \$1.65.

The matter of Religious Education is more and more recognized as of first importance. It is widely felt that perhaps the greatest need we have is closely associated with our greatest neglect. A recent writer has said that we are much better fitted to get the things we imagine we want than to know what is best worth while. The primary need is to be educated in placing the right values on the manifold things offered in life, that we may choose wisely. We have done little so far to supply the young with either motive or standard of judgment. The constituting of a department of Religious Education in the American Unitarian Association is a proper recognition of responsibility. A committee is endeavoring to secure from parents a larger and more generous co-operation in developing the religious quality of daily life in the home, and one of its number has compiled a book for brief daily readings from the best in literature, in prose and poetry. It is happily called "Behold a Sower!" and is frankly a book of religious teaching in the home. The selections are made with good taste and judgment, and fitly bring the touch of seriousness and love of the true and the beautiful that we need. A verse from the Bible or a bit of good poetry or a selection from a master mind, clears the atmosphere and plants a seed that bears good fruit. It deserves recognition through purchase and use.

DAISY. By Ruth Brown MacArthur; Thomas Y. Crowell Co., New York.

A Book for Girls: will afford the young girls happy hours in its reading, with a feeling of sympathetic understanding of child character, and amusement over the very clever sayings of the little heroine. To the grown-up girls who may not have an appreciative understanding of the endless chatter of some children and their sometimes apparent impertinence and irreverence, it will show the way to a more comprehensive understanding of these very interesting little blossoms, called children.

In this book we are introduced to three little orphans, who through a boat accident were bereft of both parents; and such parents of wonderful understanding and love, that the three little girls are old beyond their years. They are sent to live with an aunt of middle age, who has no love for children, but takes them from a sense of duty, and is very cold and stern in her treatment of them. The story outlines five years of life under this stern and unlovable rule, when at last Daisy one day says to the aunt, "It's queer that God makes such people as you." The events which follow awakens the aunt to the fact that she has been wrong, and that deep down in her heart she is fond of these little ones under her care, coming to the realization of the great truth that it is love and kindness which govern our lives and the lives of others.

THE LITTLE RED WONDER BOOK. By Lewis G. Wilson. Illustrated; 64 pages. 50 cents net; 58 cents postpaid.

"A Faith Book of Religion" for children, from four to six years, with entertaining pictures and jolly thumb-nail sketches, which can be colored.

THE LITTLE CHILD AT THE BREAKFAST TABLE. By William C. Gannett. 80 pages. 75 cents net; 85 cents postpaid.

A book of brief inspiration for the work of the busy day through contact with more enduring uplifting currents of thought than can be found in the morning paper or the day's toil.

THE THOUGHT OF GOD. In Hymns and Poems. (Three Series in One.) By Frederick L. Hosmer and William C. Gannett. 352 pages. \$1.35 net; \$1.45 postpaid.

A volume of devotional verse, the beauty and devoutness of which has for years commended it to all religious minds. The first two series have been out of print for some years, but have been included in this volume, together with a new series which are now offered to lovers of beautiful lyrics. This book makes an exceptionally delicate and discriminating gift.

FROM THE GOSPEL TO THE CREEDS. By William L. Sullivan. 212 pages. \$1.00 net; postage extra.

The author sketches the changes of thought in Christianity from the time of Jesus to the era when creeds became obligatory. He reveals the unhappy results of putting dogmas in place of the simple teachings of Jesus about the nature of God and the conduct of life.

THE HEAVEN OF THE MOON. By Samuel R. Calthrop. \$1.00 net; \$1.10 postpaid.

A collection of poems which summarize the faith that was the inspiration of the long and useful life of this philosopher, scientist, teacher, preacher and lover of humanity. He asked the universe and man the secret of their being. The answer is revealed in this volume.

THE ROAD TO UNITY AMONG THE CHRISTIAN CHURCHES. By Charles W. Eliot. \$1.00 net; \$1.10 postpaid.

This is the address delivered by President Eliot last spring on the Arthur Emmons Pearson Foundation. It demonstrates that creeds and dogmas have always failed to produce either uniformity or permanence in religious thought and practice, and predicts that if the divided churches would submerge their theoretical differences they would find society generally favorable to union for the worship of God and the service of man.

We think there are circumstances in which we may deal with human beings without love, and there are no such circumstances. You may lay brick, cut down trees and hammer iron without love, but you can not deal with men without it.—*Tolstoi*.

From the Churches

BERKELEY.—Sunday before Christmas was dedicated to the children who entered in processional caroling. The sermon was adapted to the ears of the youngest listener.

Mr. Speight wore for the first time the handsome silk gown presented to him by the ladies of the church as a Christmas remembrance.

On the Sunday afternoon the pastor and his wife took part in a fairy play for the community Christmas celebration held in the Greek Theater. The play was written especially for them as principals by Mr. Charles Keeler. In its beauty and daintiness it delighted the huge audience gathered to witness the children's fun.

Unity Hall is to be entirely re-decorated and its reception room will be furnished and equipped as a reading room and library for the use of the public as a memorial to Mr. J. Conklin Brown, who was largely responsible for the acquisition of Unity Hall and whose interest and services will be fittingly marked by this happy recognition.

The church school continues to thrive under the able leadership of its superintendent, the pastor.

All branches of the church work unite in sending the greetings of the season to our sister churches.

FRESNO.—The report from the Fresno Church comes with the Christmas service fresh in mind, and a beautiful and inspiring service it was, indeed. Mr. Clayton delivered a sermon on "Jesus of Nazareth, His Place in the World Today." Special Christmas music and decorations made the service alive with the spirit of Christmas.

Mr. Clayton has been giving a very interesting series during November and early December on the "Control of the Spiritual Forces," which have been delivered with his usual force and insight.

Because the minister's home was "sold over his head" and housing conditions are so serious, Mr. and Mrs. Clayton have been forced to move into the church parlors and are making this their temporary home. However, the rooms

adapt themselves to the "home arrangement," so they are not uncomfortable, and the church by their residence there becomes more than ever a church home.

LOS ANGELES.—Owing to the illness of the Lady-Who-Guides-Us and to other good and sufficient reasons, the Christmas celebration of the Sunday School was quite impromptu, but a marked success, nevertheless. Beautiful pictures from many of the master painters of the world were presented through the stereopticon, carols were sung, bright speeches made, and the superintendent told a delightful Christmas story in her own inimitable way, interrupted often by the eager questions of the tiny tots, and each pupil contributed a pound of something for the Christmas dinner of sick and needy "Shut-Ins." She school also gave a goodly sum for the Near-East Relief.

The ever-faithful Alliance has been busy as a whole swarm of bees in the making of garments for specially needy ones, gathering in new members (147 is the last count) and "doing all the good it can, to all the people it can, in all the ways it can." The agent of some organization was at one meeting to interest the women in making clothes for his charges, possibly thinking as no public trumpets had proclaimed our good deeds that we needed to be spurred up to action. But when he heard the report of work done that month, he said: "Me for the outside. These women have sure gone over the top." There was also a contribution for the Hungarian Unitarians. It is most fitting that our parishes remember the little group of faithful souls in the cradle of our faith.

Mr. Hodgin is of good cheer. In a recent sermon he said:

"The course of events during the past year leads me to believe that the prospects of a real world peace are very good. The League of Nations, once established, will be the greatest single step forward ever taken by mankind. The League of Nations I am now beginning to regard as an assured fact. The proposed 'reservations,' offensive and undesirable as they seem to me, will not, I believe, seriously impair the efficiency

of the league. Before two more years roll around I believe the nations of the world will be enjoying a sense of security such as they never experienced before, and that we have every reason to 'be of good courage and to bring forth the fruits of the land' in abundance."

OAKLAND.—December has been a month of great activity in the Oakland church. The most notable event of the month was the reception which was given by the church to Dr. and Mrs. Charles W. Wendte on December 10. There were addresses of welcome by Mrs. Lloyd Baldwin of San Francisco, Miss Louise Palmer, Mr. Albert H. Elliott, Dr. Charles F. Dole of Boston, and Rev. Clarence Reed. Music was furnished by Miss Ivah Murphy and the Hughes Club. Dr. Wendte responded in a felicitous speech, in which he spoke of his ministry in Oakland and his great interest in the church today.

Dr. Wendte addressed the members of the Woman's Alliance at their meeting on December 15 on the subject, "Some Ministers I Have Known." It was a rare treat to the large audience to hear vivid word pictures of Starr King, Theodore Parker, Robert Collyer, Edward Everett Hale, Dr. Ames and Dr. Bellows.

The members of the adult class of the Sunday school have greatly appreciated the scholarly leadership of Mr. Rowen. Professor William S. Morgan addressed the class twice during the past month, arousing much interest by his instructive lectures.

Rev. Charles F. Dole of Boston occupied the pulpit on December 28, his subject being "The Gospel of Good Will." Notwithstanding the many conditions of modern life which are causing the disillusion of nations and individuals, he believes in the coming of a better and greater religion.

A successful bazaar was held by the Woman's Alliance on December 5 and 6. A luncheon was served in the dining room Friday noon, and an entertainment was given in the evening by the pupils of the Sunday school.

The Christmas entertainment of the Sunday school on December 23 was a

most enjoyable affair. It consisted of chorals, tableaux and music. The superintendent, Rev. Arthur B. Heeb, is meeting with remarkable success in his work with the Sunday school.

PORTLAND.—The morning services of December 14th were held in the chapel on account of the effect of a severe snow storm during the previous week. It was the first time the present pastor had preached a sermon from the original pulpit, installed in 1867. It was, therefore, the occasion of some very interesting reminiscences.

The Women's Alliance held a successful food sale just before Thanksgiving. On December 3rd the annual tea with a short program was held.

A telephone committee has been organized, which makes it possible to extend any notice to all members on short order.

The Forum observed in a splendid manner the good-will drive, closing upon the evening of December 21st with an address on "Good-Will Among Churches," by Mr. Ralph McAfee.

Mr. Frank Flint, the pastor's student-assistant, has been awarded the Rhodes Scholarship and is leaving for Oxford.

The young people of the Fraternity and Sunday school joined in the community singing of Christmas carols on Christmas eve.

SAN JOSE.—December, always a busy month in the home, was also one of pleasant happenings in the church home. The Unique Bazaar, given early in the month, was most successful, socially and financially; the program was of a high order, the chief feature being readings by Mrs. Sanborne Young (Ruth Comfort Mitchell) from her own writings, while the various booths cleared over \$150.

Christmas services were especially fine, with beautiful decorations, a chorus choir of our own young people, and a timely sermon from Mr. Shroul on "Christmas and America," in which he said that America now had the opportunity to be the real savior of the smaller and weaker nations, and should gladly assume the obligation, and not shirk it, even though it meant sacrifice for years.

At the Ideals Club, Dr. Elder gave an illuminating talk on "The Future of the Negro," and Prof. Meredith of Montezuma school a fine address on "The Continuity of Life." A most fitting ending to the month was the gift of a Victrola to the Women's Home at the County Infirmary, thus carrying out the real spirit of the season—that of giving with no thought of return, and bringing much joy to those whose lives are necessarily limited by their infirmities. So ends the old year, and now our faces turn toward the future with faith, and the certain knowledge that all things are ours, if we but put *Work* with our Faith.

SAN FRANCISCO.—On December 7th Mr. Dutton preached on "Present Day Unrest." Like Christian in "Pilgrim's Progress," we are confined in castle dungeons—held prisoner by Giant Despair. For three decades the world has been smoking an opium pipe, but present day conditions have shattered the pipe and cold reality confronts us.

On December 14th Mr. Dutton preached on "God the Father," the one thing all religions and creeds agree on. The world, like the Prodigal Son who went into far lands for greed and gain, has not yet said "I will arise and go to my Father. Our faith in his beneficent goodness must be perfect. We must think of him as of a general, who in time of battle sends a soldier through shot and shell, that he may ultimately crown him a victor. "Thy will be done," one of the most beautiful of all sentences of the Lord's Prayer, through all ages the most sublime thing ever written.

The Christmas service on December 21st was a beautiful one. Anthems and Christmas carols were sung by a chorus choir. The wreaths and garlands and the red berries made the pulpit breathe of the season. The sermon was on "The Leadership of Jesus." The keynote of his leadership was simplicity and sincerity. He practiced the "beautitudes," he obeyed the "Commandments." The simple, homely life of his time lives before us as we read his life. Three things made him the leader—Simplicity, Com-

prehensiveness and Personality. He was the friend alike of rich and poor; his creed was simple and he asked little for himself even of the Father; he only asked for bread, forgiveness of sins, and not to be led into "temptation." His personality was so magnetic, all were drawn to him, and through the ages his life has always been the model for all mankind.

The Society for Christian Work had a fine gathering for December 8th. The president announced the replenishment fund still growing, at present the largest ever yet received, the result of her indefatigable efforts (although she is too modest to say so), Miss Mary Ashe Miller gave us a charming talk on her "Experiences in Europe." Nothing heroic, mostly feeding them, she said—cheering and encouraging them. As one watched her talk, one could easily imagine her infectious "American" smile would have had that effect.

On December 15th the Society for Christian Work gave a reception and tea to the members of the Channing Auxiliary and church friends. It was a great success. The rooms were beautifully decorated, the tea room most attractive, with a tiny Christmas tree on each table, the refreshments dainty and delicious. A trio of young ladies played, and a spirit of friendliness reigned. Everyone was cordial, and the afternoon passed all too quickly. At the end of the afternoon all joined hands, formed a circle, and sang "Auld Lang Syne," a fitting close to a busy, happy year's work.

The December meeting of the Channing Auxiliary was held on the first. An unusually large one—so much interest was felt in the little play, "The Maker of Dreams," a poetic fantasy by Oliphant Donn, given under Mrs. E. W. Stadtmuller's able direction by Dorothea Quitzow, Charles Gates and Baldwin McGaw. It certainly was wonderfully done and difficult parts were well sustained.

The Men's Club had a large attendance at their monthly meeting, at which the subject of Immigration was interestingly discussed.

SEATTLE—*First Church.* The church, which had been temporarily closed, reopened with services on November 23rd. Rabbi Samuel Koch spoke in the morning. On Sunday, November 30th, Prof. Shultz of the university spoke at the morning service. On Friday evening, December 5th, Rev. Otto Lyding, for the past three years minister of the Third Religion Society in Dorchester, Massachusetts, arrived in Seattle to preach for the First Church during the months of December and January. He will receive a warm welcome.

SEATTLE—*University Church.* A Bazar and Food Sale was held in the assembly room of the chapel, December 5th.

The usual well-loved spirit of Christmas has power still in the hearts of people, in spite of the strange confusions in the world around. And the little group of worshipers try to find in their church a place of peace and refuge, where for a time they may hold confusion at arm's length and gain new strength for every closer contest that may follow.

On Monday and Tuesday, November 22nd and 23rd, Mr. and Mrs. Perkins made a trip to Vancouver and Victoria, speaking to members of the churches in joint meetings and to the church committees and Women's Alliances, trying to express something of the spirit of the Baltimore Conference to those unable to be present. Also renewing old friendships and creating new ones among people of the Unitarian faith in British Columbia.

SPOKANE.—On December 21st Mr. Simonds preached on "The Sin Against the Holy Ghost—Evading Responsibility," and on the last Sunday of the month he discussed the fundamental principles of Christian Science, New Thought and Healing by Prayer, candidly considering the right attitude of sensible and truth-loving men toward mysticism in its modern dress, and why these idealistic cults are so attractive to men and women in this practical age. He was discriminating and not antagonistic, pointing out the measure of truth they express and also the dangers that lurk in their smiling philosophy.

Sparks

At a time of crisis in the Civil War a politician telegraphed Horace Greeley, "Are there any news?" "Not a new," promptly wired back the great editor, who was a stickler for good English.

Brother Lutz of *Town and Country* declares he is not so much bothered by the question, "Are the dead alive?" as he is by the fact that so many who are reputed to be alive are really dead.—*Reformed Church Messenger.*

Visitor (being shown around the grounds of estate bought by profiteer): That tower, I believe, goes back to William the Conqueror. Profiteer: Oh, no, it don't; I've bought the lot.—*Blighty, London.*

In a Unitarian church not five hundred miles from Buffalo a recent sermon on social unrest and industrial problems was followed by the singing of Faber's hymn, beginning:

"Workman of God, oh, lose not heart, . . .
Thou shalt know where to strike."

Deploring dishonest methods, he said: "It all brings back to me a dialogue I once heard in a Southern school. 'Children,' said the teacher, 'be diligent and steadfast, and you will succeed. Take the case of George Washington, whose birthday we are soon to celebrate. Do you remember my telling you of the great difficulty George Washington had to contend with?' 'Yes, ma'am,' said a little boy. 'He couldn't tell a lie.'"—*Christian Herald.*

The witty Bishop Wilberforce was once worsted by a parson in his diocese. Wilberforce rebuked the latter for his habit of fox-hunting, on the ground that it had a worldly appearance. The parson urged that it was not more worldly than a ball at Blenheim at which the Bishop was present. "I was staying in the house," replied Wilberforce, "but was never within three rooms of the dancing." "If it comes to that," was the rejoinder, "I never was within three fields of the hounds."

Betty—"Jesus Christ never told a lie."

Ethel—"You get them mixed. It was George Washington that couldn't lie."

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

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

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By action taken at the 1918 meeting of the Conference, three sections were constituted—a Northern, a Central and a Southern—and it was determined that in 1919 and 1920 each section should meet separately. In 1921 and every third year thereafter the Conference will meet as a whole in the Central Section.

THE UNITARIAN ATTITUDE

AS COMMONLY ACCEPTED

Believing that freedom of thought and word leads to truth, we prescribe no creed for ministers or laymen, and welcome to our fellowship all who would extend righteousness, love, and trust in God.

We hold reason and conscience to be final authorities in matters of religious belief.

We believe that loving the good and doing our best is the only life purpose worth following.

We believe in the supremacy of good. Beyond our power to know or understand we trust the Eternal Goodness. This to us is the faith that makes faithful.

We honor the Bible and all inspiring scripture, old or new, and believe in the never-ceasing revelation of God to man in all lands and ages.

We revere Jesus as the greatest of the prophets of religion, and in his spirit unite for the worship of God and the service of man.

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this order is truth; to obey it is right and liberty and more abundant life.

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good.

We believe that man is in the making. From his animal beginning he has steadily developed, morally and spiritually. Apparently he has never had a fall. He is still beset by tendencies that hold him back, but it is within his power, through determined purpose, to reach true manhood.

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all; that we may now and here help to establish the divine commonwealth of love and peace on earth. The office of the church is to inspire, strengthen and uplift man.

We believe that self-forgetting, loyal life awakes in man a sense of union with things eternal which is an earnest of the life to come.

We worship One-in-All—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God, our Father.

UNITARIAN DECLARATIONS

AUTHORIZED AND PERSONAL

OUR FAITH

The Fatherhood of God.
The Brotherhood of Man.
The Leadership of Jesus.
Salvation by Character.
The Progress of Mankind,
onward and upward forever.

JAMES FREEMAN CLARKE.

OUR ATTITUDE

(As expressed by the National Conference in 1894.)

“These Churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man.”

OUR OBJECT

(As expressed in the By-Laws of the American Unitarian Association.)

“The object of the American Unitarian Association shall be to diffuse the knowledge and promote the interests of pure Christianity.”

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In the love of the truth, and in the spirit of Jesus, we unite for the worship of God and the service of man.

UNITY MOTTO

Freedom, Fellowship and Character in Religion.

PERSONAL UTTERANCES

The business of the Unitarian churches is to unite all children of God for the bringing in of His Kingdom.

EDWARD EVERETT HALE.

Of all great souls, of all steadfast and heroic lives the ultimate basis is simple trust in God.

JAMES MARTINEAU.

He who is true to the best he knows today will know a better best tomorrow.

CHARLES GORDON AMES.

The happiest man is he who learns from nature the lesson of worship.

RALPH WALDO EMERSON.

Religion is voluntary obedience to the law of God. Through it we regard Him as absolute object of reverence, faith, and love.

THEODORE PARKER.

No man can be thoroughly redeemed till social life is lifted, till the state is sound and noble, till humanity is raised up and saved.

THOMAS STARR KING.

The greatest man is he who chooses the right with invincible resolution; who resists the sorest temptations from within and without; who bears the heaviest burdens cheerfully; who is calmest in storms, and whose reliance on Truth, on Virtue, on God, is the most unflinching.

WILLIAM ELLERY CHANNING.

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The New World's Prophecy

O Blest the souls that see and hear
The things of God today revealed,
Of o'd to longing saint and seer
Within the future closely sealed.

The stir of nations near and far,
The wakened hearts that beat as one,
The flow of peace, the ebb of war,
The passing night, the risen sun!

Be ours the vision, ours the will
To follow, though the faithless ban;
The love that triumphs over ill,
The trust in God and hope for man.

And thou whose tides of purpose bear
These mortal lives that come and go,
Give us to feel through toil and prayer
Thy deep eternal underflow!

—*Frederick L. Hosmer.*

PACIFIC COAST UNITARIAN ACTIVITIES.

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God our Father. Man our brother.

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Editorial

In my reading this summer I came upon an expression I have long been looking for—"creative revolution." It expresses what is or what ought to be, the attitude and practice of the Christian Church toward social progress. The word "revolution" taken by itself has associated with it too much the idea of violent subversion, the destruction of all existing institutions. As such it merits the condemnation and vigilant opposition of loyal citizens. But the word "evolution" is as bad, if not worse, unless its use is carefully guarded. To "let evolution do it" in the social order would be no better than "letting evolution do it" in an orchard. One of the results would be the sort of "revolution" just mentioned.

A neglected orchard would be, from the point of view of the orchard, a case of "evolution" pure and simple.

A devastated orchard in France would be, from the point of view of the orchard, "revolution" pure and simple.

But the thousand and one expert and assiduous attentions bestowed on an orchard by a good orchardist, turning and twisting the natural order, yet doing so in compliance with the law and constitution of an orchard, fulfill in that orchard a plan which never could have been fulfilled by leaving things to nature, and which would have been utterly defeated if the trees had been destroyed. If the intelligent and lawful fulfillment of an orchard ideal can scarcely be called either "evolution" or "revolution" in the common usage of those terms, what better expression can we find for the constructive efforts that turn the or-

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ehard from wild degeneracy to ordered and abundant fruitage than "creative revolution"?

If I have made my meaning clear, then is not "creative revolution" the great task of the Christian Church? The church should begin with the child, and include every human being whatever his age, every human institution, all social usages, in the scope of its activity, always endeavoring to bring about "creative revolution." The church that "lets evolution do it" betrays its Lord. The church that countenances destruction and violence as chosen means for furthering a cause, except when destruction and violence must be forcibly met in all chivalry or in self-defense, commits "revolution." The church which gives itself in ways that accord with the possibilities of human nature and society to the constructive upbuilding of a perfect humanity, to the redemption, education and complete conversion of human character and civilization, turning the world from what it is toward what it ought to be, is practicing "creative revolution."

The church, as such, can contribute very little to the solution of the industrial problem so far as that solution depends upon the technical details of industrial relations. So far as technical measures are concerned, those who are themselves in the struggle, and they are not all stupid villains on either side by any means, are more likely to find the way than clergymen. But what the church, when it is true to itself, can see with preternatural vision, like a great beacon endowed with sight, is this: That no reform is permanent unless stabilized by mutual understanding and goodwill; that no advance is real that is brought about by enforced injustice to employers, employees, or the public, or by radical destruction. Moreover, to whatever de-

gree the church should throw itself into the struggles for greater economic justice, it sees that mere economic betterment, however complete, will not solve all human problems. The prevalent social neurosis is caused partly by those who believe that there will be a moral and spiritual millennium, a veritable heaven on earth, when the economic system is perfected and by those on the other hand who believe that no conceivable calamity can happen to them worse than losing their property. The *love* of money, whether one have or lack, is a root of all evil, and the love of which the love of money is a type is *the* root of all evil. Only as we interpret life and society and history in spiritual terms and in accordance with the highest human values and hopes, can we expect wholly to escape violence and anarchy.

No playing of the money-game, no social racing, no amount of movie and vaudeville, no bedazzlement of blinking and twitching electric signs, nor all the sights and sounds of an endless Broadway of thronging masses, should cause us to forget the spiritual poverty, inertia, dullness, loneliness—the shadow that hangs upon our race. Much of the darkness is from defects in the economic system. Most of it is from—refusal of the Light.

W. G. E., JR.

It is no wonder that there is an almost feverish inquiry as to what the world most needs? Conditions are not reassuring and there is much that calls for relief and more satisfactory consciousness. It is at least hopeful that we realize that better things are to be desired. The only really deadly condition is to be wholly satisfied with things as they are. The hope for progress is a divine discontent, and the dead conservatism that looks backward and be-

wails degeneracy is the most formidable barrier to progress. If we are to live we must have an outlook and press forward. We cannot dwell forever in the past and its glories. We must face the present and have hope for the future. And hope rests on faith. The part of wisdom is to look forward, but not without a calm survey of the living present and a sympathetic appreciation of the past. Harry Wadsworth's motto promulgated by dear Dr. Hale may well be amended. "To look forward and not back," might better be "To look forward more than back." A wise woman has lately said, "He sees far who looks both ways." We are apt to think scornfully of the past, and in our acceptance of some reform to turn from it wholly. He is wise who holds fast to all that time has proved and who is not too ready to accept anything because it is new.

Neither are we justified in judging the evil of today too harshly, overlooking the gain it registers. We need all the encouragement we can get from the gain we must admit if we study the injustice and wickedness we have left behind. Most of us hold in memory usages that have wholly passed, that public sentiment managed to sustain. Human slavery, duelling, open gambling, unrestricted child labor, licensed intoxicants, cruelty to the insane, brutality to criminals, indifference to poverty.

However much is still to be accomplished there never was equal provision for the protection of the weak, or helpfulness for the suffering. The public health has been marvelously advanced, and humane endowment for research work is slowly freeing the race of the awful enemies of disease.

Civilization is humanity on its way to its best. It is far from perfect, but

the holding fast to what we have gained and pressing forward to higher life is the only way of realizing its possibilities—even what Jesus called the Kingdom of God on earth.

And what the world most needs is what each individual needs,—a new spirit. Not new, in the sense of wholly different, but higher, fuller,—an uplifted spirit, unselfish motives, greater sympathy and kindness, a more loving heart.

The very fact that new motives and spirit are breaking old forms brings a peculiarly trying time, bringing with it a call for discrimination and careful judgment, followed by righteous determination and resolute action. The greatest menace seems to be class division and injustice and wrong based on it. In suffering Russia awful conditions favored a movement, not wholly evil in purpose, but essentially an assault on present-day civilization, denying property rights and seeking to array against capital and all those who have it the vast hordes of mankind who for any reason fail to possess it. Conceptions of right and wrong are set aside, and human life is ruthlessly sacrificed, in the blind acceptance of theoretical conceptions of new social rights—looking mainly to material conditions. The imperfectly realized ideals of human brotherhood resting on love, which in this country at least were attaining equality of opportunity, were displaced by class hate that threatens a world that we fondly hoped had been made safe for democracy.

To treat this extreme of radicalism with a wisdom that includes fairness and justice is by no means easy. We cannot afford to do injustice in any event, or to forsake our high ideals of

freedom, but we must defend to the utmost the spirit of loyalty to righteousness and truth embodied in our great commonwealth, and any changes in social or economic law and usages must be under the law, and in conformity with our democracy.

It is gratifying when we experience the readiness and ease with which minorities can submit, and the frank admission with which those who anticipated untoward results admit that they were mistaken.

When prohibition, never favored by San Francisco, was adopted, the chairman of the budget-making committee of the city anticipated financial stress that would be well-nigh ruinous. There were about 7600 retail liquor licenses yielding \$950,000 a year, and the loss of revenue was a serious matter. But when he came to make up another budget he found a surprising surplus in many instances where funds had been provided for emergency hospitals, jails, etc., caring for arrested individuals. The city prison, often crowded, was almost tenantless. An entire section of the San Francisco hospital was empty, and he estimated that at least fifty policemen could be dispensed with. He gave it as his deliberate opinion that the loss of revenue would be more than compensated by decreased expenses. In other words, the city would save money by prohibition. He had voted against the measure, but he frankly favored it now that he had seen it tried.

Victory in Defeat

Defeat may serve as well as victory
To shake the soul and let the glory out.
When the great oak is straining in the wind
The boughs drink in new beauty, and the trunk
Sends down a deeper root on the windward side.
Only the soul that knows the mighty grief
Can know the mighty rapture. Sorrows come
To stretch out places in the heart for joy.

—Edwin Markham.

Notes

Rev. Palfrey Perkins of Weston, Mass., as representative of the Laymen's League is expected to leave his home early in April and to spend four or five weeks on the Pacific Coast. It is possible that the conferences of the three sections may be set so as to make his participation possible.

Mr. Carl Wetherell, the field secretary of the League, anticipates an earlier visit to the Pacific Coast, in the interest of arousing denominational activity and impressing the laymen with their responsibility.

Rev. Florence Buck plans to reach Berkeley on Friday, March 5th, and the following day a Sunday School Teachers' Institute will be held. On the 7th she will be entitled to rest, but may speak to her old flock at Alameda in the evening. Monday afternoon she will be entertained by the Society of Christian Work at San Francisco. On the 9th she will speak at Oakland in the afternoon and San Francisco in the evening. On the 10th she will address Sunday School teachers in Oakland.

It is an adage that it is a poor rule that does not work both ways. In conformity with this, the Layman's League will not rest content with sending West the modern wise men of the East. They sensibly recognize that the reverse current is possibly equally desirable, and have called for immediate service in the East for special temporary meetings, Rev. C. S. S. Dutton of San Francisco, Rev. E. Stanton Hodgkin of Los Angeles, and Rev. Howard B. Bard of San Diego.

Dr. W. C. Selleck, minister of the Universalist church at Riverside, has shown his sympathy with the pastorless Unitarian church at Redlands by addressing them in the evening during the past month. The co-operation of Universalists and Unitarians is most gratifying, and the opportunity of enjoying a sympathetic and able man is one that ought to meet with appreciation.

The meeting of the Northern California Women's Alliance at Sacramento will be set forward to March 11th that the opportunity of welcoming and of hearing from Rev. Florence Buck may be enjoyed.

Laymen's League is sending out to every part of the country a number of speakers to present in an intensive campaign the message of the Unitarian faith. The following have accepted commissions and will undertake their missionary journeys in March and April: Dr. A. C. Dieffenbach, editor of the Christian Register; Rev. Geo. Kent, Rev. C. E. Park, D. D., Rev. Palfrey Perkins, Rev. Maxwell Savage, Rev. Charles W. Casson, Rev. J. H. Lathrop, Rev. W. L. Sullivan, D. D., Rev. F. R. Giffin and Rev. H. E. B. Speight. Mr. Speight is to visit the Canadian Northwest, his journey covering three weeks beginning March 8.

The Unitarians of Boston have just held a week of Consecration Meetings. In all 110 meetings were held. The most successful were the evening services, which were uniformly encouraging and satisfactory. Two theater services were held at Tremont theatre, 1400 and 1300 attending.

In Orange, N. J., all the Protestant churches have united in a community church. Its council consists of ministers of the various denominations. A committee arranges frequent general exchanges, assigning ministers regardless of preferences of preachers or congregation. Twenty-five hundred men and women enlisted for a house-to-house canvass and between 3 and 6 o'clock one Sunday visited every home in the city.

Rev. Walter F. Greenman has accepted a call to become minister of All Souls Unitarian Church of Greenfield, Mass. He will enter upon his office at once.

On the evening of Thursday, Jan. 8, Rev. E. Stanton Hodgkin, of Los Angeles, gave a lecture on "How Life Began, According to Legend and According to Science.

Rev. Otto Lyding of Dorchester, Mass., has been supplying the pulpit of the Seattle Church to the eminent satisfaction of the people. He has made a fine impression and it is unanimously hoped that he will accept permanent charge.

Prof. Robert L. Daugherty, a devoted member of our church at Troy, N. Y., and who served as head of the Sunday School, has moved to Pasadena, where he is head of a department in Throop College.

Rev. Dr. Earl M. Wilbur during January has addressed the adult class of the Oakland Church, Mr. Daniel Rowen being obliged to take a vacation. Dr. Wilbur has spoken interestingly on "The Development of Liberal Thought in Europe."

Mr. H. H. Fiske, son of John Fiske, whose memory is held in such high regard, is a resident of Redlands, where he is proprietor of the Nichewang, a fine hotel. He proves his warm interest in our Unitarian church by extending his kind hospitality to all ministers of the faith transiently in that charming city, thereby earning the allegiance of those who appreciate works of mercy.

At the open forum meeting at San Diego on January 11th, Mr. K. K. Kawakami, a Japanese author and journalist, spoke on "The Japanese in America, from the Standpoint of the Japanese." Previously Paul Scharrenburg had spoken in opposition to the permitting of Japanese in the country.

Rev. Otto Lyding, of Seattle, on the last Sunday of 1919 spoke in the morning on "The Background Necessary to a Momentous Question" and in the evening on "The Church, the Seapegoat of the Ages."

Rev. Thomas Clayton, of Fresno, gave as his first sermon for the new year a review of the foundations laid by the early settlers which have been the sources of our American commonwealth. The Pilgrims were exceptionally fine people. The chief corner stone of American life was religion. The others were morality, liberty and patriotism. In conclusion

he urged that we consecrate ourselves anew to the task of preserving and maintaining these great foundation stones of our national greatness and prosperity.

On January 25th Dr. John C. Perkins of the Seattle University church, and Rev. N. A. Baker of Bellingham, exchanged pulpits. Dr. Perkins stayed over and addressed the annual meeting on the 26th.

Rev. Clarence Reed is giving before the Unity Club of Oakland a series of seventeen lectures on Wednesday evenings on the religions of Babylonia and Persia. The first one on January 7 was on "The Romance of Archaeology in Babylonia" and was illustrated by pictures of excavations.

On New Year's Eve, Rev. and Mrs. O. J. Fairfield were given a housewarming in their Long Beach home. A particular source of the holiday satisfaction was the home-coming of their daughter Priscilla, a fellow in astronomy at the Lick Observatory, connected with the University of California.

Rev. Wm. Day Simonds suggested as a motto for 1920 "Never to tire, never to grow old; to be patient, sympathetic, tender; to look for the budding flower and the opening heart." and on January 11 he was announced to speak on "The Folly of Growing Old," in which he proposed to ask "Is there a manner of life, a philosophy and a religion that tends to keep both body and mind young?"

Rev. Frank C. Doan of Summit, N. J., formerly of the Meadville Theological School, has inaugurated a new movement, called "The Quarter-Hour Silence." This silent fellowship has no formal organization of any kind. Anyone who feels the need of daily withdrawal from the noise and confusion of the work-away world may join his fellows of like spirit all over the country. Mr. Doan's plan is that each one read each day for fifteen minutes some author of devotional writing.

On January 11th, Mr. C. K. Pittman, president of the Layman's League at Los Angeles, addressed the organization on "The Deeper Meanings of World Re-construction."

Berkeley Post, American Legion, has elected Rev. H. E. B. Speight unanimously as vice-chairman for 1920. At a recent meeting Mr. Speight made a strong appeal for sanity in meeting the problems of reconstruction and deplored the unwise and extra-legal methods of some posts of the Legion as a violation of the purposes for which the Legion was founded. He recalled the lead given by President Barrows, who heads the Legion in California, whose words were recently quoted editorially by the Christian Register.

The Berkeley Daily Gazette of January 13 says in part: "The first concrete steps towards erecting a municipal memorial for the heroes of the war was taken last night when the committee of two hundred citizens, called together by Mayor Bartlett to discuss memorials, unanimously elected Dr. David P. Barrows, president of the university, chairman of the memorial committee. Mayor Bartlett, Mrs. Lewis Hicks, president of the Mobilized Women of Berkeley, and Rev. H. E. B. Speight were chosen a committee to assist Dr. Barrows in naming a committee of twenty-one members to co-operate with him. The committee of twenty-one will report back to the citizens' committee on Lincoln's birthday."

For five years "The People's Institute of Los Gatos," successor of "The Insurgent," afterward "The Los Gatos Idea," has carried on the general idea of Universal Fellowship, and last November, on its fifth anniversary, steps were taken to unify and enlarge the work and the name, "The Universal Fellowship Institute," was adopted. It stands for good-will and free-will, which it believes is increasing and "is a focusing of the spirit of free service, by which deliverance is coming to the world from the rampant and ruinous commercialism of our day."

In his weekly church bulletin of January 15 Rev. Wm. Day Simonds on behalf of the Board of Trustees and the entire membership of the First Unitarian Society of Spokane extends cordial and fraternal welcome to the fifty persons who, having signed membership cards,

have been duly elected to full membership in the society. In anticipation of the annual meeting on January 16 Mr. Simonds announced as his subject for the preceding Sunday "Demanded — An American Church Free, Fearless and Fraternal."

The Annual Meeting, preceded by a supper, was held at Los Angeles on Jan. 12th, and was an enthusiastic and wholly encouraging occasion.

A good year in every respect was chronicled by various reports. Attendance is gratifying and membership is increasing. On the first Sunday of the new year, twenty-five persons were welcomed to membership. The treasurer issued a printed report, showing receipts of \$7,640, and a balance in the treasury of \$800. The disbursements showed liberal appropriations for the American Unitarian Association, the Pacific Coast Conference, the Pension Fund, the Armenian Society and the Tuckerman School.

On January 18th, Rev. Thomas Clayton of Fresno spoke on "Spiritualism." He urged that the question should be removed from the plane of mere frivolity and dealt with from a rational standpoint.

"Either—refuse to consider any evidence or phenomena worthy of consideration, and avoid the discussion of the subject, and await the revelation of death,

"Or—be intensely interested in the subject, and have an open mind toward the discussion, without being in a hurry to form any decided opinion. To trifle with the subject or make it a matter of amusement is most reprehensible. Let us realize that any spirits we should want to communicate with, would not attend a place of amusement, or be at the call of a faker or conjurer." He urged that we be soberly minded.

Cardinal Mercier said at Columbia University at his visit: "I do not know but that you have read in the paper—the newspaper said two or three days ago when I was receiving successively honors of several scientific institutions of the United States—They are taking the heart of the Cardinal by degrees."

Well, now that this is the last degree I am to receive, I think I can say that you have taken the whole of my heart."

Responding to requests of a number of people who are not connected with the Unitarian church for information regarding its religious teachings, Rev. Howard B. Bard of San Diego began on January 11th a series of four sermons on the general subject, "Unitarianism: the Interpretation of Religion That Is Both Reasonable and Scientific." He treated the fundamental doctrines concerning "The Scientific Consideration of God," "The Rational Appreciation of Jesus," "The Comprehensive Understanding of Scriptures" and "The Scientific Life."

Faith as a virtue for the modern world was the subject of an interesting sermon on January 11th by Rev. Oliver Jay Fairfield of Long Beach. A delightful incident of the service was the singing of an original song, entitled "Faith," the words written by Miss Louise Wigton, a member of the church, and sung by Mrs. M. Fereshetian, the wife of our minister at Colorado Springs.

At a Congregational meeting of the Unitarian Church of Palo Alto, held January 4, it was decided not to elect a regular minister, at least for the time being. It is proposed to engage various ministers and well-known speakers representing various types of religious belief and opinion. It is also hoped that men and women of the community will be willing to fill the pulpit and preach sermons expressing the spiritual experiences of the average citizen. This series of sermons preached by laymen was inaugurated on Sunday, January 11, by Dr. Jordan, whose subject was "What America Needs."

Dr. Jordan is always enjoyed and a large audience greeted him. He was followed by other well-known men, including Rev. Mr. Cherrington, a very independent and liberal Congregationalist, residing in Palo Alto, but no longer serving any church. Dr. Wendte is to speak soon, and several University professors have consented to fill in at an early date.

Contributed

Obedience to Natural Law

It is imperative to the best development, that we have a "reserve world" of "ideals" something different from mere physical things, a domain, we might call it, of spiritual culture. As it is needful that this world is approached by different avenues, for the varying degrees of growth and perception, the material symbol is as necessary in such cases as the highest abstract conception of infinity, to the last word in culture and the higher education.

There are millions who could have no, even approximate, idea of any other than the material condition, did they not receive it through the worship of a personality, and where they do not perceive, they are in that state of mind when they are willing to leave it to their ambassador, the Savior.

We are all, like travelers on the high-road to perfection, but we have not reached the point where we are enabled to estimate the date of our arrival, and there is evidently much to be done ere that is realized. The greatest asset in the individual life is character, the knowledge that we are on the road, should furnish the inspiration to press forward and do our bit, and we should do this without any extraneous promises of rewards or punishments.

Every sane man has his ideals, but we become so absorbed in the physical surroundings of the finite we forget the "infinite," we accept the shadow for the substance. There is nothing permanent in physical life, because the only permanent thing is change, whereas reality is indivisible and unchangeable. This is a very natural error of the senses, which we know, too well, are deceptive. The spiritual, or world of cause, is not separated from our world, but is in and part of it even though we cannot discern it.

There is a certain point in the development of man, when he should understand the above truth. A persistent refusal to so recognize the higher truth invariably leads to disaster. It is chiefly from this cause that human life

develops into unfortunate and pernicious channels, and it can be understood that large numbers of such units would produce a mass of seething entanglement and unrest.

We shall ever lack true self-reliance so long as we refuse or fail to recognize the spiritual background of life as the underlying reality. May I use a modern phrase? This recognition is the shock-absorber in contacting physical ills, and without this perception, we tear ourselves to pieces, through nerves and brains strained to the breaking point. We are overfed upon the single diet of material husks and starved spiritually. I am a firm believer in the final triumph of the best, but it seems a pity that the race should wander so far afield in its journey towards that goal, when they are continually passing the open doorway which would lead to peace and well-being, through co-ordinating the daily life with one's environments seen and unseen. No sincere man doubts that he is surrounded by powers which he does not discern, and to worship a condition in which is constant change cannot redound to a healthy or permanent growth. The physical, mental, moral and spiritual should each have its place in our daily lives, as to neglect any of them produces a lack of co-ordination, which invariably leads to final disaster in the life of the individual unit, and through him to the community and the world.

—*Jesse M. Emerson.*

Then and Now

Benjamin Franklin said at the convention which adopted the United States Constitution: "Mr. President, I confess that I do not entirely approve this Constitution, but I am not sure that I shall never approve it. I have experienced many instances of being obliged by better information or fuller consideration to change opinions even on important subjects which I once thought right but found to be otherwise. In these sentiments I agree to this Constitution, with all its faults, if they are such. I doubt, too, whether any other convention may be able to make a better Constitution."

The Relief for Hungary

Boston, Jan. 20, 1920.

To the Pacific Unitarian:

England and America have responded to the call of Hungarian Unitarians and parties are being organized to carry whatever relief is possible to the distressed people. Their frank human plea, their brutal treatment by the Rumanians, the unfortunate consequences of the treaty, make them an object of special concern to us. Is it not also a practical step forward in the development of that spirit which shall be not only international but also Christian in the sense of world brotherhood?

What the practical consequences will be no one can tell. Rumania has collected her pound of flesh and more besides. Hungarians still dream of a recovered Transylvania, but the curse of secret treaties made in the heat of war is still with us and the sons may suffer again for the sins of their fathers. By previous agreement Transylvania went to Rumania. True, the treaty guarantees religious liberty, but who is going to enforce it? Send American troops and the senate will have new furores. It may take more righteous blood to wipe out this sin. Time alone will tell.

The mission and its wide publicity may be a new cause for punishment of the Hungarians and therefore should be carried through as speedily as possible. The only safety now for Hungarians under Rumanian power lies in such a weight of world sentiment as will have its effect in diplomatic and government centers. The presence of our representatives on the spot may be a hazardous and delicate undertaking, but it will surely have a beneficial influence.

Let us, therefore, quickly and to the full measure of our abilities, support the mission to Hungary. It is much more than a mission of relief for the principles of religious liberty are involved. While Rumanians may object to our going, surely they will welcome our presence if the Hungarians have misrepresented their conditions. Though the nation seems to have lost interest in the struggles of men in other lands for freedom and democracy, let us keep the

sacred fires of liberty burning. Transylvania is the cradle of our faith and Poland and Hungary for centuries have held high the torch of religious freedom. Hungarian Protestants were the first to express their sorrow and delusion after the war. Whatever the material consequences of our mission may be, spiritual bonds are sure to be strengthened.

—*Hurley Begun.*

A Chicago Appreciation

We extend to our readers the source of pleasant reflections contained in a kindly letter from a long-faithful appreciator of the spoken or written word of the Unitarian faith. As indicative of how long she has been shedding happy thought and feeling, as well as to refresh her memory, it may be said that the particular Eliot of whom she speaks as hearing in Denver was named Samuel A. He was winning youthful spurs. He now is a D.D. and the President of the American Unitarian Association. Incidentally he is not related, unless very distantly, to Dr. Thos. L. Eliot, the son of one Unitarian minister and the father of another, as well as of two near ministers and two sons-in-law—one of whom, by the way, is now the beloved minister of the same Denver church she refers to, but all who know either or any of the clan join with her hearty "Long live the Eliots," and would fervently respond, "the same to you."

TO THE EDITOR.—Being of that unfortunate class, who, "having ears, hear not," I will not visit the house of God on this holy Sabbath day, but content myself with the company of *The Unitarian*, which reached me safely yesterday. First, I linger long over the two poems on the cover page, "New Year 1919" and "New Year 1920"—and the thought comes to me that I would like to see the two in the form of a little booklet to be sent broadcast to cheer and delight the world. Would it not be a casting of bread upon the waters, which might "come back buttered" with the thanks of recipients? Looking through the pages of the paper

I find many names—once familiar—now almost forgotten—and that mention of the "Sanitary Commission"—how we *did* work for the soldiers—bazaars, fruit sales, sewing bees—it was a busy four years—and when the shock came that our leader had been shot, how our hearts bled and our tears flowed, and the first impulse of the loyal was to drum out of town, or to arrest every soul suspected of treason or disloyalty.

Dear Abraham! Worthy to be classed with that other Abraham, Isaac and Jacob who figure in Holy Writ.

"The Eliot Clan"—I have sat under the ministration of two Eliots—one in Denver—I do not recall his name or initials—and W. G. Eliot, now holding the pulpit in Portland, Ore., both faithful ministers of the great cause. It does not fall to the lot of many families to have so many sons and sons-in-law to follow in the footsteps of its faithful parents in the blessed work of spreading the gospel. Long live the Eliots.

Now, Mr. Editor, I close this hasty review of my *Unitarian* by assuring you of my hearty good-will and wishing for you and yours the fulfillment of all the good set forth in the poem for 1920. Yours faithfully,

—Mary B. Caukins.

Treasurer's Report Pacific Coast Conference

For verification and encouragement and for reminder to those who have not responded a report of contributions to date is submitted:

Oct. 10—Portland	\$136.41
Nov. 24—Santa Cruz	5.00
25—Redlands	10.00
28—Salem	5.00
28—Santa Cruz	10.00
Dec. 9—Stockton	5.00
—Woodland	5.00
—Pomona	5.00
12—Alameda	10.00
20—Santa Barbara	50.00
20—Berkeley	80.00
24—Long Beach	10.00
Jan. 2—Bellingham	6.75
4—San Francisco	203.35
27—San Jose	20.00
30—Hemet	10.00
	<hr/>
	\$571.51

A Remarkable Play

On Sunday evening before Christmas, December 21st, there was given at the Willow Place Chapel of the Church of the Saviour, Brooklyn, a most unique and interesting dramatic production. The problems were many, of arranging and working up a production which would show its origin in the old fourteenth century plays (which were always given in churches), combining with this well executed music, both ancient and modern, vocal and instrumental, and to give the audience a part in the drama by the singing of carols and great Christmas hymns, thus making the whole performance an act of worship. It was the desire of those working up this play, to see what could be done to develop, as community plays, those of a strong religious character, and to see how far the young people of the Chapel could be relied on to take part and work hard, to attain success. With these ideas before them, the producers gave a presentation of the grandest story ever told, preserving the symbolical mysticism with which it has always been enveloped, and bringing out the central fact, the element of Mother Love. The arrangement of music to fit the pictures took the anthems and hymns from the gospels, and our modern hymn writers and orchestral selections of Mozart, Gounod and Dyks.

The costumes were accurate in every particular, and very gorgeous. The wide-opened treasure chests of friends made this possible, when oriental silks and other fabrics, also jewels, were put at our disposal.

The performers were, with one exception, connected with the Mission, and about half the orchestra were pupils of the music school connected with the Settlement. The overture to the first scene was a Sanctus by Mozart, and both cast and audience felt that the spirit of reverent worship was the object those interested in producing this play desired, and absolute quiet was the result. As the overture ended a boy soprano, garbed as an angel, stood between the drawn curtains, singing "Blessed is he who cometh in the name of the Lord."

The play was in seven acts. The first being the Annunciation at Nazareth, here

Mary sang Gounod's "When Love to Wisdom Came."

Act 2, the meeting of the three kings while the hymn, "Calm on the Listening Ear of Night" was sung by audience and performers.

Act 3, the powers of Evil, Herod's court, this was a most dramatic presentation of the gospel story, the visit of the wise men telling of the star, and Herod's calling of his officers, and his orders for the killing of the innocents, the second scene of this act, set forth what should have passed in the conscience of Herod and was finely portrayed by the actors.

The fourth scene was that of the angel and the shepherds with the carol, "It came upon the midnight clear," and a solo, "Fear not for behold I bring you good tidings" from the Messiah, ending with the anthem, Gloria in Excelsis; while the fifth act showed the manger and the lowly folk gathering to see the babe. The orchestra played Nazareth, and then audience and performers joined in singing "Oh, Little Town of Bethlehem." The presentation of gifts and the adoration at the manger came next, wonderfully dramatic. The three kings, with attendants, soldiers in armor, and others gorgeously appareled, approached the manger in procession, the music being Mozart's March of the Priests from Magic Flute, and while making the presentation of their gifts the kings sang again "We three Kings of Orient are," and this act closed with the singing by all of "Adeste Fideles."

The seventh and last scene was the presentation in the Temple, old Symeon sang, "Lord now lettest thou thy servant depart in peace," and with the Tallish on his head, and hands raised, impressively pronounced his blessing.

The play was given most careful work by the compiler, one of the members of the Church of the Saviour, Brooklyn, who devoted weeks to rehearsal and costumes.

The music, the effect of which was so important and necessary for the success of the whole production, was planned most carefully and with much enthusiasm by the teacher at the Settlement, Mrs. Fuller Campbell, her training of the young people to take the orchestral parts

was really remarkable, and the showing to those, whose only interest has been a money contribution, what can be done with children in developing a love of the best music.

On New Year's Eve, the play was given again in the Pierrepont Street Chapel, the church people gathering in large numbers. At the close, the curtain was again raised showing a symbolical tableau, yesterday, today, and forever:

1320—A Medieval Bishop

1620—A Puritan Divine

1920—A Modern Preacher

The Bishop and Puritan advanced toward each other, and embraced. The modern preacher came forward, between the two, taking a forward look, as with a hand on the shoulder of his predecessors he appreciated what had been accomplished between 1320 and 1920 to bring about "His Kingdom."

M. A. B.

The Life Beyond

What shall we say of our loved ones who have passed from touch and sight?

The fairy tales of our childhood, and of the childhood of our race, are exploded—outgrown. Angels, golden streets, gates of pearl, we no longer take seriously. Once dissipated, no effort or argument can make them real.

Modern spiritualism, in spite of fair promise, is disappointing. The soul-life which it seems to reveal is mainly concerned with puerilities and trifles. It has value only as an offset to irrational materialism.

So we are thrown back on the primary experience from which all theories of immortality have sprung.

To the devout soul plunged in sorrow the universe becomes spiritual. Its material walls become transparent,—their seeming solidity an illusion. In such moments we know that the greatest reality is the unseen.

In that realm are the spirits of our dear ones. We are conscious of their presence, their tender ministry becomes our joy and consolation. We need no argument to convince us; voice or vision would add no whit of evidence, and might only shock or confuse. The banalities

of mediumship would but desecrate that holy silence.

We cease to be concerned with the mere form of survival. We are content that the God who gave us our friends, with all their lovable qualities, has received them again into his care.

A faith grounded in such experience is proof against all possible assault.

—*E. J. B.*

The Emancipator

I am no stranger in the earth,
No pilgrim through a foreign land;
This is my own ancestral soil.
I am at home with fields and streams
And sky o'erhead, and men who toil
And dream and sin and pray, as I.

'Tis mine to sow the earth with seed,
To bring forth harvests, and to feed
The multitudes; to plant a flower
Here and there to feed their souls.

'Tis mine to grasp the torch of truth,
And beat the darkness back across
The unawakened continents;
To blaze a trail for all who seek
For life and liberty.

I am divinely sent to raise
The dead who never yet have lived,
To make the eyes of men to see,
The deaf to hear, the lame to walk;
To liberate the slaves who serve
An outworn creed; I am ordained
Emancipator of men's souls;

To be a martyr for my faith;
To let my life become my creed;
My sacrament be sacrifice;
To scorn a place in Paradise
While one last soul endures its Hell;
To spurn a crown of stars like him
Who chose a crown of thorns instead;
And on my cross to laugh, and drain
The crimson chalice of the Christ.

—*Hugh Robert Orr.*

For souls there comes a winter-tide,
For souls there blooms a spring;
Though winter days may linger long
And snows be deep and frosts be strong
And faith be sorely tried,
When Christ shall shine, who is the Sun,
Springtime shall be for every one.

—*Susan Coolidge.*

There is nothing else in the thought of the world so important and so far reaching as these two truths of Jesus—that love is the true guide of conduct and that the loving God is over all.—*C. E. St. John.*

Events

Mrs. H. D. Palmer, Pioneer, Dies

[From the Berkeley Gazette, Dec. 29th.]

Mrs. Harriett Day Palmer, widow of the late C. T. H. Palmer; daughter of one of the founders of the University of California, and granddaughter of a former president of Yale University, passed away yesterday at her home, 2245 Piedmont avenue, following a lingering illness. She had been a resident of this city for the last forty-two years.

Mrs. Palmer was born in 1830 in the old president's house on Yale campus in New Haven. She was the daughter of Sherman Day, some time surveyor-general of the state of California, and granddaughter of Jeremiah Day, president of Yale College from 1817 to 1840. Her father was one of the founders of the University of California. She was thus closely identified with two great universities. She spent her girlhood in New Haven, Brooklyn and in Concord, Mass., where she made the acquaintance of all that group of remarkable men and women in the forties and fifties of the last century who made Concord the most interesting place in America.

In 1854 she came to California by way of Panama. She taught school in San Francisco for a short time, until her marriage with Charles T. H. Palmer, a lawyer and business man well known in the bay region. They resided in Folsom for some years, but ultimately removed to this city, where they established their home.

Mrs. Palmer was in every respect a woman of remarkable character and intellect. She taught herself Italian and French. Her mind was enriched by a various and well considered reading. She had known many distinguished men and women who were active in the intellectual and political life of the nation and the state. Emerson, Thoreau, Henry Ward Beecher, Harriet Beecher Stowe, Mark Twain, Edward Rowland Sill, Charles Warren Stoddard, Rockwood Hoar and Samuel Frisbie Hoar were of the number. No one who ever had five minutes' talk with her could fail to understand why people of force

and talent found her so attractive. Her conversation was brilliant without hardness, and was the proper expression of an incisive, upright and kindly spirit.

Her long residence in California was practically coeval with the life of the state and of this city. She had a personality or rare dignity, gentleness and sincerity.

Mrs. Palmer is survived by eight nieces and nephews. They are Mrs. Irving Stringham, Annie C. Day, Mrs. Charles S. Greene, Roger S. Day, Dr. Theodore S. Palmer, Elizabeth D. Palmer, Harold K. Palmer and Caroline Day."

Funeral services were conducted at the family home, 2245 Piedmont Ave., Berkeley, on December 30 by Rev. H. E. B. Speight, Mrs. Palmer having been a member of the Unitarian Church since 1905. Mr. Speight paid the following tribute to Mrs. Palmer's character:

"Friends, it is, I know, with mingled feelings that you are assembled this afternoon to show your love and regard for one who meant much to us all and without whom some of you will never feel this community to be ever again quite the same. You cannot but feel the loss of a friend to whom no one ever turned in vain for counsel, cheer or sympathy. For well nigh half a century she had presided wisely and graciously over this same home, and some of you look back over many or most of those years, recalling today many happy and sacred memories, while even those who cannot claim long years of intimacy with this rare spirit felt the inspiration of her goodness and found their lives touched to finer issues because they knew her. But your sorrow is not without hope, for you know—if you knew her—that she "cannot be where God is not," and from Him, and of Him are we all, and to Him shall we all return.

And though clouds pass across our sky today, our hearts cannot long be darkened by sad thoughts, for we are full of gratitude to God for the rich life it has been our privilege to know and to love.

Of Mrs. Palmer I speak only with hesitation in the company of those who knew her so long and loved her so well, for almost any words seem an intrusion now. The perfect tribute is that one which will be manifest in days to come—in blessed memories kept alive, in hopes of reunion that will sustain lonely hours, and in endeavors after likeness to her. But through one halting voice the whole community would pay its tribute of love and honor.

Mrs. Palmer's mind, ever industrious and active, quick to discern neglected aspects of truth, open to all honest inquiries, forward-looking to the very end, was an inspiration to many a student and teacher. A pioneer in more senses than one, she brought from a distant home of culture and learning, into a new and at that time crude young world, a spirit of sympathy and a rare insight which commended great thoughts to smaller minds; by her encouragement of eager minds she did much to further higher education. She helped to discover others to themselves, and one such—Edward Rowland Sill—might well have been interpreting her life and thought when he wrote:

Out of the wrinkled bosom of the Old,
New England once was born; a rock-hewn race,
Puritan Pilgrims, splendidly pure and grim.

Here
Upon a coast whose calmer-blossoming surf
Beats not with such an iron clang as their,
We plant the new New England; this our word,
That man is no mere spider-like machine
To spin out webs of railroads after him
In all earth's corners, nor a crafty brain
Made to knit cunning nets of politics
Or sharpen into insignificance
On the grinding wheels of business, but a soul,
That traveling higher worlds in upper light
Dips down through bodily contact into this.

Whether he wear the purple or the serge,
Whether he worship under frescoed pomp
Or bare-hewn rafters, it is still the man,
The individual spirit, something far
Beyond earth's chemistry, to whom all else
Are only foot-lights, scene, accessory,
Or nothing,—or a farce, a mockery.

The exceptional mind was matched by a great heart, so that Mrs. Palmer will be remembered as the most loyal of critics, and as one who ministered out of her substance to the necessities of others. This union of wisdom and love constituted a character which it is sel-

dom our privilege to see. The wisdom that is power was hers, and because of her, men have been more true and women more brave.

Of her religious faith I need not separately speak, for it was nothing separate. It issued in practical good living and by such fruits it has been already judged by the All-Seeing Father whose love she acknowledged and whose law she earnestly sought to obey. She had the courage of her convictions, detested all shams and every inconsistency between profession and practice. So long as her health permitted, yes, and for the encouragement of others even after certain disabilities prevented her from personally profiting by them, she neglected not the public observance of religion; but to these she brought a serenity of spirit, an expectancy and a receptiveness, which showed how deep was her private and inward devotion. With a hymn-writer whom she admired alike for his life and his words, she would say to us today:

“The lesson of my life hath been
A heart of grateful trust.

“And so my upward way I fare
With happy heart and calm
And mingle with my daily care
The music of my psalm.”

And now we take leave of these mortal remains—grateful for the life that informed them, full of sympathy for those most nearly bereaved, and thankful that the summons came as it did—

“* * quiet, happy death, untouched by pain
Or sharp reluctance.”

And we know that her spirit lives with those—a goodly company of noble souls—who have waited to greet her at the gateways of the larger life. To us life and death will always be more wonderful—more meaningful—because she and they are together.

“More homelike seems the vast unknown
Since they have entered there.”

But grief is selfish; I cannot see
Always why I should sit stricken be
More than the rest;
But I know, as well as for them, for me
God did the best!

—Helen Hunt Jackson.

Annual Meeting of the Berkeley Church

It is a pleasure to chronicle the fine growth and good spirit of our church at so important a point as Berkeley, seat of the University of California. Mr. Speight is both active and able and his services bear their natural fruit. The meeting was held on January 15 and the Berkeley Gazette reports it. In part it says:

“What was unanimously voted to be the most successful annual meeting in the history of the organization was held by the First Unitarian Church, this city, last evening. Dinner was served to nearly two hundred persons by a committee of the Women’s Alliance, and members of the Channing Club acted as waiters and waitresses.

“Reports were read from representatives of the church organizations, including Mrs. L. H. Duschak, for the Women’s Alliance; Miss Julia N. Budlong, secretary of the church school; Herbert Delius, for the Channing Club, and Dr. L. H. Duschak, for the Laymen League in the absence of Prof. E. T. Williams, president. The reports were of unusual interest and showed that all departments of the church are active and progressive.

“The pastor, Rev. H. E. B. Speight, spoke on the growth of the society and of the development of its especial opportunity in religious education. ‘Being free to avail itself of all contributions to the modern study of religion, it can face the changes in the worlds of thought and action without anxiety,’ he said. At the same time it will continue to recognize that its most imperative duty is to help young and old alike to see their lives in the larger setting of the spiritual realities that do not change, especially at a time when uncertainty and unrest are features of most departments of life.” Reference was made to the willing service of many members of the church in the development of its work, and the pastor spoke of the regret with which the trustees had accepted the resignation of their chairman, Dean William Carey Jones, one of the founders of the church nearly thirty years ago. He reported 185 members on the church roll, with 200 others who

are contributors or attendants. Twenty-six new members have been received into fellowship since the pastor returned from war service.

“The dinner was the first occasion on which Unity Hall has been used by the church since its complete redecoration, and many comments were heard on the beauty of the interior and its suitability for many kinds of assembly.”

A Vacation Episode

Rev. N. A. Baker of Bellingham, during his summer vacation had the great pleasure of climbing the mountain that bears the same name. Mount Baker is a very commanding peak and dominates the Sound country. Nineteen persons left Bellingham at 7 a. m. reaching the Hesler ranch at the foot of the mountain shortly after noon, going on to the first ranger cabin where they camped. The next day they reached Mazama lake and made camp for a two-day stay. Two days were spent in hardening trips up 6000 feet or so. Then at 5:30 o'clock twenty-nine started for the summit. A few found 9000 feet was their limit. One of the party found the crater, with its fumes at intervals of 30 seconds, an attraction necessary to stop for. Twenty-four pressed on and reached the summit at 3 o'clock. They found abundance of scenery and a register to sign but were satisfied to start back without much delay, as it was a long, hard trip to camp.

On the trip down the mountain more than an hour was required in crossing one of the crevasses, where the ice bridges seemed unsafe. The task was accomplished, however, and the party arrived in camp about 7 o'clock, ready for bed and a good rest. The reporter of the trip writes:

“Saturday was rest day for everyone in camp, and on Sunday the party held religious services, Rev. N. A. Baker, one of the party, giving one of the most wonderful talks that any of the party had had the opportunity to hear.”

On Monday the party returned to Bellingham, delighted with their experience, and with memories of difficulties overcome that grew less as looked back upon, and of glories and outlook never to be forgotten.

First Church, Seattle

Rev. John C. Perkins, D. D.

[Portion of address at a recent meeting.]

The problem of a Unitarian church near the central part of Seattle has been before us for many years. According to the records, the year 1888 is spoken of as the date of organization of the First Unitarian Church of Seattle. The population of the city was then less than 3500. For business and residence a few Unitarians had come to this city, and a church naturally arose.

Today, after over thirty years, while we are wondering if our population has reached 400,000, we are still wondering if this church can be maintained.

Unitarianism has a finer promise than ever before, because in the University district is a second church of our faith, ready to work in all friendliness and sympathy with you, both for our joy in each other and for the better life of our beloved city.

Religious experience shows that all church life depends upon the character of the people concerned. Also, that no form of faith is ever able to far overreach the natural conditions of its own peculiar qualities. Also, that its influence is never to be judged by its wealth, or its numbers, or its merely popular claim, but only in the degree that its people love it and in pure sympathy, harmony and peace devote themselves to it. On the whole, church life in America is just about as it always has been; and denominational growth is still subject to the same elements of differing education, purpose, spirit and ideals.

Many persons leap to the conclusion that if contemporary creeds appear inadequate and the world falls under the spell of some novel, scientific, or social theory, the church that hastens to exploit such theories will win a quick advantage and vast following. Experience shows that such is never the case. For on the one hand all churches easily adapt themselves to changing knowledge; and on the other hand the quick pursuit of novel and untried methods more often leaves the fundamental and constant purposes of church life to starve and die. The rolling clouds of

human interest and fancy, unrelated to the eternal verities of religion, dissolve and disappear as quickly as they came.

Seattle has not brought together a very large number of people of Unitarian origin or spirit. And in many cases where there was that origin, the broken old associations and the continued commercial and materialistic interests of our city have worked to hinder the persistence of the early religious ideals. When in a State University of 4000 students, about forty express their preference for Unitarianism, we have a fact to make us think.

Church life is a very subtle thing. It depends on many elements. Mere liberal views, mere discontent with orthodoxy, mere fascination with some new scheme, or theory, plan, or dream, can never make a church; unless they all can be taken up and become a part of religion; unless they can be joined with natural piety, personal humility and devotion, and an ardent love of a religious worship in itself.

Some of you bemoan what you regard the failure of your church to grow in numbers, influence and outward power all these thirty years. Such feeling is a misplaced one. This church is not to be written down as one that failed. Failure in life is a comparative word. One fails, or not, according to the circumstances of the case. And the case is that those behind you have simply done the best they could according to the kind of growth the city had. The love of genuine religious worship, the keen, clear grasp upon the finer, deeper, universal elements of a spiritual intelligence and devotion have found fixed lodgment only in the hearts and lives of a very few. The columns of the so-called church page of our papers, with its weekly flaring advertisements of programs, features, superficial attractions and alluring amusements, denotes a mood as far away from Unitarianism, or any other devout religious worship, as the North is from the South. To name a thing religious never makes it so.

You have had in this church some persons as simple, genuine, and true, as any holy age of history ever knew. They may have been but few. And yet they

prove success in these past decades of this First Church. To stop your course for any present cause would be untrue to them.

"Let the dead past bury its dead." Let the past that is alive join hands with you who now are here for the better future that awaits all those who truly love the faith of our free church!

And in this future you are not alone. I pledge the fullest friendship and co-operation of the second church, the University Unitarian Church.

And I pledge the fullest friendship and co-operation of the American Unitarian Association. And I beg you, do not think of that association as a merely formal organization dispensing funds to those who ask them. It is a company of living spirits, who are beset by every problem that any one of us knows. They are making exactly the same kind of fight we are making with the lesser plans and schemes of common life. Out of their love for the world's great good, by their sacrifices and their generosity, they reach the hand to us across the continent, to help your church and ours,—these two outlying posts of pioneer endeavor in Seattle, until we in our future, fuller day may in turn take up the flaming torch of a liberal religious faith, and transform the world from present glory unto glories ever more ideal.

A Two Hundredth Anniversary

The bicentennial celebration of Kings Chapel in Boston is a most interesting and significant event, and not to be lost sight of in the troubled activities of the present. From the *Christian Register* we appropriate its story of the event:

A notable service was held recently in King's Chapel, Boston, Mass., on the two hundredth anniversary of the erection of the pulpit. The original King's Chapel, on the site of the present building, was built in 1689, soon after the organization of the parish. It was enlarged to double its size in 1710, and a new gallery and pulpit were put in about 1719. On the completion of the present stone church, which was built

slowly around the old one and dedicated in 1754, the pulpit was moved from the old building to the new, and, except for a short period during the Revolution and a year during construction, it has been in continuous service for two hundred years,—the oldest pulpit still in use on the site of its original erection in the United States. It has been occupied by all the ministers of the Chapel except the first, Robert Ratcliffe (1686-89).

The service was attended by a large congregation, including Governor Calvin Coolidge with a member of his staff; Mayor Andrew J. Peters of Boston, and President Emeritus Charles William Eliot, a son of King's Chapel. Following an old custom, the wardens of the church, J. Randolph Coolidge, Jr., and William W. Vaughan, preceded the ministers in the procession from the vestry to their places in the chancel and reading-desk. A chorus of thirty men, under the leadership of Dr. Richard C. Cabot (Malcolm Lang, organist), which is now the regular choir of King's Chapel, sang for the first time at this service. The old Tate and Brady version of Psalm 77, "Give ear, ye children, to my law," Emerson's "We love the venerable house," and Henry Wilder Foote's "O Thou with whom in sweet content" were the hymns.

This chorus, it may be interesting to note in passing, is composed mostly of students from Harvard, Technology, and Boston University. They are being trained by Dr. Archibald T. Davison, whose remarkable choir at Appleton Chapel, Harvard University, has established a new standard of church music and singing by confining itself to religious music and eschewing the florid styles that would pass for operatic music. He believes that there is a definite religious appeal of religious music, quite distinct from the emotional appeal of music in general. His motive is to enhance the power of the church by getting secular and sensational music out of it and putting religious music in.

The regular service of Morning Prayer was read by Rev. Sydney B. Snow, associate minister of the Chapel. Addresses were given by the minister of

the Chapel, Rev. Howard N. Brown, D. D.; by Prof. Francis Greenwood Peabody, D. D., son of a former minister, and namesake of another, and by Prof. Henry Wilder Foote, also son of a former minister.

Dr. Brown in his remarks called attention to the fact that, although there is no exact record of the time when the pulpit first came into use, it is certain that its construction was begun in 1718, and that at the end of 1919 its two hundredth anniversary was surely passed.

"This we have thought fit to celebrate," he said, "by some brief commemoration of the virtues of the men who have made our pulpit in the past their throne of spiritual power. Three of them belong to the first period in the life of the church when its allegiance was given to the Church of England, and it existed under the rather shadowy authority of the Bishop of London. The minister in office when the pulpit was made was Samuel Myles, a native of the Province and a graduate of Harvard, as the other early ministers were not. He was a man of great ability, and had a long ministry of thirty-nine years. His successor was Roger Price, an Englishman, who had a somewhat stormy career. King's Chapel was distinctly of the English party, but it rebelled a little against the domination of what was then a typical English mind. After a time Mr. Price resigned and went back to England. He was followed in turn by Henry Caner. Soon after his arrival the project of building the present church was launched, and the corner-stone was laid by Governor Shirley in 1749. Upon its completion the pulpit of 1719 was transferred to the new structure. Notwithstanding the fact that Mr. Caner, when he sailed away in the English fleet at the time of the evacuation of Boston, took with him most of our record books and all our communion silver, we have much cause to venerate his memory."

Professor Foote next took up the story of the pulpit and its occupants at the beginning of the independent or Unitarian history of the Chapel, after the storm of the Revolution had passed. The ministry of the first man in this new succession he described as the most sig-

Selected

An Interesting Episode

Ex-President Eliot of Harvard relates an incident connected with his admirable selection of inscriptions for the Congressional Library:

"A few years ago I was asked by Brig.-Gen. Casey to prepare some inscriptions for eight tablets to stand over eight allegorical statues in the great reading-room of the Congressional Library. One of the statues represented Religion. He wanted inscriptions, seventy-two letters long, about religion and seven other great subjects. I sent him one of the best definitions of religion that has ever been written, and one of the most complete statements of the most attractive doctrine of modern sociology,—“So we being many, are one body in Christ, and every one members one of another.” I thought it was appropriate in a National Library,—“One from many”. But Gen. Casey came down to his office one morning with my letter in his hand and said to his second in command, Mr. Bernard Greene, now superintendent of the building (another Unitarian, by the way): “President Eliot has sent me eight inscriptions. I like them all but one. That one is about religion. It is too Christian. I don’t feel well today. I wish you would write a letter to Dr. Eliot, and ask him to give me another inscription to go over the statue of Religion.” General Casey returned to his house, and in an hour was dead. In a day or two Mr. Greene wrote me, asking if under these circumstances I would prepare or suggest another inscription. I fell back on Micah,—“What doth the Lord require of thee but to do justly and to love mercy and to walk humbly with thy God!” And that is written over the statue of Religion. Those two sentences all children of our faith ought to learn and hold to. They will never get a better definition of religion than Micah’s.

We know that something in our souls is seeking for the great harmony of life, and we know that, though we cannot hear it, the harmony is there.—*William Allen White.*

nificant, as it was the longest of all those who served the church since its foundation. His service covered fifty-four years, during all but the last nine of which he took an active part in the conduct of the worship, and during his ministry occurred that episode in the history of the church which has made it a landmark in the development of Liberal Christianity in America. Very early in his ministry he appears to have ceased to read those portions of the liturgy which referred to the Trinity, and in 1785 he led a willing congregation to its revision substantially in the form still used by King’s Chapel. After the publication of this prayer-book Mr. Freeman twice applied to newly appointed American bishops of ordination, and in 1786 the Episcopal Convention of Connecticut, sitting on his case, disapproved it. Finally, on November 18, 1787, the congregation itself ordained him as “rector” of the church.

“The ministry of James Freeman,” said Professor Foote, “which had thus begun amid difficulties and uncertainties proved a most happy and successful one.

In 1815 Francis W. P. Greenwood was called as associate minister, and became his worthy successor. * * *

Following Professor Foote, Professor Peabody brought the account of the pulpit down to its living occupants, speaking of his father, Dr. Ephraim Peabody, successor of Dr. Greenwood (1845-56) and of Rev. Henry Wilder Foote, who was minister from 1861 to 1889. Each in his turn, he said, made his contribution to the central theme of worship (which the habits of the church, its ritual, its atmosphere, communicate). “as though each in turn laid on the altar his fragrant sacrifice.”

That is no true alms which the hand can hold;
He gives nothing but worthless gold

Who gives from a sense of duty.

But he who gives but a slender mite,

And gives to that which is out of sight,

That thread of the all-sustaining Beauty

Which runs through all and doth all unite,—

The hand cannot clasp the whole of his alms.

The heart outstretches its eager palms,

For a god goes with it and makes it store

To the soul that was starving in darkness before.

—*James Russell Lowell.*—

Democratize Human Nature

The age-old faith that human nature should and can be changed is being justified by scientific fact. Human nature is constantly being changed. Lower forms of life seek to change their outside facts only; man seeks to change his inside facts also. On a gigantic scale man is now examining his physical and mental life with intent to change his nature in accord with democratic ends.

Original human nature is a bundle of unorganized impulses. It has become what it is by a gradual process of reorganization. To democratize human nature is to reorganize impulses in harmony with community of interest. This is not reversal but development of primitive impulses.

Primitive man organized his impulses on the individualistic basis. Civilized man has begun to organize his impulses on a community basis. Ours is the task of continuing the process of civilization.

To this task the Church must set itself with apostolic fervor. The chief purpose and concern of all great religions has been to change human nature. Now that we know how to change human nature, what the change means, and why human nature should be changed, the institutions of religion should increase their efforts and multiply results.

Past failures were due, first, to neglect of basic inside facts, and, second, to a misapprehension of the relation between inside and outside facts. Impulses must be controlled and reorganized by the human will. A man's own will determines what he becomes. Democratic reorganization of human nature must have the consent and approval of the human will. But religions have told the will that its "unconditional surrender" to supernatural forces is compulsory. Following this example worldly powers have coerced the will of subjects, and parents have broken the will of children. The Church must be the champion of the inviolable rights of the human will.

Religions have failed to understand the worth of outside facts in the development of the will and in the remaking of human nature. For example, Arctic

zones and torrid regions tend to retard man. But worse is the stultifying effect of an evil social environment. The temperate zones tend to develop man. Likewise the zones of temperate living—of neither too much nor too little—are socially healthful. A democratic environment and a democratic nature are interactive and mutually necessary. Let the Church consecrate itself to the remaking of environment.

The Church with its emphasis on basic emotions is indispensable in the democratizing process. No other institution is so pervasive in influence, so searching, so thorough, so dynamic. I crave for the Church first place in the great task of building democracy in the heart of man!—*Curtis W. Reese.*

Assorted Howlers

"A Republican is a sinner mentioned in the Bible."

"Pompeii was destroyed by an eruption from the Vatican."

"The Gorgons were three sisters that looked like women only more horrible."

"My favorite character in English history was Henry VIII. He had six wives and killed them all."

"Edward III would have been king of France if his mother had been a man."

"The Black Death was terrible for the laborers, because they were forced to do all the work left by those that died."

"Benjamin Franklin produced electricity by rubbing cats backward."

"Andrew Jackson was called Old Hickory because when he was a boy he was a little tough."

"George Washington married Mary Curtis and in time became the father of his country."

"A deacon is the lowest kind of Christian."

"The Pharisees were people who liked to show off their goodness by praying in synonyms."

"An ibex is where you look in the back part of the book when you want to find anything that is printed in the front part of the book."

"A man who looks on the bright side of things is called an optimist, but a pianist looks on the dark side."

Aid to Hungary

In the *Christian Register* of January 15th President Eliot issues an emphatic call for immediate action of Unitarians in America in relief of our suffering brethren in Hungary. It is in response to the agonized cry of 75,000 Unitarians in the far east of civilized Europe, where food and help to manly living are needed by thousands wandering as exiles in their own country. If the mother church is to be saved from ruin we must act. The appeal follows:

UNITARIAN UNIT WILL GO TO HUNGARY.

Famine is stalking through Hungary. Men, women and children are dying of hunger. Transportation is exceedingly difficult, but supplies can probably be got in under proper guidance. Our Unitarian people are suffering. Their leaders and ministers lie under persecution. Our churches are in danger of extermination.

I call for American contributions in the sum of \$50,000 to be used to send a Unitarian unit to Hungary in charge of the most essential supplies and with money for relief purposes.

This delegation will carry material aid to the suffering, courage to the ministers and churches, and be in a position to make the strongest representations to the representatives of the Allied Powers at Paris about the need of enforcing the treaty provisions safeguarding religious liberty. Let the response be generous and immediate, that our representatives may start as soon as possible for Budapest and Kolozsvár.

I shall appoint the Unitarian Commission at once and organize it for service, trusting to my fellow-Unitarians to supply the money that is so urgently needed.—*Samuel A. Eliot.*

If I stoop

Into a dark tremendous sea of cloud,
It is but for a time; I press God's lamp
Close to my breast; its splendor, soon or late,
Will pierce the gloom; I shall emerge one day.

—*Robert Browning.*

God lays no weight of cross amiss,
And giveth strength along the way
To meet the burden to today.

—*George Kingle.*

The Partner of Mankind

Rev. E. Stanton Hodgkin

[Extract from New Year Sermon.]

“As we stand at the advent of a new year our greatest asset is the confidence and faith and hope that come to us when we look back over the vistas of the past, recognizing how the human race has been beset before and behind, from without and from within—recognizing all the discouraging and depressing vicissitudes of brutishness, barbarism, ignorance and superstition through which it has passed, and yet in spite of all this has made steady progress and has accumulated a vast fund of moral and spiritual experience or capital that gives it a momentum it never had before.

“It has not done this entirely in its own strength and resources alone. There has been a great silent invisible partner that has stabilized and sustained. What is this great silent invisible partner of mankind? As Dr. Carruth says: ‘Some call it Nature and some call it God.’ Whatever name we may give it, we cannot ignore the fact that there is a great invisible, indefinable reality working through the human race, from which we draw our inspirations and our ideals, and which gives value, purpose and direction to life in the infinite scheme of things.

“This great asset may, however, be turned to a liability if we simply sit down in self-satisfaction and wait for this invisible power to carry us on; or if we fancy, we can simply invoke it and become its beneficiaries by means of some modernized incantation or mystic formula or demonstration, as so many imagine can be done. This momentum and this invisible power is an asset only as we connect ourselves with it by the development and the highest use we can make of all our faculties and powers in patient and painstaking application to all life's tasks as they present themselves to us in the practical affairs of today.”

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

—*Frederick L. Hosmer.*

Day and Night

Midday lasts a moment only
 On this whirling ball of earth;
 Yet forever toward the zenith
 Point our lifted heads from birth.

And, like magnets firmly planted,
 Toward the nadir press our feet.
 Thus each life becomes a center,
 Where the earth and heaven meet.

Blinded daily by the splendor
 Of excess of solar light,
 All too rarely we remember,
 The returning gifts of night.

Other suns of other systems
 Swing their planets through the mirk;
 But between our dawn and sunset
 They are unseen at their work.

Have they naught by day to give us,
 Pouring ceaseless rays from far?
 Who shall answer, who shall tell us
 What their wondrous meanings are?

Mystic lore of force and motion
 And unending sweep of time,
 Unheard song and unseen beauty
 And our destiny sublime,—

These, O Night, thy revelations!
 And the reading has begun:
 We are one with all creation,
 Wind and wave and star and sun.
 —*Emeline Harrington.*

Worth While

'Tis easy enough to be pleasant
 When life flows along like a song;
 But the man worth while is the one who will
 smile

When everything goes dead wrong.
 For the test of the heart is trouble,
 And it always comes with the years;
 But the smile that is worth the praise of earth
 Is the smile that comes through tears.

It is easy enough to be prudent
 When nothing tempts you to stray,
 When without or within no voice of sin
 Is luring your soul away.
 But it's only a negative virtue
 Until it is tried by fire;
 And the life that is worth the honor of earth
 Is the one that resists desire.

By the cynic, the sad, the fallen,
 Who had no strength for the strife,
 The world's highway is cumbered today;
 They make up the item of life.
 But the virtue that conquers passion
 And the sorrow that hides in a smile—
 It is these that are worth the homage of earth
 For we find them but once in a while.
 —*Ella Wheeler Wilcox.*

Glory

To have thrown all prudence and forethought
 away
 And for once to have followed the call of the
 soul
 Out into the danger of darkness, of ruin and
 death;
 To have counselled with right, not success, for
 once,
 Is glory enough for one day.

It is glory enough to have taken the perilous
 risk;
 Instead of investing in stocks and paid-up insur-
 ance for one;
 To have fitted a cruiser for right to adventure
 a sea full of shoals;
 To sail without chart and with only the stars
 for a guide;
 To have dared to lose with all the chances for
 losing
 Is glory enough.

It is glory enough for one day
 To have dreamed the bright dream of the reign
 of right,
 To have fastened your faith like a flag to that
 immaterial staff
 And have marched away, forgetting your base
 of supplies.
 And while the worldly wise see nothing but
 shame and ignoble retreat,
 And though far ahead the heart may faint and
 the flesh prove weak,—
 To have dreamed that bold dream is glory
 enough,
 Is glory enough for one day.
 —*William Herbert Carruth.*

Suffocation

I cannot bear your violin tonight
 It sobs and wails with pain.
 Down the piano-keys the tears drop light.
 Put out the lamps again.

Some moments come when poetry and song
 Are far too sad for me;
 When music's chords beat on my heart too
 strong,
 I cannot breathe or see.

Let me go out under the steadfast stars,
 So many and so still,
 And soothe my spirit beating on its bars,
 And think on Heaven's high will.

Night unto night, dear God, thy glory tells,
 Thy stars together sing;
 Such music all my heart with rapture swells,
 As black buds swell in Spring.
 —*Alice Freeman Palmer.*

Though we travel the world over to find the
 beautiful, we must carry it with us or we find it
 not.—*Ralph Waldo Emerson.*

The Earlier Scriptures

(Arranged by Rev. Clarence Reed.)

The Discovery of God

1. Go! seek at once a friend of God;
when you have done so God is your friend.
 2. Whoever approaches me in any form,
in the same form do I approach him.
 3. O God, in every temple I see people
that see thee, and in every language
I hear spoken, people praise thee.
 4. Who sees me everywhere, and sees
everything in me, for him I am
not lost, nor is he lost for me.
 5. Thy face uncovered would be all
too bright.
Without a veil none could endure
the sight;
What eye is strong enough to gaze
upon
The dazzling splendor of the fount
of light?
 6. The sun and the moon, O Lord, are
Thy lamps; the firmament Thy
saver; the orbs of the stars the
pearls enchased in it. The per-
fume of the sandal is Thine in-
cense, the wind is Thy fan, all the
forests are Thy flowers, O Lord of
light. Unbeaten strains of ecstacy
are the trumpets of Thy worship.
The light which is in everything is
Thine, O Lord of light. From its
brilliancy everything is brilliant.
 7. As a herdsman guardeth and keep-
eth watch over his cattle, so God
day and night cherisheth and
guardeth man and keepeth him in
happiness.
In all things is Thy light; from it
art Thou known, but Thou art
found by love.
 8. O how may I ever express that
secret word?
O how can I say He is not like
this, and He is like that?
He makes the inner and the outer
worlds to be indivisibly one;
The conscious and the unconscious,
both are His footstools.
He is neither manifest nor hidden,
he is neither revealed nor unre-
vealed;
- There are no words to tell that
which He is.
9. Whoso recognizes and confesses his
own defects
Is hastening in the way that
leads to Perfection!
But he advances not toward the Al-
mighty
Who fancies himself to be perfect.
 10. He who is in the fire, and he who
is in the heart, and he who is in
the sun, *they are one and the
same.
 11. His form is not to be seen, no one
beholds him with the eye.
He is imagined by the heart, by
wisdom, by the mind, Those who
know this are immortal.
 12. He is not apprehended by the eye,
nor by speech, nor by the other
senses, not by penance or good
works. When a man's nature has
become purified by the serene light
of knowledge, then he sees him,
meditating on his as without parts.
 13. Whoever with devotion offers me
leaf, flower, fruit, water, that, pre-
sented with devotion, I accept from
him whose self is pure. Whatever
you do, * * whatever you eat,
whatever sacrifice you make, what-
ever you give, whatever penance
you perform, do that as offered to
me. Those who worship me with
devotion (dwell) in me, and I too
in them.
 14. There is but one God the true. By
thinking I cannot obtain a concep-
tion of Him, even though I think
hundreds of thousands of times.
He is wise, generous, beautiful, in-
finite. God is the Father and
Mother of all, and taketh care of
them.
 15. Who gave the recurring sun and
stars their undeviating way? Who
established that whereby the moon
waxes, and whereby she wanes,
save Thee? These things, O Great
Creator! would I know, and others
likewise still. . . Who from be-
neath hath sustained the earth and
the clouds above that they do not
fall? Who made the waters and
the plants. Who to the wind has
yoked on the storm-clouds, the

swift and fleetest too? Who, O Great Creator! is the inspirer of the good thoughts within our souls?

1, 9, Rumi. 2, 4, 13, Bhagarad-Gita. 3, Temple inscription in Kashmir. 5, Jami. 6, 7, Nanak. 8, Kabir. 10, 11, 12, Upanishads. 14, The Granth. 15, Zoroastrian Scriptures.

Loyalty to the Church

A church is our only institution that stands for a quiet, serious and worshipful life. A true church knows no controversy; it would create the receptive, not the critical spirit; the constructive, not the wasting mood. What is meant by spiritual in one's experience? The church is set on that.

Are you a church member? Can your life be really right without it?

This year is the Tercentenary of the Pilgrims, who settled Plymouth. Do you know their principles, purposes and spirit? What were the constructive achievements of Puritanism?

Who is a Unitarian? One who supports and attends a Unitarian church.

What is Unitarianism? It is a form of Christianity that lays particular stress in thought and worship upon the ideal unity of the life of God, of nature and of man; striving after good works on earth as the surest way of learning the perfect will of God.

UNANSWERED PRAYER

He asked for strength that he might achieve; he was made weak that he might obey.

He asked for health that he might do greater things; he was given infirmity that he might do better things.

He asked for riches that he might be happy; he was given poverty that he might be wise.

He asked for power that he might have the praise of men; he was given weakness that he might feel the need of God.

He asked for all things that he might enjoy life; he was given Life that he might enjoy all things.—*From Church Calendar, Seattle University Church.*

He does not call us to leave the world and attend to religion, but to attend religiously to the world.—*Ames.*

From the Churches

BERKELEY.—The New Year was ushered in for the Berkeley Church by a deeply impressive service conducted by our pastor at midnight in the little chapel beside the church. Those in attendance were largely young people, who changed with the winds of youth to the prevailing mood of the hour and danced around their Christmas tree and told stories around their open hearth until the infant year was well started on its career.

The Hosmer chapter of the Laymen's League opened the year with a dinner in Unity Hall on the evening of the second. The chapter was reorganized as a branch of the national organization, with the election of the following officers: E. T. Williams, president; Charles Robbins, secretary; Berkeley Blake, vice-president. Plans are under foot with the help of the central organization to convert the apartment house connected with the Unity Hall property into a Unitarian clubhouse for the men of the university. Such a move would be a big step in the line of fulfilling our obligations in the rich field of students at our door.

The church school has now reached an enrollment of 100 and continues to grow in enthusiasm as well as in numbers. The teachers and officers are looking forward eagerly to the visit of Miss Buek in March, expecting to receive great benefit from her corrections and suggestions.

The biggest event of the month was the annual dinner given by the trustees in Unity Hall on the evening of the 15th. The ladies of the church provided the dinner and the young people served it delightfully. After the dinner, at which about 150 guests were served, the annual meeting was called to order by the president, Mr. Schlesinger. Reports were presented from all the branches of the church's activities and the minister spoke to the society more intimately than is possible from the pulpit of his ideals and plans for them and their organization. He closed by announcing the receipt of a gift of \$500 from Mrs. Stillman and her brother in memory of their mother, Mrs. Hathaway, to be used by the pastor in the interests of the church in the way which seems to him most fitting.

The last Sunday in the month has been selected by our central organization as Young People's Sunday, and this fell very opportunely into the plans of the Channing Club, for it followed close upon the reception and dance given to entering students of Unitarian preference on Friday, the 23d. The service for Young People's Sunday was read by Miss Dyar, the two lessons by Mr. Robbins and Mr. Delius, and the sermon by Miss Budlong, all of whom are students. A Channing Club choir filled the choir loft and led the service of song. The young people most attractively demonstrated their right to a conspicuous place in the life of the church.

Mr. Speight has consented to give a course of lectures on the Gospel of John at the Pacific Unitarian School for the Ministry during the ensuing semester. He plans to consider the critical features of the subject as a background for a better understanding and appreciation for the deep religious vision of the book. The arrangement which makes possible the assumption of this added burden also places a larger share of the detail and clerical work of the church in the hands of his assistant, Miss Budlong, a senior in the School for the Ministry.

FRESNO.—The Fresno church has enjoyed its Sundays this January, each service being marked with something that was helpful and inspiring. The sermons, of course, have been interesting, Dr. Clayton selecting his subjects with that understanding of our interests and needs that characterizes all his work. The music has seemed especially good, and a dramatic reading of Galsworth's "Strife," by Prof. Cooper of the high school faculty, afforded an enjoyable evening service on the night of the 11th.

The annual meeting was to have been held on Wednesday evening, the 21st, but lacking a quorum, the meeting was postponed until April, and the little company adjourned to enjoy a social hour with good music, and later the delicious refreshments provided by the Alliance.

Dr. Clayton has an effective pulpit extension in the *Republican's* generous reports.

LONG BEACH.—The work here goes on with real encouragement. The papers are good to us in printing the reports of our weekly sermons, and we are making the Unitarian name better known and seeking out people who ought to be with us. We want to have a building fund started—not to make a campaign now for a new building, but so as to have a "nest egg" about which funds can be gathered, and to attract more. It will be a modest sum, but a start in the right direction. We have been handicapped by our lack of service books and good hymn books, and have been feeling out toward a supply of the New Hymn and Tune Book with Services. It would certainly make our work somewhat easier. We have doubled our subscription list for *The Pacific Unitarian*, which we believe will be of benefit to us quite as truly as to the paper.

OAKLAND.—Mr. Reed has continued his good work, preaching most acceptably and visiting faithfully. His lectures before Unity Club on the earlier religions have been well attended. By reason of the indisposition of Mr. Daniel Rowen, the adult class has been addressed by Rev. Dr. Wilbur, who has enjoyed and been enjoyed. Mr. Reed announces his topics for February: "The Democracy of God," "Jefferson, the Prophet of Democracy," "Lincoln, the Prophet of Freedom," "Washington, the Prophet of Americanism." On February 29th, Rev. Arthur B. Heeb will speak on "The Kingdom of Heaven."

PORTLAND.—The sermons for January in the morning were, "Is Life Fatal and Providence Fatal?" "Always Young for Liberty," "Conquering Adverse Circumstances." January 25th Young People's Sunday. In the evening, in place of the Forum, we have had a series on "The Faith of a Free Church and the Answer to Religious Doubt as to Life After Death, the Possibility of Immortality, the Origin and Nature of the Human Soul, the Value of the Bible." The annual meeting was held on January 13th, preceded by a supper.

REDLANDS.—Our church is enjoying the friendly ministrations of Rev. W. C. Selleck, D. D., pastor of the Universalist church at Riverside, who comes over and holds an evening service. Dr. Selleck has lately come to Riverside from Utica, N. Y. He is wholly sympathetic with the best of the Unitarian faith, and enjoys the friendship and high regard of President Eliot and other denominational leaders. He is the author of a number of excellent books and is completing a work on Christian history. This co-operative work with the Universalists is very gratifying, and it is a great satisfaction to Redland's Unitarians to have their fine church occupied. The special series of sermons consider "Spiritual Aspects of the Outcome of the Great War." He has already considered "An Altered World; Will It Be a Better World?" and "America's Higher Mission," and on the first three Sundays of February will speak on "Humanity's Hopes, or Some Signs of Progress," "The Dawn of a Nobler Religion," and "Godhood and Brotherhood."

SAN FRANCISCO.—A good month of serious work. Mr. Dutton has given us of his best. His New Year's sermon was excellent, and on the 11th his address on "The Reality of Inspiration" was in itself especially inspiring, and therefore a convincing proof of his contention. Inspiration was manifest in every phase of life. In the physical world some consecrated soul had lifted up his mind and his imagination, had opened his powers to the infinite, and some Gallileo or Darwin had been inspired to know the truth and change the thought of all mankind. So a Shelley had been inspired by love of the beautiful, or a Shakespeare by the love of mankind. Most marvelous of all was the inspiration of Jesus, and of the simple men who were his followers, who opened their minds to his sublime teachings and let in the infinite.

On January 18th, he spoke on "The Mystery of Redemption and the Redemption of the World." He said: "Previous to 1914 we didn't know the meaning of the word associated with the world, but now it seems the most vital

of our needs." Paul's life exemplifies redemption. Browning's "Saul" is a poem of redemption and what the world needs now are men like David, sweet singers and impassioned speakers to rouse the world from its lethargy as David uplifted Saul. To bring it from greed, hatred and war into spiritual life, love and God's own peace.

On the 25th we complied with the call of our leaders and set it apart as "National Young People's Day." The Starr King Society, a branch of the Young People's Religious Union, took charge of the services. A member, Mr. Charles Gates, read the scriptural selection, and he read very well, indeed. The president, Mr. S. Catelli, made an acceptable statement of the general purpose of the organization and its activities. The main address was appropriately made by Dr. Hans Lisser, the Moderator of the church, himself a young man, who passed through the Sunday School, and successfully lead the Men's Club before he was made Moderator. He spoke exceedingly well of the church and its traditions and spirit and of our responsibilities to it. Mr. Dutton added a few words of commendation and encouragement.

The Society for Christian Work, on January 12th, after the usual business meeting, had a great treat in hearing Dr. Wendte read a most fascinating and witty paper on "Some Ministers I Have Known," personal anecdotes of his relation to such men as Starr King, Ralph Waldo Emerson, Edward Everett Hale, and Robt. Collyer. Afterward a cordial greeting was extended to Mrs. Wendte and to Mr. and Mrs. Reed.

On January 26th the annual meeting was well attended. Reports of the various committees were given and showed active interest along all the lines. To our great joy, our present board remains intact, which certainly is a cause for congratulation to the Society, as we know all the members are "tried and true."

On January 5th the Channing Auxiliary enjoyed a fine address on "Church Union" by Rev. H. E. B. Speight of Berkeley. On the 8th the Men's Club held an unusually large and enjoyable

meeting, at which the Forestry Service was fascinatingly described and illustrated by one long in authority.

SEATTLE, FIRST CHURCH.—Rev. Otto Lyding, at present minister of the Third Religious Society of Dorchester, Mass., came to Seattle to preach two months in the First Church. Mr. Powers, the former minister, had resigned in June, 1919, and staying on in Seattle is trying to build up a new society called "The People's Church, Non-Partisan." The First Church thus left, with a small nucleus of loyal persons and with heavy financial obligations, is making a brave struggle to right itself and recover its natural position as a Unitarian church. There is a splendid interest and a strong feeling of unity and purpose developing. The ministrations of Mr. Lyding have been of untold help. He has brought vigor, new ideals and new hope. And he has impressed everybody with the genuineness of his character and his firm grasp upon the essentials of religious teaching and worship. An informal meeting of the church was held on the evening of Friday, January 16th. A large number were present—over one hundred. Mr. Carl J. Smith, president of the committee, presided. There were brief addresses by Mr. Lyding and by Mr. Perkins of the University church. Votes were circulated containing two items, one relating to pledges for church support, the other asking for an expression of opinion regarding Mr. Lyding's being called as minister, in case he could be persuaded to consider a call. The latter expression was unanimous in favor of Mr. Lyding. It is certain that every one interested in the re-establishment of this Unitarian church in Seattle is hoping that Mr. Lyding may be secured as minister.

UNIVERSITY CHURCH, SEATTLE.—The Christmas spirit and festivities, carried out as well as could be in the church and Sunday School, marks the beginning of the Christian year of worship and of service. Particularly gratifying is the new spirit of warm and friendly fellowship and co-operation now become

very strong between this church and the First Church of Seattle. The Women's Alliances in the two churches are growing very close to each other, and at a recent gathering of the First Church, January 16th, to plan for their future, delegates from the University church were present. Also the lack of outward relations with our eastern brethren caused by war conditions is passing away. On February 11th, through the generous action of the Laymen's League, our Seattle Unitarians are looking forward to the coming of Rev. John H. Lathrop. A meeting is planned to receive him at the University church, on which occasion there will be a dinner in the evening and all the Unitarian laymen of Seattle invited to meet and hear Mr. Lathrop. Likewise all of us interested in religious education are planning to meet Miss Florence Buck about March 21st, and gain the inspiration her coming will bring to us. These visits of our friends from other parts of the land are of greatest benefit to us.

VICTORIA.—Christmas Day 1919, was rendered particularly interesting and memorable to the members and friends of the Victoria Unitarian Church by the marriage in the church at 3 p. m. of Mr. Charles Edward Green and Miss Jean Sheppard Thompson. In the absence of a Unitarian minister Rev. Wm. Stevenson, of Calgary (Baptist) Church, solemnized the ceremony in the presence of a large congregation of friends. The happy couple entered the church to the strains of Priest's March. The ceremony which opened with the singing of a Unitarian hymn was simple but very impressive throughout. Miss Colbert, a friend of the bride, sang "O Promise Me" with much charm. At the conclusion of the ceremony the organist, Mrs. Baer, played the Mendelssohn wedding march. At the reception which followed Mr. and Mrs. Green were presented with a handsome Oriental tray by members of the congregation.

At a subsequent date Mr. Green, who is assistant superintendent of the Harbor Marine Shipyard, was the recipient of a handsome armchair from his yard

foremen, and also of an address and a beautiful clock from the members of the Harbor Marine Veterans' Association.

Mr. Green is president of the Victoria Unitarian Association, which office he has held for two years past, while Mrs. Green was a member of the trustee board and has always been one of the active workers in the Women's Alliance.

We are holding services regularly every Sunday morning, and do the best we can for a preacher, each one taking a turn at it, Mr. W. W. Baer giving us a real treat on the first Sunday of each month. Just received a telegram from Boston saying Laymen's League will send us a preacher for February 8—another treat. Fortnightly we have a mid-week gathering—social, educational or musical. Of course we are not getting capacity houses, but we are hanging together until some good minister comes to the rescue.

WOODLAND.—Mr. William Maxwell, a senior at the Pacific Unitarian School for the Ministry, preached for us on the evenings of January 11th and 25th. Mr. Maxwell is a graduate of our local schools, of Stanford University, and from the law school. He studied medicine, preparatory to his course in the Unitarian Divinity School. His father, mother and sister (residents of Woodland) are well and favorably known here.

His first sermon showed him to be an exception to the rule "A prophet is not without honor save in his own country." For he was well, even enthusiastically, received by a congregation unusually large in numbers.

At the Union Jubilee Prohibition services held on the evening of January 18th, in Woodland at the Christian church, two leading members of the Woodland Unitarian church, Editor W. F. Mixon of the *Mail* of Woodland, and Attorney-at-Law G. P. Hurst, were seated on the platform and were among the speakers of the evening. Mr. Mixon's subject was "The Temperance Press"; Mr. Hurst's "Law Enforcement."

Sparks

"Father," said the youthful seeker after knowledge, "why do words have roots?" "I suppose, my son," replied the weary parent, "so that the language can grow."—*The Independent*.

Shortsighted Traveler: Is there some delay on the line, my good man?

Naval Officer: Who the — do you think I am, sir?

Traveler: Er-n-not the vicar, any way.—*Punch*.

The Chairman: "Don't you think, gentlemen, in view of the high cost of living, we ought to increase our pastor's salary?" Vestryman: "That's all right. But don't pay him for overtime on his sermons."—*Life*.

"There's eddication, and there's common sense," I ses. "Some people 'has one, and some people 'as the other. Give me common sense." "That's wot you want," he ses, nodding."—"*Deep Waters*," by W. W. Jacobs.

Little Esther was saying her bedtime prayers, and in conclusion asked: "Please, dear God, make San Francisco the capital of California."

"Why do you ask that, Esther?" interrogated her mother.

"Because I wrote it on my examination paper that way."—*Ladies' Home Journal*.

Mrs. W. K. Vanderbilt tells this story on herself: She was doing canteen work in France. Being a capable dancer, she was in much demand among the boys. One evening she danced several times with a tall, tow-haired doughboy who showed symptoms of great loneliness. "I've had a bully time," he said, "and I want to keep track of you. We're moving out of here tomorrow for the front. But if we get back, I'd like to look you up over in the States. My name is Albert Bridgeman from Grand Rapids. What's yours?" "I'm Mrs. W. K. Vanderbilt," she replied. The doughboy scanned her from head to foot. "That's right," he said, "fly high!"—*Cartoons Magazine*.

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

Henry Pierce Library

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

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By action taken at the 1918 meeting of the Conference, three sections were constituted—a Northern, a Central and a Southern—and it was determined that in 1919 and 1920 each section should meet separately. In 1921 and every third year thereafter the Conference will meet as a whole in the Central Section.

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Believing that freedom of thought and word leads to truth, we prescribe no creed for ministers or laymen, and welcome to our fellowship all who would extend righteousness, love, and trust in God.

We hold reason and conscience to be final authorities in matters of religious belief.

We believe that loving the good and doing our best is the only life purpose worth following.

We believe in the supremacy of good. Beyond our power to know or understand we trust the Eternal Goodness. This to us is the faith that makes faithful.

We honor the Bible and all inspiring scripture, old or new, and believe in the never-ceasing revelation of God to man in all lands and ages.

We revere Jesus as the greatest of the prophets of religion, and in his spirit unite for the worship of God and the service of man.

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this order is truth; to obey it is right and liberty and more abundant life.

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good.

We believe that man is in the making. From his animal beginning he has steadily developed, morally and spiritually. Apparently he has never had a fall. He is still beset by tendencies that hold him back, but it is within his power, through determined purpose, to reach true manhood.

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all; that we may now and here help to establish the divine commonwealth of love and peace on earth. The office of the church is to inspire, strengthen and uplift man.

We believe that self-forgetting, loyal life awakes in man a sense of union with things eternal which is an earnest of the life to come.

We worship One-in-All—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God, our Father.

UNITARIAN DECLARATIONS

AUTHORIZED AND PERSONAL

OUR FAITH

The Fatherhood of God.
The Brotherhood of Man.
The Leadership of Jesus.
Salvation by Character.
The Progress of Mankind,
onward and upward forever.

JAMES FREEMAN CLARKE.

OUR ATTITUDE

(As expressed by the National Conference in 1894.)

“These Churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man.”

OUR OBJECT

(As expressed in the By-Laws of the American Unitarian Association.)

“The object of the American Unitarian Association shall be to diffuse the knowledge and promote the interests of pure Christianity.”

TYPICAL CHURCH COVENANT

In the love of the truth, and in the spirit of Jesus, we unite for the worship of God and the service of man.

UNITY MOTTO

Freedom, Fellowship and Character in Religion.

PERSONAL UTTERANCES

The business of the Unitarian churches is to unite all children of God for the bringing in of His Kingdom.

EDWARD EVERETT HALE.

Of all great souls, of all steadfast and heroic lives the ultimate basis is simple trust in God.

JAMES MARTINEAU.

He who is true to the best he knows today will know a better best tomorrow.

CHARLES GORDON AMES.

The happiest man is he who learns from nature the lesson of worship.

RALPH WALDO EMERSON.

Religion is voluntary obedience to the law of God. Through it we regard Him as absolute object of reverence, faith, and love.

THEODORE PARKER.

No man can be thoroughly redeemed till social life is lifted, till the state is sound and noble, till humanity is raised up and saved.

THOMAS STARR KING.

The greatest man is he who chooses the right with invincible resolution; who resists the sorest temptations from within and without; who bears the heaviest burdens cheerfully; who is calmest in storms, and whose reliance on Truth, on Virtue, on God, is the most unflinching.

WILLIAM ELLERY CHANNING.

THE PACIFIC UNITARIAN

DEVOTED TO RELIGIOUS TRUTH AND HIGHER LIFE

Our Unused Assets

If religion is a natural function of the human Soul; if you cannot "get religion" in the old evangelistic phrase, but cannot by any possibility get rid of it; if it flows with your blood; if it pulsates in your heart; if it quivers with the motion of the atoms of your brain; if it is in the very tissues that go to make your being,—if this is true, then it behooves you to find out the terms on which you can realize on it. Why should we have a lot of dead assets which we will never put into circulation in the traffic of the world? We are like people who are land-poor, who have immense estates and cannot pay the taxes. This is the condition of the man who is living a purely material life. He is not realizing on his investment in any sense.

—*Thomas R. Slicer.*

PACIFIC COAST UNITARIAN ACTIVITIES.

UNITARIAN HEADQUARTERS, Room 570, No. 760 Market Street (Phelan Building). Miss Maude G. Peek, Manager. Office hours, 10 to 12, 1 to 4 (excepting on Saturday afternoon).

Office of PACIFIC COAST CONFERENCE. An attractive gathering place for those interested in any phase of Unitarian Activity. General Information Bureau for ministers and churches on the Pacific Coast.

Representing AMERICAN UNITARIAN ASSOCIATION of Boston, and carrying stock of samples of its publications. Catalogues of publications sent on application. Sunday School Manuals and Supplies furnished from stock, or ordered if not on hand.

UNITARIAN LITERATURE for Free Distribution. Publications of American Unitarian Association and Eastern Alliances, kept on hand in large quantities. Catalogues gladly furnished.

THE PACIFIC UNITARIAN.

Published monthly by the Pacific Coast Conference, Subscription \$1.00. Representing, or desirous of representing, all the churches of the Conference, and striving to further the interests of a reverent, reasonable, vital faith. It is denominational in no narrow sense, interprets Christianity as the hand-maid of humanity, and religion as acknowledgment of man's relation to God. It believes in clean thinking, and fearless following where the truth leads, but its highest interest is in life, and in worship expressed in terms of service. It welcomes contributions from those of high purpose and especially asks the co-operation of all interested in making our little group of Pacific Coast churches strong and active in uplift helpfulness. Contributions should reach 760 Market Street by the 25th of the month. Advertising rates furnished on application.

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THE PACIFIC UNITARIAN

God our Father. Man our brother.

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Editorial

The feature of the past month in California has been the invasion and quickening of the Southern portion of the State by Rev. Florence Buck in the interest of the great problem of Religious Education. Too little is known and realized of how much, and how good, work has been done by the denomination in the past few years. The Beacon Course in Religious Instruction issued by the department under the direction of Rev. W. I. Lawrence, secretary, and Rev. Florence Buck, associate secretary, has won warm commendation from those qualified to judge. It is a great satisfaction to have so well-known a man as Professor Clayton R. Bowen speak of such a book as Miss Buck's "The Story of Jesus," as a masterly piece of work, far superior in methods and matter to anything known to me," and to have Professor Soares of the University of Chicago speak of the course of ten text-books as "psychologically sound, pedagogically efficient, educationally inspiring." It seems to be freely admitted that we are provided with the best set of tools for religious education that are to be had.

Of the commanding importance of religious education there is no manner of doubt. It is convincingly enforced by a series of bulletins on the subject published by the department which also embrace practical methods of attaining results. There are fourteen of these valuable helps. Any of them will be sent free on application to 25 Beacon street, Boston, or at our San Francisco headquarters.

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But another service is rendered by addresses, and institutes to stimulate the use of these helps. During the past year the secretary has made two western trips, giving seventeen institute lectures and forty-three addresses, and the Associate Secretary has given fourteen institutes and eleven teacher-training lectures and forty-two sermons and addresses.

And now, through the courtesy of the Association, Miss Buck is giving two months to the Pacific Coast. She is visiting all the churches that wish to avail themselves of the privilege, and holding institutes wherever they can be arranged for.

When the coming was first announced the desire was expressed that she might be able to stay longer at each point, from the thought of how much her experience and enthusiasm might avail, but it seems ungracious to ask for more when we are receiving so much. Obviously she is giving much of her very valuable time, and her brief visit ought to suffice to light the fire. She is not a Parish Assistant who spends several weeks, and gets scholars and teachers and straightens out and lifts up a Sunday School. She is the expert who tells the local people how to do this for themselves, gives them information and puts courage and confidence into them.

After the California tour is completed, Miss Buck will proceed to Oregon and Washington. Everywhere she is "received gladly," and everywhere a revival of interest in the church school should result.

Everyone at all interested in the possibilities of the Sunday School should send for bulletin number 8. Its title is "Can Religion be taught in

the Sunday School?" It is written by Ella Lyman Cabot, a member of the State Board of Education, herself the author of a fine book in the Beacon Course, "Our Part in the World." It is very brightly written and it deals with a vital interest. She begins with a confession: "I began teaching Sunday School blithely and unconcernedly at the age of eighteen and without a day of preparation. It was years before I saw the enormity of my act. It is far worse than practicing medicine without passing a strict medical examination; for the doctor treats the body, the Sunday School teacher aspires to heal and purge her soul. Sunday School teaching is the most daring act any one can venture on. It is an attempt to explain to little children, innocent and trusting, the nature of God and the central meaning of life. Knights of the Round Table fighting for the Holy Grail passed days and nights in vigil. We, lifting the cup of life to the lips of children, often begin as I began, unarmed, unconsecrated for our task."

Her standards are high. She first urges the study and formation, on the part of the leader, of religious dogma—meaning "a definite and concise statement of one's ultimate belief about the world."

The second qualification of a teacher is that she must bring to the class a religious atmosphere. Religion can be taught in the Sunday School, but is difficult to anyone who is not fired by religious zeal.

The successful teacher is the one who has found his own creed in the greatest experiences of his life. If it is absorbed till he can speak it to the children, he can teach religion and plant the seeds of conviction.

There is no better service that any one can render than to implant higher ideals in the breast of another. In the matter of religious education as sought through the ordinary Sunday School, no one who has had any practical experience has ever found it easy, or kept free from doubt as to its being sufficiently efficacious to make it worth while. But the problem is to recognize the difficulty, face all doubts, and stand by. Perfect teachers are impossible, satisfactory ones are not to be expected. If they are not dissatisfied with themselves they are almost always unfit. But as between doing the best you can and doing nothing at all, it would seem that self-respect and a sense of deep responsibility would leave no recourse. There is no place for a shirker or a quitter in a real Unitarian Church. And let us be thankful that so much is being done, for our help and guidance is so important a cause. Let us meet the great responsibility with renewed courage and determination.

There are many indications in these latter days that there is decided progress in religious tolerance, if not sympathy, on the part of representatives of the best in the older forms of church organizations.

Early this year there was a significant incident in England. There was published in the daily papers "a message from the churches." It was signed by the two Archbishops of the Church of England and by four leading divines in non-conforming religious bodies. One striking passage was: "Neither education, science, diplomaey, nor commercial prosperity, when allied to the belief in material force as the ultimate power, are real foundations for the development of the world's life."

The purport of the message was to emphasize the salient points of a proclamation made at the beginning of the year by the Prime Ministers of Great Britain and her self-governing Dominions. A few days after its publication, Dr. Diggle, the Bishop of Carlisle, added an outspoken letter in the London Times in which he commended "the spiritual principle" as "a Christian basis of politics," and characterized the "message" as "an encouraging and thankworthy sign." He referred to the proclamation of the Premiers as "without parallel in political history." It was really a frank recognition from the highest in many lands of the principles that have always been the keynote of Unitarian teaching.

"With their unrivaled knowledge and experience," says Dr. Diggle, "these Imperial leaders in effect declare that the only sure foundations on which to build the welfare of mankind are a belief in the Fatherhood of God and the brotherhood of men, and a personal and public conduct in harmony with these beliefs."

The good Bishop goes on to lament the fact that the Churches of Christendom have wandered away from the catholic principles laid down by Jesus and his apostles. "For centuries," he protests, "the controversies and interests of the churches were centered around the formulations of opinions on religious [theological] matters of considerable but not of sovereign importance." At times "these controversies resulted in the creation of creeds and church organizations which, although of much worth, were not vital to the religion of Christ; and were occasionally even unfriendly to the spirit of that religion, because of their want of charity and consequent exclusiveness."

He concludes with referring to the inconsistency that church rules exclude from membership and the council of the Episcopal Church men of the character of the non-Episcopal signers of the message. He confesses that such narrowness has been among the keenest disappointments of his life, and expresses his confidence that it cannot endure.

If we find satisfaction that real liberality is gaining among the more intelligent minded, we also cannot ignore the deplorable lack of seriousness and the yielding to sensationalism as a forlorn hope in filling neglected churches, on the part of a large number of offenders. The perusal of the subjects and twisted texts offered in the Sunday morning papers as bait for attracting the multitude is enough to shock those who retain any shred of reverence. Desecration seems rampant, and the church filled by such means is a disgrace and a danger.

When will we firmly believe that churches are for man in sustaining and promoting spiritual life, and that the matter of size and numbers is of secondary importance? If they are concerned only, or mostly, with their own life they are unworthy of their high calling, and if they fail in expressing for their attendants the spirit of worship, and offer nothing that appeals to high ideals they would be better empty. It is far less a matter of serious concern that they be empty of people than that they be empty of religion.

There is much bewailing of "conditions" that lacks full credence and approval, because it is in no wise accompanied by any sense of responsibility. It would be a matter of great

advantage if we could get in the way of shifting from "society" and "they" to our individual shoulders all they ought to bear, asking, before we condemn others, what we do, or can do, about whatever we deplore. The world of decency and excellence suffers greatly for neglected responsibilities. We fail to do our best and most for many things we think we approve of. We are not a little thoughtless and practically indifferent. We let it go in feeling that this ought not to be, but do nothing especially to stop it. Practically we fail to act on our responsibility.

In general, the world suffers grievously from the irresponsible man. We lack social consciousness and social responsibility, and have too little regard for opportunity. We have been so concerned for our rights that we have neglected our privileges and our far-reaching responsibilities. We are coming into a realization of it. What we have shown in self-sacrifice during the world war, out of a sense of responsibility for world welfare is proof of rational gain, and an intimation of corresponding individual advance. It is a maxim that a person is not to be held responsible for things beyond his control, but it is beyond doubt that we do not often reach the limit, and failing to stand up to reasonable responsibility we fall short of our full duty, and, as a great man has said: "There is no evil that we cannot either face or fly from but the consciousness of duty disregarded."

In the matter of conduct, in the habits that govern our lives, we can contribute more than we are conscious of to right and justice and kindness. We

can at least control ourselves, and no one lives that does not in some way influence others. By being selfish or self-indulgent we encourage it in our neighbor, while standing by principles to hold self-respect makes it easier for another. It may be that weak acquiescence and suffering things we know to be wrong to go unrebuked or unprotested is a direct encouragement of evil. We fail to protect our integrity at times or by neglect to censure what we really abhor throw our measure of influence for evil. Whatever we approve and wish for we first should do, or be, ourselves, and never, for the sake of peace or from moral indolence decline to stand up, in positive support of what we know to be right and good.

To take an abstract case, do we Unitarians feel and act on, a full measure of responsibility? We feel that nothing is of greater importance than full and upright life. Do we do all we can, first, to make our own life what it ought to be? Are we satisfied with it? If we are we certainly fall short. Whenever we stand there is a better possibility for us. But we know full well that both in what we do and fail to do we "something lack." That we may be helped to a worthy life is the main reason for our being Unitarians. We are none of us finished products, but we are happy in our attitude toward life. Our way of thinking and our faith and trust in a living God, so far as we are given to realize it, is, to us, the appointed way. We are free to follow the truth wherever it leads, but we are content to accept the leadership of Jesus, and to be led by his spirit. We seek to do, day by day, the will of God, as we know it by reason and conscience, and contrite hearts. This, to us, is pure Christianity. Now believing

this and loving our brother as ourself, are we true to our responsibility if we do not, to our utmost, sustain and extend this reverent and rational faith? Can a consistent Unitarian be irresponsible? What is the measure of responsibility?

A Unitarian who merely says he is one thereby gives no satisfactory evidence that he is. There are individuals who seem to think they are Unitarians because they are nothing else. They regard it as the next to nothing in its requirement of belief, losing all sight of the fact that even one real belief exceeds, and may be harder than, many half-believes and hundreds of make-believes, and a Unitarian Church made up of those who have discarded all they thought they believed and who became Unitarian for its bald negations is to be pitied and must be patiently nurtured.

Unitarians who wait till they die before they use it do not really count. It is not the kind of a church that tickets you through and if you expect it to help you, you must, at least, give it a chance. A Unitarian who appears at Easter and Christmas only, can expect little from it and the church is in no wise responsible for him, and naturally expects responsibility from him.

Steady attendance, and that joined with a spirit and purpose inductive to benefit, is a prerequisite to the needed help. That much is due the church. From the purely selfish consideration, and the slightest loyalty the church should be given opportunity.

But the Unitarian who merely slips in to church, perhaps paying for a seat, in his liberality, is doing little for the cause, and nothing for his fellow-man. Very probably he makes no ef-

fort to encourage and hearten the minister. But if he has any enthusiasm, marking real appreciation, he will spend a fixed and generous portion of his income in strongly sustaining his church. It would seem that few men sufficiently assume the value of spiritual influence and by habit fail to meet in any adequate degree the financial responsibility. It is a matter of great satisfaction that our Unitarian laymen lately have awakened to their responsibility and handsomely demonstrated their loyalty. It gives courage and satisfaction to all, and is reassuring to those who have long waited for the spirit to move.

There are other ways happily left to those not favored by fortune. They at least can bear witness and show pride in their inherited or achieved faith. No man need be ashamed of it, and concern for others makes it incumbent upon us to publish abroad our good tidings. Proselyting is not in our line, but let no false modesty prevent us from offering opportunity to others.

They tell me thou art rich, my country; gold
In glittering flood has poured into thy chest;
Thy flocks and herds increase, thy barns are
pressed

With harvest, and thy stores can hardly hold
Their merchandise; unending trains are rolled
Along thy network rails of East and West;
Thy factories and forges never rest;
Thou are enriched in all things bought and sold!
But dost thou prosper? Better news I crave.
O dearest country, is it well with thee
Indeed, and is thy soul in health?
A nobler people, hearts more wisely brave,
And thoughts that lift men Godward make them
free—

These are prosperity and vital wealth!
—Henry Van Dyke.

The Bow of Promise

Across my vision falls the rain,
Yet the sun is in the sky,
And bits of blue
Are shining through
As doubtful clouds float by.

And now a seven-fold psalm of praise
Arches the sky above,—
The Bow of Promise, beautiful
And glad with heavenly love.

—Frederic A. Whiting.

Notes

Rev. Samuel A. Eliot, D. D., has sent word to his former society in Denver, Colorado, that he will preach for them on Sunday morning, March 28th.

Rev. and Mrs. E. Stanton Hodgkin are to leave Los Angeles on Tuesday, Mar. 2nd, and will be absent on their visit and service six weeks. It is a very pleasant circumstance that permits of their enjoying this privilege and re-receiving this recognition together.

Rev. Florence Buck of Boston addressed the Los Angeles church on the morning of February 8th, and on the following Tuesday conducted in the afternoon and evening a church school institute at which various phases of religious education were considered.

The people of the Seattle church are disappointed that Rev. Otto Lyding decided not to accept their call and has returned to New England. They have voted to offer the property for sale, pay off their indebtedness, and use the surplus in purchasing a new lot, for a fresh start in the future.

Rev. Dr. Wendte is enjoying his Pacific Coast visit, and is generally found on Sunday in attendance at his old church at Oakland. He filled the pulpit at Palo Alto one Sunday, and on the last Sunday in the full little month he supplied for Mr. Dutton, who left for Boston on the 22nd.

Mrs. Louise Humphrey Smith, well known and highly regarded in San Francisco and Berkeley, as well as in Portland, where she has lived latterly, died there on February 5th. She had been in failing health for many months, and death was release to a brave and patient soul.

The Helena, Mont., church is reported to have had a steady growth during the past year. The young people have launched a promising auxiliary. Meetings are proposed at least once a month wherein business and fun will be combined. The church is equipped with all the kitchen necessities, and has both a reception room and a room where dancing can be enjoyed if desired.

Rev. John Howland Lathrop visited Bellingham on Feb. 6th. Following lunch at the Hotel Leopold he explained the aims and possibilities of the Unitarian Laymen's League and the initial steps were taken toward the organization of a local organization. With Rev. N. A. Baker, he afterward visited and addressed the normal school.

A letter received by somebody, written by a somebody of Spokane, says: "Lathrop preached to six hundred at Spokane, a rousing sermon and scholarly."

Mrs. E. C. Burr, a life-long and devoted member of the San Francisco church and for several years a member of the Board of Trustees, died in her home in this city on February 11th. She was highly respected and sincerely loved.

Mr. and Mrs. Thomas Van Ness arrived from the Orient on February 2 and took up a pleasant temporary residence at the Cloyne Court in Berkeley. He preached in the San Francisco pulpit on Feb. 15th, and will again preach on March 7th. On February 27th he addressed the popular Commonwealth Club at luncheon, and he has been asked to visit Los Angeles before returning to the East.

The Laymen's League is spreading the light. No less than seven ministers in February held numerous meetings. Rev. C. W. Casson, ten in New England. Rev. Paul Frothingham, five in the South; Rev. George Kent, fourteen in New England; Rev. John H. Lathrop, eleven in the Northwest; Rev. Chas. E. Park, seven in the Southwest; Rev. Maxwell Savage, nine in the West; Rev. Wm. L. Sullivan, fourteen in the Middle States.

Rev. Florence Buck, after her meetings in and around Los Angeles, proceeded to Santa Barbara, expecting to then visit Fresno and come up the great valley. But the health authorities clamped tight the anti-flu lid, interdicting all public meetings; and she changed her plans, taking a well-earned rest at Del Monte, and arriving in Palo Alto in time to preach on Feb. 29th.

Rev. Harold E. B. Speight of Berkeley has declined a flattering offer to become minister of the church at Baltimore. We are glad we are not to lose what they would have gained.

Mr. John D. Rockefeller's gifts to philanthropical purposes to the beginning of the present year have been \$500,000,000. The Rockefeller Foundation, which chiefly provides for medical education, research and public health administration, alone has received \$182,000,000.

From Bethlehem, Pennsylvania, comes the announcement that Jeannette, the daughter of Mr. and Mrs. George Murray, was, on the 17th of February, married to Rev. Hurley Begun, and that after April 1st they will be at home at Bedford, Mass. In comparison with the great event particulars, not at hand, are unimportant. His good taste cannot exceed his bravery. May all good fortune follow him and his.

It would appear that some of the dicta of science with which the world has been familiar since the days of Sir Isaac Newton are not, after all, infallible. At all events, at a late meeting of the Royal Society certain recent astronomical discoveries were described as "the most remarkable since the discovery of Neptune, and as propounding a new philosophy of the universe." In other words, Sir Isaac Newton was to be dethroned.

Dr. Albert Einstein, the discoverer of these new facts, is a Swiss Jew, 45 years of age. He was for some time Professor in Mathematical Physics at the Polytechnic at Zurich, and then professor at Prague, and later engaged in research work at Berlin.

Miss S. Emma Marshall, identified with First Unitarian Church of Los Angeles from its beginning and the efficient treasurer of the Woman's Alliance for the past ten years, passed away at her home on Thanksgiving Day.

The chapel, in which the funeral was held, was filled with her Alliance friends in testimony of the strong ties of friendship by which she has bound people to her by her quiet, dignified bearing and

her ever-faithful service to the church and people she loved so well.

Born in Wilmington, Delaware, she went to Los Angeles with her parents nearly forty years ago, where she resided until her death.

The Denver Church Calendar of Feb. 22nd contains this unique notice of a parish dinner on the 24th:

COME—CHURCH PEOPLE—ALL

Unity Men's Club will serve a dinner at the church on Tuesday evening, February 24, at 6 o'clock. Usually the ladies are in the kitchen and also attend to the tables. This time it will be the men. The menu has been arranged by an expert. Following the dinner there will be a short program of interest. Seventy-five cents a plate admits to all—both the main tent with dinner and the side show following. It is urged that everyone interested in the church be present on this unusual occasion. Remember the date—Tuesday evening, February 24, at 6 o'clock.

A revivalist in Moscow, Idaho, is having a happy time. He says: "If a horse thief asks pardon from God he will get it, but the man who persistently refuses to believe and rejects God is damned. Therefore, a Unitarian is worse than a horse thief."

The pastor of the Methodist church in his vigorous backer. He says: "The Rev. Bulgin got along all right in Moscow until he began hitting the Unitarians," said the Rev. McCaughey. "Then the professors of the University of Idaho began to holler. The way I get my culture at Moscow is to stand in a strong west wind that blows from the university and take deep breaths every morning."

On the evening of December 6th, at Kanda, Tokyo, Japan, a meeting was held to commemorate the one hundredth anniversary of the Baltimore sermon, and the occasion was used to emphasize the personality and labor of Dr. Channing. Addresses were made by four Japanese professors and ministers. Dr. MacCauley was unable to be present from ill health. Rev. John Day spoke on "Channing, His Times and Coun-

try." It was a widely-attended meeting. The announcing circular said: "He emancipated Christianity from Calvinism." "The reason why we celebrate Channing's one hundred anniversary is because we feel the need of the present age for the freedom of religion."

"An Epistle to Golfers" has been issued by Rev. John W. Day, pastor of the Messiah church in St. Louis, urging Unitarians and others who play golf on Sunday mornings to attend special evening services arranged for their edification. The pastor states that he is a golfer himself and would play on Sunday mornings if he were unable to find time "for such a heavenly exercise" during the week. "However," he contends, "there is such a thing as a golfer's religion. If he hasn't a religion he needs one. It might help his

Joseph Winterburn, a pioneer printer, and a man of high honor, died recently at the ripe age of eighty-five. In noticing his demise, a contemporary alludes to the longevity of San Francisco printers and publishers. L. H. Bonestell past ninety; Anton Roman. Hubert Howe Bancroft, Edward Bosqui, all well past the biblical three score and ten, and others of the class still lingering, not wholly superfluous, on the stage. It concludes that printer's ink is evidently healthy.

The constant, rapid growth of the Unitarian Laymen's League has been a great tax upon the office force of Unity House, Boston, Mass. The executive committee has been so fortunate as to secure the services of Commander Joseph C. Nowell, U. S. Naval Reserve Force, as assistant office secretary. He is well known for executive and administrative ability, and the Laymen's League was fortunate to be able to secure his services and his release from active duty in the naval reserve force at this time.

Mr. Nowell is affiliated with the First Congregational Society (Unitarian) of New Bedford, where Mrs. Nowell is an active workre for many charities. They have a son at Technology and a young daughter.

Contributed

Are Unitarians Christians?

Rev. Geo. T. Ashley.

The above is the title of a short article in the January number of the *Pacific Unitarian*, by E. J. Bowden, which seems to me to fall far short of an adequate answer to the question.

It is true Unitarians have as much right to define Christianity for themselves as anyone else. But when we speak to the public, or answer the questions of the public, we must speak the language of the public. We should not use words or terms in any technical, special or limited sense, but in that sense in which the public understands them.

Now, in the public mind generally, there is quite well-defined and practically universal understanding of the meaning of Christianity and a Christian. It is not material here whether this understanding is correct or not; it is nevertheless what the people understand. To the public at large a Christian is one who believes in the Deity of Jesus, that he was supernaturally born into human form, that he came to earth to redeem the race from sin by the purchase price of his own blood on the cross; that having paid the penalty of sin by his death, he arose from the dead and ascended to heaven, there to take his place again at the right hand of the Father.

These are cardinal tenets of both Catholic and orthodox Protestant Christianity, and have been so long that they are ingrained into the very thought of Christianity itself. He that believes thus is a Christian, and he who does not is anathema.

Another essential element in Christianity as thus understood is the belief that Jesus was the Christ, the Messiah of Old Testament prophesy, the fulfillment of a divine Messianic promise. Hence, the word "Christ," from which the name Christian is derived is an official title attributed to Jesus, designating him as this Messiah who was promised and should come to earth as the special and exclusive Savior and Re-

deemer of mankind, according to a pre-determined and eternally decreed divine plan; and which he is believed to have literally fulfilled.

Do Unitarians believe any of these things? I have not met any who do. If they do not, they are not Christians in any sense in which the general public understands that term. I have had this question put directly to me scores of times since I became a Unitarian. I find it impossible to answer it categorically, Yes or No, without leaving a wrong impression.

In any sense in which the general public understands the term, I am not a Christian and do not pretend to be. In the sense in which Unitarians generally define it for themselves, I presume I am. But I might just as consistently be called a Zoroastrian, Buddhist, Confucian, or Mohammedan, or anything else as to that matter; for I accept the teachings of all, just so far as they bear the stamp of truth according to my understanding.

"What's in a name? That which we call a rose by any other name would smell as sweet." What should we care for the name by which we are called so long as we have the reality,—the truth? Why should we persistently insist upon being called Christians when we know we are not Christians in the sense that term is generally understood, and are thus compelled to give a special definition of our own?

Since Unitarians do not accept the doctrine of the special and exclusive Messianism of Jesus; nor that his coming to the earth was in fulfillment of some pre-determined eternal decree and specific prophetic promise to mankind, because of which the official title, Christ, was attributed to him; it seems to me a little inconsistent for us to persist in calling ourselves Christians, a name derived from an official title having a definite and specific meaning, which we do not accept as true; a title having nothing whatever to do with the real merit or meaning of the life and teachings of the Great Prophet of Nazareth, as Unitarians understand and teach them; and especially so in view of the fact that it almost always involves the

necessity of giving it a special definition of our own, which is not only fundamentally different from that which the public generally understands, but one which very few of them will accept as correct.

“What’s in a name?” What difference does it make what people call us? Are we here to defend a name, or teach and live a principle of life? But since we must have some designation by which to be known, it seems to me we have it. We call ourselves Unitarians. Is not that enough? To me it is all-embracing, all-inclusive. It means “Worshippers of One God.” Let others call us what they may; it should not matter to us. We may claim to be Christians until doomsday; but orthodox Christianity will not accept us as such until we believe as they do. We should be known by our fruits, rather than the name we bear. Read the answer that Jesus sent to John (Matt. xi:2-6) and let us do likewise, and let people call us what they may.

Increasing Liberality

(A sensible Unitarian who attends a Methodist church in a small country town tells an interesting story that may benefit others, like situated.)

Pacific Unitarian, San Francisco:

The accompanying dollar is intended for a year’s subscription, beginning with January, 1920.

The result cannot be to make more of a Unitarian out of me, for that I have been since long ago; in fact, I suppose I am still a member of Mr. Day’s church in St. Louis, never having withdrawn because never within easy enough reach of another Unitarian church. We have two youngsters in their teens on whom the religious paper on the sitting-room table can have no bad influence. They have been attendants at the local Methodist Sunday school. The girl still goes with other girls, but the boy has touched sixteen and can’t longer stand for some of the preachments in the schoolroom, so he has balked. I have no fear as to their “religion,” but I uphold them in refusal to “join the church,” telling them that I shall be glad to have them

a part of some religious society some time, but not until they can make a rational and unemotional choice. I think home influences will determine their course eventually.

We attend quite regularly the preaching service of the Methodists, because there is practically no other to attend, and the minister is liberal-minded enough to understand our position and respect it. I have intimate talks with him occasionally, and he has told me that the Methodists have laid too much strength on huge numbers and huge endowments and not enough on character of membership or the ethics of religion. He personally does not believe in revivals nor the acceptance of verdant youth into church membership, nor does he sanction the archaic method of obtaining converts by threatening eternal punishment or offering eternal reward. I mention this as a hint that it is not at all likely he is a complete oddity in the Methodist fold, and there is some chance that the Methodist organization is being honeycombed by dissension that may sooner or later work a revolution in articles of faith and in management. He frequently preaches sermons that are more liberal than would have been set forth in a Unitarian church fifty years ago. So you see that even though Unitarians as named may appear puny and more or less impotent, the thing for which it works and which it constantly pushes is making huge headway in the insides of orthodoxy. Yours,

F. M. ADAMS.

“Unitarians can and do teach their children that the ethical doctrines and personal character of Jesus are secure possessions for the world, whose intrinsic value is not dependent in the least on continued belief in the irrational accretions which have accumulated on them during nineteen hundred years. When all these accretions, the outcome of pagan and barbarous ages, have been stripped away by inexorable science, his lessons in goodness will remain undeniable and imperishable.—a permanent possession for the race.”—*Charles W. Eliot.*

Elements of a Garden

Rev. John Carrol Perkins, D. D.

I think we need not regard it as in any way strange that the ancient Hebrew poets pictured man's first ideal and earthly bliss as existing in a garden. "And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed." Also we read, "And they heard the voice of the Lord God walking in the garden in the cool of the day." I lately heard the story of a little boy who asked his mother if he might make a garden. When allowed, he spent the whole day long with his little hands fashioning a plat of earth according to his fancy. Little mounds he made, and paths bordered by pebbles and twigs set up for trees and a deep line for a brook and a little block of wood for a bench. Then he cried, "Come, mother, see my garden!" "And what's it all for?" It's for God to walk in in the cool of the day."

A garden comprehends and symbolizes all the comforts, joys and more intimate companionship of human life. A garden always suggests refinement, peace, harmony, beauty, quietness, repose.

There are certain essential elements of a garden. And flowers, although quite necessary, are not the only element. Many people raise flowers. Very few people make a garden. In fact, with the popular habit of laying out our streets so-called boulevard fashion, it is almost impossible to have much of a garden at all. The painful monotony of our flat front lawns, with ill-planted shrubbery and neglected grass, before staring houses, unrelieved by trees, or vines, or peace-creating hedges, makes every home a somewhat bold, uncovered place, where the refuge of quietness and the peace of refinement are absolutely forbidden. If one go to his window, or step outside his door, he is at once caught in the whirl of the street, choked by its dust, and confused by its noise. If people cared more for their homes and grounds as places to live in, to rest in, to cultivate the refinement of thought and feeling in, they would learn to

break up^r this monotony of the modern street, shut out its noises and its blowing dust by low walls and hedges; and provide peaceful places where they could enjoy God's sun and air together with that "precious element of serenity."

Personally, I believe that every church should have some kind of close, with the essential elements of a garden, through which all worshippers must first pass to worship. For it would make a service infinitely more serious, devotional, intelligent.

1. The first element of a garden is a wall of red brick, or gray stone; or failing that, a fence of wood; or a close-growing hedge. If we live in the country, with plenty of land, endless possibilities open out before us. If we live in the city, as most of us do, our limitation is to try and transform a back yard into some semblance of a garden. And one can have a real garden without great spaces. It all becomes a problem of proportion. Some of the most perfect gardens in the world are found in Japan, where everything, the paths, the streams, the bridges, the walls and flower beds and trees are merely miniature.

The wall, or fence, gives quiet, restfulness, retirement from the world's most busy life, like a quiet chamber of the house, with its ceiling lifted off and open wide to heaven's endless blue, and sunshine and stars. Also a wall holds warmth to make the flowers grow richer and faster; tempers the heavy winds that often come with destructive power; encourages the birds to come. For nearly a month past I have seen every day in my garden a very brilliant Arctic thrust, alert, yet unafraid, and almost tame, waiting for the warmer days to tempt him further north. Also a wall interrupts the ground currents of air and thus hostile seeds do not find their way in to propagate. A lawn of grass can thus be easily kept free of weeds, for weeds once out, they cannot find the way of return.

2. A second garden element is an arbor, with roof against rain and heating sun; and a table in it, and seats where one may rest and read, and in the summer

lunch and dine and have in friends for quiet tea.

The word arbor has a mixed origin, going back by one line of use to "arbor" the Latin word for tree; by another line to the Anglo-French herber, a place covered with grass, with herbage; by another line to early English harbor, a resting place, or shelter, to which people may flee from the fatigues of life as ships seek out their harbors in a storm.

3. A third element of a garden is a sun-dial. In the sun-dial there is endless charm and fascination, together with a fertile history of architectural designs and metal workings and multitudinous moral and literary inscriptions.

"'Tis an old dial, dark with many a stain,
In summer crowned with drifting orchard bloom,
Tricked in the autumn with the yellow rain,
And white in winter like a marble tomb.

And round about its gray, time-eaten brow
Lean letters speak—a worn and shattered row:
"I am a shade: a shadowe too arte thou;
I mark the time; saye, gossip, dost thou see?"

4. A fourth element is a bird-bath. It has seemed to me that not even at their feeding time do birds display such eagerness and delicate trembling nervousness as when under the sprinkling fountain they crouch in the shallow water of their stone basin and stoop and flutter and rush and turn and fly to some drying perch near by. Then with all the eagerness and abandon of a happy child plunge in again and again.

5. And every garden should have a pergola with climbing roses, or white jasmine or solanum, or some white or purple clematis. Then there is the magic globe, or spherical mirror, found in many an old garden, set on slender pillar. And there is the star, or the lyre-shaped frame, put up for vines to shape themselves about. Of course the flower beds are there with their herbs and clump of bloom and borders of close-clipped box. There are vistas, long, or most modestly short, as the case may be. And there must always be a path of brick, or gravel, or of rough-set stones. A certain garden lover writes these words: "There is an uneven stone walk, and I have planted on either side

of it a border which blooms from February, when the snowdrops appear, until December, when the snow covers the chrysanthemum, still gayly flowering."

6. And above all else, to make the garden's perfect charm, there must be the human love of it, and a friendliness for flowers and a willingness to learn peace and rest.

J. C. PERKINS.

Events

Annual Meeting

SAN FRANCISCO.—On February 16th a very pleasant parish supper was served in the social room of the church with the young women and young men of the Starr King Club as efficient waiters. There were one hundred and sixty present, and no one would think Unitarians could after hearing the chatter. Then followed a most encouraging annual meeting. The Board of Trustees, by the operation of a rule that permits a member to serve but two terms in succession, has become rejuvenated. The majority are young people who have grown up and passed through the Sunday School, and both the Moderator and the Treasurer are youthful. Dr. Hans Lissner presided with discretion and dignity, and there were no dull moments. The treasurer's report was first and was awaited with interest. A few weeks before an appeal for contributions had informed us that the deficit was less than usual, but its amount, \$1500, seemed a good deal to meet in a hard year. The tradition of the church, however, had been sustained. All indebtedness had been met and there was a small sum to meet another year's expenses. The endowment fund, to meet deficits, had also been augmented.

The Sunday-school report was reasonably satisfactory. The president of the Starr King Club made a spirited and genial report, and was followed by the president of the Men's Club, who reported a good year and a membership of 182, a considerable gain.

The Society for Christian Work reported an unusual demand for relief,

and its having been bountifully met. Its regular receipt of \$125 monthly from the Hinckley Fund was a fine reliance, and it was substantially added to from other sources. The membership of the society was 250, and \$794 remained in the treasury. The Channing Auxiliary of 243 members reported encouragingly. Fine social meetings and well attended classes had been maintained and much had been done for denominational work.

Mr. Murdock's bunch of endowment reports was a reminder of how much the church has been helped by those who had left provisions for a continuance after life of their helpfulness for good. For the William and Alice Hinckley Fund it was his fortieth annual report, and as it concluded thirty years of charitable disbursements he recapitulated them, disclosing a singular coincidence in figures. Thirty years ago, when all litigation was concluded, they found themselves with a fund of \$52,000. They had earned as interest \$82,000. They had disbursed \$72,000, and they had \$62,000 on hand. The percentage of disbursement had been: for charitable relief, 52 per cent; for religion, 27 per cent; for education, 14 per cent; administration and miscellaneous, 1 per cent. The Henry Pierce Library in fifteen years had earned \$8,534 interest, had accumulated a library worth over \$4000 and had on hand more than the original endowment of \$10,000. The Hathaway Fund, for relief of the poor, \$5000 twenty-two years ago, had earned over \$5,000 and now stands at \$6000.

Miss Easton, on behalf of the Post Office Mission, which she has so faithfully served these many years, submitted an account of her stewardship for the year, which showed undiminished efficiency, and a wide distribution of valuable literature. She bespoke continued support and increased interest in the good work.

After the re-election of three incumbents, all one term trustees, and a cheering address from Mr. Dutton that gave proof of undiminished courage, and sincere gratitude for cordial support from all quarters, the gratified participants adjourned.

International Congress of Free Christians and Other Religious Liberals

In the year 1900, there was organized in Boston this significant body. Congresses have assembled at London, Amsterdam, Geneva, Boston, Berlin and Paris. Prof. Emile Boutroux, Ph. D., Paris, is chairman. Rev. Charles W. Wendte, D. D., is still the General Secretary. The executive committee now announces the delayed meeting.

"One of the distressing features of the Great War was the estrangement it wrought between religious thinkers and workers of different countries and church affiliations who had hitherto been associated in mutual confidence and good will for the promotion of their common ideals.

In particular it put an end, for the time being, to the activities of our International Congress of Free Christians and Other Religious Liberals, in which the representatives of different nations and religious fellowships had united for friendly conference and effective endeavors for the increase of religious freedom, sympathy and progress. It was impossible to hold the seventh session of the Congress, which had been planned for the year 1916. To not a few the continued existence of our association seemed problematical.

The ethical and spiritual needs of our time now urgently call for the resumption of our international endeavors, and such a rehabilitation of our Congress as will enable it to enter upon a new career of usefulness.

Amidst all the misunderstanding, passion and violence which attended the terrible struggle between the nations, it has become clear that there are enduring spiritual values which cannot be destroyed by the misdeeds or misfortunes of any single generation. The conviction is reasserting itself that intellectual, ethical, and spiritual issues must again assume their rightful place as the paramount interests of human life. Learning, philosophy, science, art, morals and religion—these are not accidental or ephemeral in their nature,

or limited by boundaries of nationality and race; much less subject to the arbitrament of war. They will remain forever the common interests of high-minded men and women.

Already it is possible for free-minded, large-hearted religious teachers and believers in all countries, seeking to renew their severed friendships, to meet, as in the days that were, to consider calmly and kindly their mutual interests, and endeavor by united efforts to advance the triumph of reason, freedom and progress in religion, the brotherhood of man, and the peaceful federation of the world.

This is our firm persuasion, which we trust and pray may be shared by the members and friends of our Congress in every land, of whatever religious affiliation.

A favorable opportunity for such a reassembling and re-establishing of the liberal religious forces of the world presents itself in the widespread observance throughout the United States in the year 1920 of the 300th anniversary of the Landing of the Pilgrims and the planting of the Plymouth Colony. This was an event of historic significance, not only for the descendants of the Pilgrims—who now number over twenty millions, and whose influence and institutions predominate in the civic, educational, and religious life of America—but for all Christendom.

Among the celebrations of this historic event during the coming year, those of the churches of the Congregational inheritance will naturally have the greatest significance. Its observance by the Unitarian Congregational churches of the United States will have special appropriateness, since the original church of the Pilgrims at Plymouth, while still retaining their broad covenant,* is now Unitarian in belief and denominational connection. The same is true of the first Puritan churches founded in Salem, Boston,

Dorchester, Roxbury, Cambridge, and other early settlements in New England.

The American Unitarian Association, whose headquarters are in Boston, Mass., is preparing an impressive celebration of the anniversary which commemorates the birth of religious and civil liberty on the American continent. This celebration will take place in Boston and Plymouth in September, 1920.

But not only the United States, all nations of the earth have felt to a greater or less extent the impulse of the Pilgrim movement. Some of them, notably Great Britain, Holland, France, Switzerland, Germany, Bohemia, Italy, and Scandinavia, made important contributions to the sixteenth and seventeenth century reformation of Christian doctrine and worship which made the Pilgrim adventure possible. The American Unitarian Association desires to give an international aspect to its celebration of the Pilgrim Tercentenary, and extends a fraternal invitation to the International Congress of Free Christians and Other Religious Liberals to meet with it on this occasion, share in its program of addresses and festivities, and accept the hospitalities which it will gladly extend to accredited delegates from other lands.

There is a peculiar appropriateness in our acceptance as a Congress of this generous and fraternal invitation, since our Association itself was born twenty years ago in Boston, at an annual meeting of the Unitarian Association; and in 1907 our Congress also held its Fourth International meeting in Boston. It is earnestly desired that delegates shall be sent and individual participants appear from Europe, Asia, Africa, and the isles of the sea, and from all the organizations that share our general purpose—"to maintain communication with those in all lands who are striving to unite pure religion and perfect liberty, and to increase fellowship and co-operation among them."

Members and friends of the International Congress of Religious Liberals! A new world is being created, a new era is at hand. Shall not we of liberal

*"We, the Lord's free people, join ourselves by a covenant of the Lord into a church estate in the fellowship of the Gospel, to walk in all his ways, made known, or to be made known to us, according to our best endeavors."—*Pilgrim Covenant*, 1620.

faith and progressive spirit come together again to bear our testimony and serve our generation by united counsel and endeavor for the universal and enduring religious needs of mankind? Let us become latter-day Pilgrims of the Spirit—like the Fathers of old seeking “a city which hath foundations, whose Builder and Maker is God.” Let us lay the foundations at least of a League of Religions which shall be the counterpart and ally of the political League of Nations.

It is requested that all to whom this invitation may be sent and in whom it kindles responsive sentiments may communicate with the General Secretary of the Congress at as early a date as possible, that they may receive further information.

Religious associations, churches and communities of whatever name or creed, who are in sympathy with our spirit and aims, are invited to send delegates to the Congress and to announce their purpose well in advance of their coming.”

The Relief of the Near East

Miss Emily I. Wade, very recently the president of the Channing Auxiliary, left San Francisco January, 12, 1919, to join Mr. and Mrs. Stanley Emrich in their expedition to Mardin under the American Commission for the Relief of the Near East. The conditions in Asiatic Turkey made it impossible for Mrs. Emrich to take her children back to the land of their birth; so the expedition, consisting of some three or four hundred relief workers, with supplies, machinery, etc., sailed from New York on the *Leviathan* on February 12. Reaching Brest on February 22, the party was conveyed across France in an American hospital train to Marseilles, where it embarked on the Gloucester Castle, an English hospital ship en route for Salonika and Constantinople.

Arriving at Constant, most of the party were quartered at Prinkipo, an island summer resort an hour's ride

from the great city. Later they were moved to Derendji, on the ancient gulf of Nicodemia, at the head of the Bagdad Railway, a United States submarine chaser carrying them and their baggage; then by means of the Bagdad road to Aleppo, where a branch led off to Mardin in the Mesopotamian plain.

At Aleppo, Mr. Emrich, who having lived at Mardin for fifteen years, was familiar with the customs and needs of the country, contracted influenza and was taken to the Roman Catholic hospital, where he passed away two days later. The Mardin party, consisting of seven workers, was anxious to move on to its destination, and five of them left, Miss Wade staying behind with Mr. Emrich. After his death, the British authorities at first refused to allow her to rejoin her associates, but finally gave consent that she go on at her own risk; and she met up with the others at Tel Erbiad, the limit of British authority, where they had been detained because of the unrest in Mesopotamia and Armenia. Under Turkish guard, the party finished the journey to the post at Mardin on May 25, more than three months from New York.

The direction of the party of relief workers had been vested in Mr. Emrich, but was now under a committee of three, of whom Miss Wade was one. In August, Miss Wade was ordered on to Diabekr (or Diabekker) which had had no relief whatever since the missionary was deported in 1915. Here Miss Wade and her associate have organized the relief and reconstruction work, Miss Wade having charge of the entire district.

Miss Wade's year of service will end on March 8, but she has signed up for another year, or such part of it as there are funds to carry on the work.

He: “Most girls, I have found, don't appreciate real good music.”
 Second He: “Why do you say that?”
 He: “Well, you may pick beautiful strains on a mandolin for an hour and she won't even look out of the window, but just one honk of a horn and out she comes!”—*London Blighty*.

In Memoriam

Jean Parker

On February 27th, Miss Jean Parker, a greatly respected educator, was released from severe bodily illness and found grateful rest. She was born of Scotch parentage in Nova Scotia in 1841, removing to Shasta in 1853, and to San Francisco about ten years after. She was one of the first pupils to be graduated from the original San Francisco high school.

Shortly after her graduation she became a teacher in the public schools, which position she held for forty years, being rapidly promoted until she became principal of the Broadway Grammar School for Girls which she made famous the world over.

A noted educator was entertained at a luncheon after his inspection of the schools of San Francisco. Some one asked him what he thought of the Broadway Grammar? With serious emotion he replied: "I think it is the finest school in the world."

Jean Parker had educational genius. She realized what education was for, and she had the maximum of common sense. She was wise in all her ways. She drew around her a body of teachers, gifted in various directions and all devoted to her and her plans. The best and most wonderful thing about the school was its spirit. It was a live, happy family, each member of which seemed intent upon the welfare and happiness of all. Nearly all the children were from foreign homes.

Julia Ward Howe visited the school and was greatly interested when she asked the girls in the class before her who spoke French at home to stand up. Then she called for the German, the Scandinavian, the Italian and the Spanish, which outnumbered every other division. When she called for those who spoke English there were few to respond.

But all loved Miss Parker and their response was wonderful. Her success was acknowledged and she was let alone by the Board of Education as to meth-

ods. Her pupils, in music and in art, achieved results far beyond the result of any system. The spirit of the school extended to other schools of the department. Many of her teachers became principals and her pupils became teachers, all imbued with her enthusiasm and methods for character building.

When the schools of the city were given names of significance instead of from mere location, the Board of Education renamed the Broadway the Jean Parker, the only instance in which the name of a living person was so used.

Being afflicted with deafness, she felt compelled to resign several years ago, but in spite of her affliction, she maintained her interest in education and the school, and never seemed so happy as when called upon to distribute diplomas and medals to the graduating classes from her school.

A True Word to a Troubled Age

"I would plead, therefore, for a sincere, sympathetic, open-minded consideration, on the part of all, of the industrial and social situation of our time. The reactionary and the wild agitator can ruin us between them. Our future depends on the justice, intelligence, patience, and social-mindedness of the vast body of the people who stand between these two extremes. It is for them to interest themselves in all the concrete problems of social justice and labor, for a progressive solution of them that shall maintain the social order while reforming and improving it—in other words, that we shall keep a roof over our heads while our house is being swept and cleaned.—*Professor R. T. Hutcheon.*

"Our real trouble is that we do not believe in goodness. We worship smartness, we worship cleverness, we worship wealth. The real necessity is that man in the rough and tumble of life, if he would save himself alive, must believe in the ultimate triumph of right. Failure to believe this is the only infidelity left in the world."—*Thos. R. Slicer.*

Sermon Extracts

Can Christianity Be Christianized?

Rev. Charles Pease.

(Abstract of recent sermon at Sacramento.)

The proper approach to this question would be to recount the historical steps by which the simple faith of the disciples of Jesus was converted into the doctrines of the Christian creeds; how their sincere and loving loyalty to him was merged into devotion to the Christian church and its imperial head.

The first, middle and last name of Rome was law. She could think only in terms of system and order. The Roman empire was like a vast lake into which flowed all the rich and wonderful streams of the ancient world. History, philosophy, art, mysticism, superstition, her organizing genius blended in the majestic institution known as the Roman Catholic church. More, finally on the basis of her legal system she took the Hebrew Jehovah, the Father of Jesus' teaching and set him on the Throne of Heaven as judge of all the earth. Jesus became the legal advocate at this bar of eternal justice and man the pitiable supplicant for mercy—and blessedness.

The Reformation, so-called, was no reformation since it brought over the entire judicial conception of the relation of God, Christ and Man—changing only the seat of authority from church to Bible, from pope to conscience.

This credal, juridical system of thought is inseparably mixed with the institutions of western civilization, so that now, when we say civilization we mean Christianity and when we say Christianity we imply civilization.

We sharply differentiate between Catholic and Protestant, but both alike stand for the religious theory inextricably woven into the fabric of the western world. The momentum of the ancient Roman imperial church has come down to our day. It has carried with it the ancient tradition, the Christian thought molded in pagan judicial forms.

Today in the program of reconstruction and world-wide evangelization we recognize the signs that both Catholic

and Protestant are in reality facing a world demand that they reconstruct themselves. The woes and injustices of modern life cannot be mutually shifted by church and state upon each other. Both are involved inseparably in the sorrows of the social order they have together created.

From the standpoint of the theoretical religion, Christian civilization cannot be christianized—it is already fatally blighted by "Christianity"—falsely so-called. It is unalterably opposed to the truth of instinct and feeling that was the mark of the early disciples who in derision were called "Christians." It has tried to serve mankind by denying the dignity and integrity of human nature—result—a world lacking confidence in itself, and society distrusting its members.

Because it held the keys to heaven and hell and denied the direct and intimate approach of man to God as Jesus taught it, humanity has all but determined to give up God altogether. Wrongly based, false to human nature—how can it be Christianized?

The real issue of our time is this: Is there a sufficient volume of simple, direct, personal religion, enough of generous, disinterested good-will to man to "Christianize" society? Impart new life, joy, freedom to mankind and his institutions will reflect his better faith.

Christianity is unchristian to the degree that its institutions express a false thought of man—and so degrade God. Failing in love to man it denies Christ.

Washington

O King! Thy crown the garland wrought by
peer

And comrade, brave, in nascent freedom's
Age!

Thy sceptre, strong, the noble heritage
Of law that Anglo-Saxon souls revere!

Thy throne, the patriot-love that doth endear
Thee to the high and lowly, vain or sage
And all who would the heavy lot assuage
Of those who suffer, and the tyrant fear!

Unconquered Leader of the Liberty

Of Many, bound in brotherhood, made One,
Thou wert the Nation's chiefest Citizen!

Benign to all, thy stately courtesy;

With comrades shared, thy laurels, nobly won;
In serving, First; and so in the hearts of
men!

—A. W. L.

Constructive Church Ideals

Conducted by REV. WILLIAM G. ELIOT, JR.

(Contributions for this Department should be sent to Rev. W. G. Eliot, Jr., 681 Schuyler St. Portland, Oregon; to reach this address not later than the fifteenth of the month.)

YET ONE MORE WORD ABOUT THE SOCIAL PROBLEM

It is with no purpose to abate our concern for the social problem but rather in the most radical way to strengthen it, and to make the way of our service plainer, that I shall try in this article to indicate several fallacies with which contemporaneous discussions of our duty in the premises are beset.

1. The first of these fallacies is: That the problem of economic adjustment is the only or the chief social problem. It is not strange that it should so appear. The vast majority deem their economic interests of foremost concern and their master desires those which can best be satisfied, as they think, by a larger possession of the units of exchange. The problem of economic adjustment stands out as against all other problems because it is the most clamorously exigent. Because of these facts, it is also the problem upon the solution of which all concerned are set.

Grant all this. We are still far from genuine conviction of the Church Idea and the Church Ideal if we doubt that the chief problem is forever the problem of character, the problem of our spiritual development as social beings in an eternal social order.

Imagine that by legislation perfectly executed every human being could be completely cut off from every source of spiritual influence—every word, every book, every person living or dead, every institution that could possibly set in motion the good that is in us; and imagine on the other hand that at the same time by similar legislation carried out with equal effectiveness we had procured for all men a technically perfect system of production and distribution! I for one cannot imagine such a situation without seeming to see with clearness that after a while it would be plain enough what *the* social problem is in all its age-long complexity.

2. The second fallacy is: That all other social problems will solve themselves if the economic system is by law adjusted.

Not only is this not true, but, on the contrary, unless all social problems are progressively solved, *pari passu* any perfect economic system will itself break down. The carrying out and enforcing a just system will require people who are just. The prating of justice is sometimes mere "rationalizing," a mere covering for what at heart is sordidness. It has been well said that an economic revolution which does nothing more than set the idol Mammon upside down is really no revolution at all. The problems of physical health, child-nurture, education in general, domestic happiness, moral self-control and personal integrity, the satisfaction of the intellect, scientific research and discovery, problems of political relationship and systems, and finally problems of religion and of the Church,—all demand solution; none of them can wait until the economic problem is completed, solved, and with few if any of them is the economic factor the principal or determining one.

3. The third fallacy is: That, inasmuch as the chief social problem is that of economic adjustment, and inasmuch as all other problems will solve themselves if the economic system is by legislation corrected, it becomes the paramount duty of the church, forsaking all others, to cleave only unto this, the supreme issue.

But only to state this third fallacy is to see that it falls with the other two. And yet it is necessary to state it thus in order to bring out the more clearly and forcibly the Church's true function. The true function and paramount duty of the Church is not to side-track or abandon all issues except the economic, but to touch *all* social problems with its own creatively revolutionary view of life and society, and

so far as in it lieth, to help solve every problem by that light in which it sees light.

The Church's own creatively revolutionary view may be summarized as follows:

1. Man's supreme and final interests are not bounded by time and space. His destiny is an eternal social order; and all the things of time and space and all temporal desires are beautiful or base, sacred or secular, depending upon his attitude toward them and upon their place in the hierarchy of his affections, motives and ideals.

2. A just economic system is on thin ice if based on individual rights to be obtained rather than on duty owed, upon the satisfaction of personal desire rather than upon social good-will.

3. The true and final liberty is neither freedom from political or ecclesiastical tyranny nor from economic slavery (though not excluding these freedoms), but rather freedom from the inevitable and ghastly consequences of such freedoms if meanwhile the soul is still ravished by its native appetites, unchecked by divine reason, divine beauty, divine love, and antitoxicated and counter-inspired thereby!

But the tempting bait is put before us that if we will quit worshiping and abjure the fellowship of the mystery and devote ourselves to settling "the social problem," our churches will fill up—and not until then. If that be the price, let them go empty! For there is a fatal hook in that or almost any fill-up-the-pews bait. The Church was commissioned to be a fisher of men—not the fish; to catch the world, not to be caught by the world.

—W. G. E., Jr.

Side Issues and First Principles

No one took up the challenge which appeared in your December number, and answered the questions propounded by Mr. Eliot with regard to my paper on First Principles. Perhaps this is scarcely to be wondered at, for anything like a complete discussion would certainly monopolize the whole of an issue of the *Pacific Unitarian*. It was a com-

plete surprise to me that a fifteen-minute paper could evoke so many first-rate inquiries; for although I have now given the paper on nine occasions, and have had to answer many questions about it, the disussion has never drifted along the lines suggested by Mr. Eliot, but has always kept to the main issue, as to the reality or importance of definite religious experience. One man—a minister—said there was no such experience; or if there were it was purely a matter for the individual, and had no place in church life. Another, by contrast, said that the weak spot in our church life is just the lack of such experience: with picturesque emphasis he declared that you can find anything in the average Unitarian church excepting religion.

Now I cannot pretend to answer all the questions propounded; but it will be proof that I did not write inconsiderately if I seek to deal with a few of them.

I.

"Was the experience of Buddha and his disciples a vivid and conscious experience of God?"

I had expected this question, for Buddhism is often spoken of as atheistic. It is true that it was primarily in the form of a mental and moral discipline; but it must be remembered that Buddhism stands against the background of Hindoo monism, and is vividly conscious of eternal issues even if it does not use the language of theology. Really, there is more of God in atheistic Buddhism than in nine-tenths of our theistic Christianity. An interesting proof is that the Buddhist writings translate most readily into the language of Christian devotion. The Immanent God shines through all, and it is only by the frequent use of his name that the meaning of the Buddhist scriptures can be conveyed to western readers. And, strangest of all, hundreds of thoughtful men and women in Christian America turn with eagerness to the Buddhist writings to revive their sense of Eternal Reality.

So, speaking with the brevity that was thrust upon me by the limitations of a fifteen-minute paper, I think I was fully

justified in alluding to Buddhism as being founded on a vivid and conscious experience of God.

I am glad to emphasize this the more, since I find many thoughtful Christians—even liberal Christians—who entirely misjudge the tendency of much modern religious thought simply because that thought is clothed in unfamiliar language. They have taught themselves, for example, that a personal God is essential to religious life and feeling; and when they find a people, as the Buddhists and Christian Scientists, who deny the personality of Deity and worship him as Principle, they think it involves taking a big step downward. But what if the term "Principle" is an attempt to express that which underlies all personality, whether finite or infinite?

II.

"Were occult experiences the real foundation of Hebrew religious development?"

I used the word "occult" in the simple sense of "hidden"—hidden from physical vision and material sense—and without any of those implications of the weird and fantastic which are liable to attach themselves to it. In this sense I think my statement is indisputable. Every great crisis in Hebrew history was associated with an event which would astonish any today but those who know the deepest kind of religious experience. But a few examples:—Jehovah's appearance to Abraham at the beginning of Hebrew history; His talks with Moses in Egypt, and at the giving of the law on Sinai; the vision of Isaiah in the temple; the visions of Daniel and Ezekiel, and many others.

The critic may suggest, of course, that the Biblical accounts of these things are purely literary, as in the case of the creation stories. I agree that the experiences were not what the writers thought them to be; but no man who knows anything of modern psychical research will class them for a moment as literary figment. For myself I think I am fully justified when I subsume them under the general head of a vivid and conscious experience of God.

III.

"Is the true life of Christianity to be found in supra-normal and occult experiences?"

I did not say it was, so the question is not quite in order, and I do not like to answer it under that form: I should have to spread out too far. However, it gives me an opportunity to define more clearly what I mean by the supra-normal. It will be noticed that I avoided the word "supernatural." To me nature is quite big enough to account for all experiences whether physical or spiritual. But life is full of instances of the supranormal, from the nine-foot Russian giant to the great creative musicians and the founders of world religions. Was the musical genius of Beethoven *normal* in the sense that there is anything corresponding to it in the common walks of life? To say "yes" would be to stretch the meaning of the word beyond recognition.

Beethoven, I should say, was supra-normal; and in the same sense I regard the founders of the great religions—among them Jesus—as towering above the normal stature of spiritual manhood. Christianity was founded on his experiences, and those of his early followers who to a great extent shared them: This consciousness of God was of such vividness and intensity as to mark an epoch in human history. In this sense a supra-normal experience lies at the basis of Christianity. As long as the facts are recognized it is indifferent to me whether my use of the word "supra-normal" is accepted or not. Get the idea, and then expunge the word if you will!

IV

"Is the fundamental experience of Christian Science and New Thought a vivid and conscious experience of God? or is it the experience of recovery from illness?"

The experience of recovery from illness is brought about, they will tell you, by means of Divine Principle, which is their equivalent for the Immanent God. This is a direct and sufficient answer.

But the importance of this question leads me to go a step further. Our Unitarian forefathers were inclined to discard vivid religious experiences because they were associated with an atrocious theology; we their sons, are inclined to belittle them because they are often associated with the *puerilities* of psycho-therapy.

But let us make no mistake; it is not the *puerilities* of psycho-therapy that are building up large and enthusiastic institutions, and giving to religion new meaning for our generation. I sat recently in a testimony meeting attended by nearly five thousand Christian Scientists. The testimonies were poor, sure enough. It would be easy to match them many times over by Indian stories such as I have often heard in their Shaker meetings. The intelligence of that gathering was considerably above the average of public audiences, and one wondered how their stomachs could endure such pabulum. But those testimonies were the mere flotsam on a great current of life.—a life that fairly thrilled in song, and gave to silent prayer and liturgical response a grandeur and significance that were overwhelming. One was conscious of the conscious experience of God.

So I come back to my main theme. Oversoul. The meeting was dominated by those who had known a vivid and Organized religion is built up on a vivid and conscious experience of God. It is not necessary that all church members should have an experience of the same intensity as the founder of that church, any more than it is necessary for every musician to rise to the heights of Beethoven. But musicians must appreciate that which Beethoven stood for—the soul of music as distinct from the mere elaboration of technique—or music as an art would disintegrate. And our churches must appreciate that which Christ stood for—a vivid and conscious experience of God, as distinct from the elaboration of institutional activity. Otherwise the doom of our church life is swift and sure.

E. J. B.

The Woman's Alliance—Con- trasted Comment

I recently saw these words in a letter concerning a certain branch of the Woman's Alliance. And they seemed to me worth the reading of many; and they raised many questions which each one who reads might answer for herself with profit. "The Alliance situation here seems to me well-nigh hopeless; and I am no pessimist regarding things Unitarian. There are many bright women in the Alliance, but so few of them know, or care anything about Unitarianism, or the aims of the Alliance in general. They do nothing but at their meetings and gossip. "Word and Work" is never read or mentioned.

A FRIEND.

(From the annual report of Women's Alliance, First Unitarian Church, Berkeley, presented by Mrs. L. H. Dusehak.)

"It is sometimes said that women cannot long enough forget the personal element to co-operate well in any large group. If it is true that we feel the personal element so keenly, can we not put this weakness to some use? For if the personal element means so much to us, then it means as much to all, and especially to the strangers who come to us. It may be just the work for us—to make all those coming into the church feel our deep interest in them, to be in reality the hostesses of the church, as much interested in its upkeep as in our own homes, as much concerned that each guest be made as welcome, that each event goes off as well. No committees or groups of officers can alone insure this result, but if we all feel the same responsibility for every other as for members of our own families, we shall be surprised at the strength of the bond uniting us. We want and we here ask everyone coming into this spiritual home of ours to feel free to let us know of any cases in which our friendship would be of service. It is only as we give of ourselves, our love, our sympathy, our time and effort, to each other that the church will be a power in our lives and give back to us a hundred fold all that we put into it."

Scriptures of Mankind

(Arranged by Rev. Clarence Reed.)

Knowledge and Wisdom

1. Everybody ought by all means to try and make himself as wise as he can.
2. In matters which he does not understand, the wise man will always reserve his judgment.
3. Those who apprehend him by means of the understanding, and also the mind and heart, become immortal.
4. Wisdom will not enter into a soul that deviseth evil, nor dwell in a body that is held in pledge by sin.
5. Shall I tell you what true knowledge is? When you know, to know what you know, and when you do not know, to know that you do not know—that is true wisdom.
6. The knowledge of a wise man aboundeth like a spring of water, and his counsel is like the water of life.
7. Knowledge and love of God are ultimately one and the same. There is no difference between pure knowledge and pure love.
8. As soft clay easily takes an impression, but not so a stone, so also the Divine Wisdom impresses itself on the heart of the devotee, but not on the soul of the worldly man.
9. To the upright there is wisdom, to the wise there is uprightness, and wisdom and goodness are declared to be the best things in the world.
10. With his heart thus serene, made pure, translucent, cultured, devoid of evil, supple, ready to act, firm, and imperturbable, he applies and bends down his mind to that insight that comes from knowledge.
11. Wisdom is radiant and fadeth not away;
And easily is she beheld of them that love her,
And found of them that seek her.
12. Hidden wisdom and concealed treasure,
What profit is there in either?

Better is the man that hideth his folly

Than a man that hideth his wisdom.

13. Since, then, such blessings manifold

From noble wisdom take their rise,
Therefore the understanding man
Should place therein his heart's delight.

14. Even as the dense and solid rock
Cannot be stirred by wind and storm;

Even so the wise cannot be moved
By voice of blame or voice of praise.

15. I called upon God, and there came
to me a spirit of wisdom.

I preferred her before sceptres
and thrones,
And riches I esteemed nothing in
comparison of her.
Neither did I liken her to any
priceless gem.

Because all the gold of the earth
in her sight is but a little sand,
And silver shall be accounted as
clay before her.

But with her there came to me all
good things together.

And in her hands innumerable
riches:

For she is unto men a treasure that
faileth not.

And they that use it obtain friend-
ship with God,

Commended to him by the gifts
which come through discipline.

For she is an effulgence from ever-
lasting light

And an unspotted mirror of the
working of God,

And an image of His goodness.

And from generation to genera-
tion passing into holy souls

She maketh them friends of God
and prophets.

1, Plato; 2, 5, Confucius; 3, Bhagavad Gita;
4, 11, 15, Wisdom of Solomon; 6, 12, Sirach;
7, 8, Ramakrishna; 9, 10, Buddha; 13, 14,
Visuddhi-Magga.

“Glory of virtue, to fight, to struggle, to right
the wrong,—

Nay, but she aimed not at glory, no lover of
glory she:

Give her the glory of going on, and still to be.”

From the Churches

BERKELEY.—The past month has been marked for the Berkeley church by three special services. On the first Sunday the appeal for the Transylvanian churches was presented in its historical aspects by President E. M. Wilbur of the Pacific Unitarian School for the Ministry—a scholar pre-eminent in the field of Unitarian history and very thoroughly and especially well acquainted with the dramatic story of those early martyr churches of Poland and Transylvania, who for an uninterrupted history of 350 years have borne the brunt of invasion and persecution on the frontier of eastern Europe. The immediate appeal was voiced by the pastor, so strongly that during the month the subscription list has totaled \$450 for the local church.

Two patriotic services commemorated the birthdays of Lincoln and Washington, Washington's birthday being especially celebrated by the observance of International Rotary Club Sunday. The club, of which the minister is a member, assembled at the church service to dedicate itself anew to the code of ethics to which it owes allegiance. The president, Mr. Sproul, and the vice-president, Mr. Keeler, assisted in the service and a special choir from the Channing Club sang the responses during the service. The church was decorated with blossoms and the insignia of the club, and the order of service was printed especially for the occasion by the Rotary Club. The large audience listened to a most inspiring sermon, whose text was the first article of the Rotary Club ethics—"To consider every vocation as an opportunity for public service."

The Vesper organ recitals on Friday afternoon still continue under the inspiring direction of Mrs. Estelle Drummond Swift. An added feature is the response sung by a hidden choir composed of members of the Channing Club, first used at the recital of February 20th.

Channing Club this month has grouped its programmes around the general subject of "The Shaping of

American Ideals." Professor Rugh and Professor Breitwieser contributed the educational aspects of the subject; Professor Bolton spoke upon Washington's contribution, and Mr. Speight read, on the 22nd, Drinkwater's "Lincoln," and, on the 29th, gave an illustrated lecture on the Pilgrims' contribution to Americanism.

The Sunday School has suffered in attendance during the epidemic, although the congregations in the church have been excellent. But the visit of Miss Buck will find the school rallied to profit to the fullest from her suggestions and assistance.

FRESNO.—There is very little, indeed, to report from the Fresno church for the month of February, since owing to the influenza epidemic public gatherings have been forbidden and all church services.

Two inspiring services were held on the first two Sundays, but since that there have been none, and no definite word has been received at the present time as to when we may expect to reopen.

We are looking forward to that time, however, for the lack of spiritual contact is keenly felt.

HEMET, CAL.—At the annual meeting of the Fellowship of the Unitarian church held Wednesday evening, February 11th, the ladies of the Alliance served a chicken pie supper. The attendance was one hundred per cent. The most important event of the evening was the drive for the Armenian relief. After a brief statement of information regarding the great need of help to the Armenians by Mrs. W. G. Gay, the president of the Alliance, Mr. H. L. Thompson made an appeal and started the list by subscribing a substantial sum. In less than fifteen minutes the total was over one hundred and fifty dollars or three times the allotment for this church.

Previous to this two of the ladies of the church had volunteered to solicit subscriptions from business men not affiliated with any church, and had collected thirty-six dollars, which is not included in the above sum.

On Thursday evening, February 19th,

the members of the Unitarian church were favored by a visit from Rev. Florence Buck, who gave a very inspiring talk on religious education. Rev. Wm. Pearce and others gave brief talks.

The congregation is at the present without the services of a minister, because Mr. Pearce is forced to take a vacation on account of poor health. This, however, is not going to stop the activities of the church.

LONG BEACH.—Rev. Oliver Jay Fairfield honored Robert Burns on his birthday, making his religion and his poetry the subject of his sermon. He said:

"He sought to raise the low, crude ideas of his day in straight-laced, narrow, bigoted, Calvinistic Scotland to a higher and worthier thought of justice and love of God, and to a greater respect for man as man. Burns was too much of a child of his own country and time to rise far above the circumstances of his surroundings in matters of habit and manners of living, but entirely apart from these and far above them, he had an influence upon his country and age through his poetry that is altogether unique.

As John Morley has said, "Burns did more for democracy by his poem, 'A Man's a Man for a' That,' than did all the writers of learned articles of his day. He was a pioneer to liberate his people from the horrors of Scotch theology and he preached the same message for the world. He championed the cause of the common people and insisted that they were within the divine care. So all the hatred and opposition of the kirk was thrown against him, but without avail. Religion was built up, for religion was an affair of the heart first of all, and Burns moved the heart of Scotland nearer God."

OAKLAND.—The attendance at the services of the church increases from month to month, and there is a fine spirit of loyalty in the congregation. President Earl M. Wilbur gave a most interesting series of addresses to the adult class of the Sunday school during January on "The Development of Unitarianism in Europe. Mr. Charles A.

Murdock spoke to the same class during February on "The Religion of Bret Harte," "The Poetry of Edward R. Sill," "Horatio Stebbins," and "The Progressive and Conservative in Religion." These addresses were greatly appreciated by the members of the class.

As a result of a sermon on "The Transylvanian Unitarians," by President Wilbur, an offering of \$154.75 was secured for the Hungarian Relief Fund.

PORTLAND.—At the annual church supper, given in January, 241 people were beautifully and bountifully served by the Woman's Alliance, assisted by the young people. The reports showed a balance in the treasury and subscribers to the church funds have indicated a liberal increase in their subscriptions for the coming year.

The Young People's Fraternity has been enjoying a very interesting and helpful series of book reviews in their meetings, given by different members.

Mr. Howard Hopkirk of the senior class of Reed College has been appointed Mr. Flint's successor as pastor's assistant. Mr. and Mrs. Eliot gave a tea in honor of Mr. Hopkirk and bride on February 2nd.

The Sunday school room has been given over to be used as state headquarters for the Armenian relief fund drive during the month of February.

Rev. Earl M. Wilbur, D. D., spoke on "The Story of Our Martyred Churches in Transylvania" on February 15th.

An interesting item in connection with this subject is the fact that in the Frazer reading room at the church hangs a large steel engraving of the venerable Francis David, standing, dressed in a long black robe, with one hand uplifted, making an appeal. He is surrounded by apparently interested listeners. Underneath the picture is the following: "Francis David at the National Diet of Torda, 1568."

"The appeal for religious tolerance and equal rights of all the churches of the land, made by the first bishop, and virtually founder of the Unitarian churches in Transylvania, Hungary,

led to the earliest legislation in Christian history in behalf of religious freedom and tolerance."

SAN FRANCISCO.—On February 1st, those who didn't let rain keep them at home, were well repaid for going to church by hearing a stirring, convincing sermon on "The Foundations of National Virtue," followed by the communion service.

On February 8th Dr. Earl M. Wilbur told "The Story of Our Martyred Churches in Transylvania," and a tragic story it was, extending back to the 15th century, when 425 churches of Unitarian faith were established. But today, Roumania is in power and prosecuting Unitarians as severely and relentlessly as they have ever been. Mr. Dutton read Dr. Samuel Eliot's appeal for a \$50,000 fund to be sent to their relief and a collection was taken up towards it.

On February 15th, Rev. Thos. Van Ness, who has been in the East for many years, preached for us on the "Value of the Individual," a most comforting sermon to the majority of people. Though not brilliant nor inspired, each person is necessary to the scheme of the universe and God has his use for us all. He spoke most interestingly of two services that were held on board the steamer from Japan, one on the 11th, a Japanese celebration with the Japanese flag as a background—its white standing for purity, the rising sun for spirituality, and an American celebration on Lincoln's birthday, with an American flag with its red and white stripes and the field of blue with every star so necessary to the whole, in illustration of his subject.

On February 22nd, Mr. Dutton had a "Service of Patriotism," speaking on "Safeguarding our Liberties." He made an impassioned plea for the American ideals and said in these times of hysteria George Washington's serenity, saneness and sureness should be our model. He stood for spiritual liberty as Lincoln stood for national liberty. All should have an equal right in America to express their opinions and views. Repression sows the seed of revolution.

George Washington, in his "Farewell Address," said: "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness, these foremost props of the duties of men and citizens."

The Society for Christian Work held its first February meeting on the 9th. We are beginning our New Year by trying to have our meetings on time so at 2:15 the business meeting was called to order and at 3:15 our program began. Mr. A. L. Jordan gave us a wonderful hour, explaining and illustrating by apparatus the complicated subject of "Wireless," and sent successfully a message across the room. The simplicity and clearness of Mr. Jordan's talk was the burden of our "over the teacups" talk.

On February 23rd a small meeting of the Society for Christian Work was held. Being a holiday many were out of town. The paper of the afternoon was a very interesting one on "Music on the Desert," by Mrs. Hugh Brown. It was a plea for musical study, and the use of the player-piano to educate one to know the best when chance offered to hear it.

The Channing Auxiliary held its regular meeting on February 2nd. The program was a most interesting and instructive one. Mrs. Edwin Stadtmuller read extracts from the letters of Miss Emily I. Wade, now in charge of the Diabekr district in Armenia under the American Commission for Relief in the Near East. The fine work of our former beloved president was read between the lines. Humor and pathos were cleverly mingled and her keen insight into the pitiful condition was clearly shown.

On February 29th Rev. Chas. Wendte preached. He spoke of his pleasure in standing before the visible and invisible congregation of this historic church—the church on Stockton street, to which as a young man he had belonged under Thomas Starr King, the church on Geary street, where he had been li-

brarian under Horatio Stebbins, and this church, in whose dedication services he had taken part. He preached on "Whatever thy hand finds to do—do it with all thy might." A gospel of work not done in an apathetic manner, but with more even than energy which can be mis-directed,—with moral effectiveness. The world needs such work in homes, in cities, and especially in churches. He said the work the men of the Unitarian churches in forming the Laymen's League is an example of such work. Mr. Dutton is addressing them today in Boston.

SAN JOSE.—February, the shortest month of the year, with five Sundays, is a most unusual thing. It has brought to us many good things; our minister has given us inspiring and helpful sermons, one of the best being "The God of the Human Heart," which showed the yearning of men for a God that was an actual presence in their lives, a friend and helper in every time of need. No longer the dread "Jehovah," but a Father, near at hand, to whom they take all sorrows, and with whom they may commune in reality.

Prof. W. H. Carruth of Stanford occupied one evening at the Wednesday Night club. He gave a very happy talk on "Leaving undone the things we ought to have done, and doing the things we ought not to have done." He spoke chiefly on the things we "left undone," and made us think of the many small, but important things of life which we are apt to leave "undone."

Our Mr. C. S. Allen, president of the Social Service Federation here, also had an address on the work of the Federation, which was most illuminating, showing the many problems the various branches of the service had to meet.

The Young People's Society has been re-organized under the able leadership of Mrs. G. A. Penniman, and we are sure her ability and enthusiasm will bring good results. We are hoping for much inspiration and new ideas from Miss Buck, who comes to us next Sunday, for the morning service and a conference afterward.

SEATTLE—University church.—The men of the church have organized a chapter of the National Laymen's League. A joint meeting of men of this church with men of the First church met in the assembly room of the University church on Wednesday evening, February 11th. There were thirty-eight present, nine from the First church, two guests, and the rest from the University church. An excellent dinner was prepared by a committee of women, of which Mrs. J. C. Perkins was chairman and several of the young ladies served. Prof. E. A. Start, president of the board of trustees, called the men together and put the meeting in charge of Mr. G. B. Jackson. Rev. John H. Lathrop of Brooklyn, New York, was present, sent on by the Laymen's League from Boston. He gave a most interesting and inspiring address from the minister's point of view of the League. He told of the League's purposes and gave many excellent illustrations of their ways of action and their new devotion to the life of churches. At the close a local league was formed in both our churches. The officers of the University church are these: President, Mr. Frank Dabney; Vice-President, Mr. Clarence G. Parker; Secretary and Treasurer, Mr. H. M. Brooks; Executive Committee—Mr. J. E. Horton, Mr. C. P. Waite, Mr. Walton E. Eastland, Mr. H. M. Hadley.

The Women's Alliance had an afternoon of unusual charm and profit discussing the art and craft of gardening on February 10th. The meeting was held in the home of Mrs. H. M. Brooks, 1018 Roanoke street, who served refreshments at the close. The program was arranged by Mrs. J. C. Perkins. There were brief papers by Mrs. Darcey on "Nature's Garden"; Mrs. H. M. Hadley on "Primroses"; Mrs. P. J. Freen on the "Ips"; Mrs. E. N. Stone on "Conifers and Broad-leaved Evergreens"; Prof. S. B. Clark on "The Herbaceous Border"; Rev. J. C. Perkins on "The Elements of a Garden," and Mrs. David Frazer on "Gardening." Appropriate flower and garden songs were sung by Mrs. J. B. Harrison,

Mr. Milford Kingsbury, Mrs. Jean Me-Marron. One of the selections, "In a Garden," was a composition of Prof. Wood of the University. It was an occasion to be remembered.

VICTORIA, B. C.—A correspondent writes: Our little church is still in the ring, and the members are hanging together, holding services regularly Sunday morning and frequent mid-week meetings.

The church now stands in the unique position of being absolutely clear of debt, with a small balance to the good.

On the 8th of February we expect to have Rev. John Howland Lathrop with us, a pleasure we are looking forward to with keen expectation.

The Armorer's Song

I strike the iron and prove the law.
I strike and sound it forth.
And beat I hard or hammer soft,
And iron on iron or iron aloft,
I prove the law.

Cold the iron and cold the law,
Cold the iron 'till hammer falls,
Then heat and that of law, there's heat;
Upon the iron, my hammer's beat,
Hath rung the law.

I beat the iron and forth do bring
What law demands—a useful thing.
And be it sword or plate of mail,
It cometh forth and giveth hail
Unto my law.

And purr of fire, soft purr of fire,
It hath a tongue with which it speaks;
But what it speaks the gods do hear,
I've caught its word, lost it in fear

Before my law.
The furnace fire and heat of iron!
Th one does burn—I say it speaks,
Aye speaks, I say, for I have heard
In furnace fire the fretted word
That shapes my law.

I'll have the word and like my iron,
I'll beat it, frame its use
And bring it forth to answer well
The call of heaven, the call of hell,
If calls my law.

THE WORD! And shall I beat the iron
And stoke the fretful fire for aye?
All deaf before its priestly flame.

Ah, God! that I could know Thy name
And speak Thy WORD.

—Stewart Garrett.

Sparks

Johnny: "Pa, what is influence?"
Pa: "Influence is what you think you have until you try to use it."—*Life*.

Mrs. A.: "Are you bothered much with your children telling lies?" Mrs. B.: "No, but I am with their telling the truth at very inopportune moments."—*Boston Transcript*.

"Mr. Bliggins has a high opinion of himself." "Yes, if he could compel everybody to take him at his own valuation he'd be a terrible profiteer."—*Washington Star*.

He was known as The Lamp because he was always lit up. Now they refer to him as The Light That Failed.

Gushing Young Thing: "Have you ever wondered what the lost chord really was?" The Professor: "Probably A flat. I can't find one anywhere!"—*The Bystander*.

Customer: "Two of those apples you sent me were rotten. I intended to bring them back, but forgot them." Green-grocer: "That's all right, ma'am. Your word is is just as good as the apples."—*Answers*.

The minister who made the following announcement seems to have been prepared for untoward results from his preaching: "There are some flowers here," he said, "for those who are sick at the close of this service."—*Youth's Companion*.

Judge Marshall once went to a meeting of a tavern club, where it was a rule that each member should make a rhyme on a word suddenly proposed. As he entered, he was asked for a verse on the word "paradox." Looking across to two or three Kentucky colonels, taking their accustomed drink, he answered:—

"In the Blue Grass region,
A paradox was born;
The corn was full of kernels
And the colonels full of corn."
—"*The Life of John Marshall*."

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

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THE UNITARIAN ATTITUDE

AS COMMONLY ACCEPTED

Believing that freedom of thought and word leads to truth, we prescribe no creed for ministers or laymen, and welcome to our fellowship all who would extend righteousness, love, and trust in God.

We hold reason and conscience to be final authorities in matters of religious belief.

We believe that loving the good and doing our best is the only life purpose worth following.

We believe in the supremacy of good. Beyond our power to know or understand we trust the Eternal Goodness. This to us is the faith that makes faithful.

We honor the Bible and all inspiring scripture, old or new, and believe in the never-ceasing revelation of God to man in all lands and ages.

We revere Jesus as the greatest of the prophets of religion, and in his spirit unite for the worship of God and the service of man.

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this order is truth; to obey it is right and liberty and more abundant life.

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good.

We believe that man is in the making. From his animal beginning he has steadily developed, morally and spiritually. Apparently he has never had a fall. He is still beset by tendencies that hold him back, but it is within his power, through determined purpose, to reach true manhood.

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all; that we may now and here help to establish the divine commonwealth of love and peace on earth. The office of the church is to inspire, strengthen and uplift man.

We believe that self-forgetting, loyal life awakes in man a sense of union with things eternal which is an earnest of the life to come.

We worship One-in-All—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God, our Father.

UNITARIAN DECLARATIONS

AUTHORIZED AND PERSONAL

OUR FAITH

The Fatherhood of God.
The Brotherhood of Man.
The Leadership of Jesus.
Salvation by Character.
The Progress of Mankind,
onward and upward forever.

JAMES FREEMAN CLARKE.

OUR ATTITUDE

(As expressed by the National Conference in 1894.)

“These Churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man.”

OUR OBJECT

(As expressed in the By-Laws of the American Unitarian Association.)

“The object of the American Unitarian Association shall be to diffuse the knowledge and promote the interests of pure Christianity.”

TYPICAL CHURCH COVENANT

In the love of the truth, and in the spirit of Jesus, we unite for the worship of God and the service of man.

UNITY MOTTO

Freedom, Fellowship and Character in Religion.

PERSONAL UTTERANCES

The business of the Unitarian churches is to unite all children of God for the bringing in of His Kingdom.

EDWARD EVERETT HALE.

Of all great souls, of all steadfast and heroic lives the ultimate basis is simple trust in God.

JAMES MARTINEAU.

He who is true to the best he knows today will know a better best tomorrow.

CHARLES GORDON AMES.

The happiest man is he who learns from nature the lesson of worship.

RALPH WALDO EMERSON.

Religion is voluntary obedience to the law of God. Through it we regard Him as absolute object of reverence, faith, and love.

THEODORE PARKER.

No man can be thoroughly redeemed till social life is lifted, till the state is sound and noble, till humanity is raised up and saved.

THOMAS STARR KING.

The greatest man is he who chooses the right with invincible resolution; who resists the sorest temptations from within and without; who bears the heaviest burdens cheerfully; who is calmest in storms, and whose reliance on Truth, on Virtue, on God, is the most unflinching.

WILLIAM ELLERY CHANNING.

THE PACIFIC UNITARIAN

DEVOTED TO RELIGIOUS TRUTH AND HIGHER LIFE

Religious Freedom

Unitarianism offers to mankind the only adequate basis of religious unity. Sectarian divisions are inevitable, as long as religion is confined to fidelity to a creed or a form. Unity must be of the spirit. The spirit must be that of freedom. It must be the willingness of each to be true to himself, and to grant to others the same privilege. When this is done, not as a concession, but as the fundamental principle in religion, there will at last be possible the religious unity of mankind.

The help offered to men by Unitarianism is infinite. There could be no greater boon than the emancipation of the human mind from the thralldom of tradition. For here lies the cause of greatest wrong. Religion is the root of life, the source of strength, the basis of action. Within the limited area of a fixed creed it becomes root-bound. To give life, and larger life, it must be free to reach out the growing fibres of a new faith. No man can be a gardener without being a Unitarian, unless he is unwilling to give to a human mind in religion what he insists that every plant in his garden shall have. The great and fundamental need of today is religious freedom.—CHARLES W. CASSON.

PACIFIC COAST UNITARIAN ACTIVITIES.

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THE PACIFIC UNITARIAN

God our Father. Man our brother.

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Editorial

It must be a great satisfaction for a naturally sunny octogenarian like William Channing Gannett to survey from the serene heights he has attained the present peace as contrasted with the warfare through which he was called upon to pass. Fighting is often not at all a voluntary matter—an indulgence in passion, or a deliberately chosen way of accomplishing selfish will. There come times when it is forced upon any man of real conviction. It is the only way, and questions of comfort and enjoyment are not to be considered. A man must stand up for principles when an issue is presented and vital differences arise.—not to have his own way and to impose his own will upon another, but because he is so sure he is right, and that the obligation of sustaining his convictions is not to be avoided that opponents, be they members of his own household, are not to be yielded to for the sake of peace, however desirable and delightful it may be for its own sake. And when an amiable and kindly person who suffers when he fights is compelled to take a stand he is entitled to be commended and highly respected.

Mr. Gannett, also, from his inheritance and environment, would be expected to be a conformist and a conservative, but his love for freedom and the truth, overcame whatever tendency he had to accept the prevalent without question, and he faced the field without prejudice. The point of view which he early attained was not speedily accepted by a large section of his asso-

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The soul that looks within for truth may guess
The presence of some wondrous heavenliness.

—James Russell Lowell.

ciates, who were good men but timid, and looked backed upon seem distrustful. The controversy between the progressives, and those whose love and reverence for the past outweighed the impulse to press on, was protracted, but fortunately it was not bitter, and happily ended in an honorable peace in which mutual rights were respected, and a recognition that when unity of purpose prevails large latitudes could and should exist in matters of belief and method.

And this must be the special source of pleasure in the retrospect of both our honored Gannett and of another who has worked with him and sung with him this many a year, and whose tribute to the personality of his friend is elsewhere appropriated.

This, too, is an encouragement to the thought that weak peace, with ignominious acceptance of wrong, is a poor basis of progress. If doubt and fear and a faithless narrowness had been accepted by those who believed in the full freedom of the spirit, the Unitarian movement would never have gained its present standing and its future promise. We may also be admonished that true poets are the real prophets, and that in voicing the heart of man they are entitled to rank the theologian who uses his intellect alone. We may also be assured that unity of purpose and spirit is on the way when we reflect that all the world joins in singing the hymns of Gannett and Hosmer.

Another evidence is offered to the fact that we live in a changed world when we reflect on the ways of the Presidential election. The course of events has prepared the country for present conditions in many ways, among

which is the melting of issues characterizing party politics. It is many years since they were real. With the passing of slavery, and the defeat of rebellion, they were for a time little more than a tendency; then even that was doubtful. It is long since there has been a real issue. Actual issues, like prohibition, were not appropriated by either party. Enormous machinery was maintained, but the only issue was between being in and out of power. Alternately the whole energy and strength of each party is thrown to either staying in, or getting into, office. All that persists is the name, and what either party stands for, no man can tell.

But in the midst of a meaningless scramble for which dead or decrepit party shall control the government, the common people are apparently catching on to the absurdity of allowing either party offering for candidates men acceptable or preferable by reason of party loyalty. They say, in effect, "What is the matter with Hoover?" For once the great office seems seeking the man. The movement certainly did not start with Hoover, but men, and perhaps pre-eminently women, everywhere, tremendously impressed with what he did, and how he did it, during the war, have felt that they would like to see him given a chance to apply his direct and wonderfully efficient methods on administering the government. The party leaders seem largely unimpressed. He is not a party representative. They feel, apparently, that as a party controllable candidate he is too great a risk, and unless the people who care more about the country than they do about the party, manage to so set the machinery that one of the parties shall feel compelled to nominate him he will not be a candidate. He him-

self is in no self-seeking a spirit a candidate. He was willing, and wished, to retire to private life, and enjoy a rest he had certainly earned. But when he was convinced that there was a call for service he expressed a willingness, that accorded with his life habit. He believes in party responsibility, had been a progressive republican, but would not accept a party nomination unless free to act, through the support of principles that met his approval. And there it stands. The Hoover Club of California will try to carry the State for him. The strength of the movement seems great, but whether it will control is an interesting question in political contemporary history.

Politics seems decadent in that it is neglecting its soul to save its life. Its lack of any great issue is a severe test, for it shifts its energy and strength from a worthy purpose to self-preservation and self-aggrandisement for its own sake. It is the same narrow selfishness that renders any life unlovely and unprofitable, and it develops the same cowardice and fear that ruins any self-seeking. It tends to constant regard of policy and the avoiding of devotion to principle, lest voters be alienated. It is ready to sacrifice all principle to party success, and bids for this or that body of voters through fly-catching platforms, sticky with molasses and barren of vinegar.

If we could have two consistent parties, representing the balanced forces of conservatism and progress, the holding fast and the pushing on,—the centrifugal and centripetal,—there would be reason and benefit. We need both tendencies, but we find little consistency in either of the present parties, appealing for frantic support. There is a pitiful display of too much politics

and too little principle. It is humiliating to think that after winning the applause of all the world for a really great service to mankind we have frittered away much of its effect through the exposition of political jealousy and selfish consideration.

Does it not seem that just as in social and industrial conditions our greatest lack has been a failure to apply the spirit of real religion? So what politics really needs is religious inspiration, as represented by its cardinal principal of integrity, justice and unselfishness. We need, very clearly, the recognition of a great end of National life and of the truth that a party is an instrument for its accomplishment. The part of religion, and the churches, as its representatives, is not to espouse the cause of either or any party, but to infuse all with the purpose and determination to discharge political duties in a lofty spirit, holding parties to large and generous action.

Just now it seems plain that in some way the question of America's attitude to the League of Nations must be answered. If by any means it can be speedily settled, it seems highly desirable. But if it cannot be, or is not, otherwise determined, let it be squarely met and fully considered by the voters of the country.

Again, there are other important questions of policy and administration that will demand the best powers of our best minds. Taxation and the immensely increased cost of living are a very great peril, and call for high intelligence and unselfish co-operation. It is no time for passion and recrimination. We have no easy task before us, and to sacrifice power in political friction and rancor is wicked. We need resolute reform in many directions and the harmonious ef-

forts of all departments of the government to bring the nation to an economical peace basis, and to restore to the world our beneficent leadership toward settled conditions of justice and right.

It is quite encouraging and very gratifying to learn of the activity and earnestness of our awakened laymen. It has every appearance of a real, vital movement, not a spasmodic flurry, to be followed by lethargy and indifference. It is easy, and generally means little, to get together and work off temporary emotions in well-rounded and sonorous resolutions, but when level-headed business men deliberately organize and back up their worthy purpose by putting their hands deep down in their pockets, it shows that they are really in earnest, and that results may be looked for.

There has been no flurry and no hasty action for its own sake. They offered a prize for the best statement of what they could best do, but in giving in their call, their own general idea, they so well expressed it that one, at least, of the prize winners might economically have condensed his answer into the words used by associate judges, "I concur."

And now they are really doing things worth while. They are stirring up the peaceful pool, and the angels are at work. Our churches, east and west, are seeing fresh faces, and hearing voices that thrill, each in its characteristic manner. The currents of life and enthusiasm flow east and west, and not only our Ministers travel in comfort, proclaiming the year of jubilee, but when possible their wives accompany them, that they may be at their best, and be assured of appreciation.

And now from Boston comes tangible evidence of a bold bid for publicity and assurance of earnest purpose. The *Christian Register* of March 4th devotes several pages to illustration of the Club-house and center established in Boston.

"First a studio and office building, next a gay-life restaurant-hotel, and now a higher-life club-house,—these have been the progressive stages in the history of 7 Park Square, Boston, Mass."

That is the opening sentence of a well-written account in a profusely illustrated article. What an extraordinary reversal, when a sporty hotel is turned into a center and headquarters for sensible religion and wholly wholesome community life.

It is called "Unity House," and as the story runs is truly an "eloquent witness to the growing power of a laity alive to their responsibilities, organizing to discharge their duties, and pressing forward for the regeneration of true Americanism." It is in the very heart of the hub, within easy walking distance from the financial and fine residential districts, and in the center of the hotel, theatre and shopping districts. It is of simple but attractive design, of coffee-colored brick with a beautiful marquee. From a spacious hall steps lead down to the grill, or dining room, a handsomely appointed one, up to the lounging and reading rooms.

The main assembly hall, upon the first floor, with its balconies, has a seating capacity of over 900. The lounge and reading room is on the Park Street side of the second floor. The offices occupy the whole of the third floor.

A small passenger elevator provides a means of approach from the entrance of the lobby to offices on the third floor and to the fourth and fifth floors where are located the members' thirty-two bedrooms.

The series of fourteen successive Sunday evening meetings held in the main auditorium have been surprisingly successful despite the most unfavorable weather, and the average attendance has been just under seven hundred, with audiences that taxed the seating capacity whenever the weather permitted of suburban travel.

The League assumes no risk beyond a moderate rent for the office portion, the operating expense having been guaranteed by a number of confident friends. Within a short time the membership of the League has increased from 1700 to 7000.

Another valuable investment of the League is the placing of the *Christian Register* for two months in every Unitarian household in the Union not now on the subscription list. It ought to stimulate wide-spread interest in the new life of the denomination, and insure permanent gain in greatly increasing the list of subscribers for that excellent publication.

And as an investment what is more attractive, and promises a more satisfactory return, than any appreciation that gains the approval of our judgment as likely to extend and strengthen the forces that are back of righteousness, even if the result is considered from the utilitarian view-point alone? If one has not risen to the point where spiritual considerations are of superior value, on their own account, he may recognize that materially and commercially they are worth promoting for their remedial or economic value. Any forces that have a tendency to prevent wrong-doing or to enforce worthier standards of life are of tremendous social value, and are investments we cannot afford to ignore. Churches are not on their former basis as commanders of support, but that is

a good reason for generously sustaining them on the more enlightened basis on which they rest. If the judicious do not make up the loss of support formerly frightened out of the fanatics, and superstitious, a source of good influence is shut off, and man as a spirit will suffer neglect, and to the extent that he ceases to regard himself as a responsible being, with obligations and manly duties, he becomes of little value to himself and a danger to the community.

But beyond and above all consideration of utility and general interest, why should the man who believes in the higher work and infinitely greater value of the things of the spirit fail to take his stand as on the side of God? What is there to be ashamed of? and who is afraid? It is the only honest, upright thing to do, and we have no right to evade our obligations. C. A. M.

The Exile's Dream

'Tis Spring in England now!
Neath budding copses clustering thick
The fragrant violets blow.
From mossy beds, and soft green leaves,
The pale-eyed primrose peeps:
The bee o'er yellow cowslip fields
The fragrant honey seeks.

'Tis Spring in England now!
And as beyond the westering hill
The sun is sinking low,
Through shady lanes, with hawthorne sweet,
The lovers wander late.
And loud and clear the blackbird sings
A love song to his mate.

'Tis Spring in England now!
In meadows sweet with springing grass
Contented cattle low.
O'er hill and dale, from far and near,
The cuckoo calls again:
From passing clouds in tender blue
Comes April's gentle rain.

'Tis Spring in England now!
I long to feel her fragrant breath
Upon my cheek and brow:
To weave the pink-tipped daisy white
Into a slender chain;
To fill my hands with primroses,
And be a child again.

—Katie Cherinton Bowden.

Notes

Rev. Paul McReynolds of Greeley, Colorado, will assume charge of the Unitarian church at Vancouver, B. C., at the beginning of May.

Rev. Hurley Begun has accepted a call at Bedford, Mass., and Rev. E. J. Bowen is settled in New Hampshire serving the churches at Milford, where he resides, and Wilton, near by.

Rev. W. H. Drummond, D. D., of London has come to America to speak on his experience in Transylvania, and the extreme needs of the Hungarian Unitarians. He spoke before the Unitarian Minister Club of Boston on March 8th.

Rev. H. E. B. Speight plans to visit Bellingham April 7th, Vancouver 8th and 11th, Victoria 9th and 10th, Calgary 13th, Edmonton 14th, Winnipeg the 18th. Returning, he will be at Seattle on the 22nd and be home by the 24th. On May 25th he will, on invitation, speak at the Boston May meeting on "Reaching the College Youth."

Mrs. Lucinda M. Stebbins passed away at her home in Framingham, Mass., on December 21, 1919. Her husband, Rev. Calvin Stebbins, was for many years minister of the Church of Unity of Worcester, Mass. She was a woman of fine characteristics and boundless good humor, greatly admired and thoroughly respected.

Helena chapter of the Unitarian Laymen's League was perfected at a meeting of the male members of the Unitarian church Feb. 20. A constitution and by-laws were adopted, and officers were elected.

Considerable enthusiasm was manifested at the business meeting and indications are that the chapter will enjoy a steady growth and will develop into an important factor in furthering the affairs of the church and promoting those things which will contribute to the good of the city.

Dr. and Mrs. Wendte will attend the Boston May meetings, but it is quite within the probabilities that they will

soon return to complete their pleasant visit, and their many friends indulge the hope that they may permanently resume residence here.

The Women's Alliance reports the Pacific Coast district are making the largest gain in membership for the past year. The Southern States make the next largest gain.

Palo Alto is getting along surprisingly well with no settled minister. It is a fortunate community that can command for one Sunday each month so suggestive and able a preacher as David Starr Jordan, and can always rely upon so interested and competent a member as William Herbert Carruth.

His constitution undermined by his war work, to which he devoted 15 strenuous months, Dr. John Wesley Carter, Universalist clergyman, four-minute man, magazine writer, lecturer, Rotarian, Knight Templar, orator of national fame, and world traveler, passed away at his home on Cedar Avenue, Long Beach, after an illness of several weeks.

Mr. Carl B. Wetherell of the Laymen's League, by reason of illness, has been obliged to postpone his visit to the Pacific Coast. He now expects to reach San Diego by the 26th of March. He will be in and around Los Angeles from March 27th to 30th, Santa Barbara March 31st, San Francisco and vicinity to April 4th, Palo Alto 5th, San Jose 6th. He will then visit Stockton, Fresno and Sacramento, starting north on April 8th.

Rev. Thos. Van Ness comes back with the firm opinion that the best way to preserve the peace of the world and to avoid the necessity of this government maintaining a large army and navy is to let Japan have an outlet for her trade and commerce in the northern part of Asia.

Japan's ambitions have been deflected toward the northwest. Mongolia is the Texas of Asia. It is the great cattle center. Manchuria is producing enormous crops of beans and wheat. These districts for hundreds of years have been of little value to any one.

A year ago our church building at Montclair, N. J., was destroyed by fire. A new building was erected, and it has been recently dedicated, Rev. Dr. Eliot preaching the sermon. A fine new parish home in the rear of the church will soon be completed.

The abundance of the seasonable tourist crops is embarrassing in its gift. Brother Goodridge, in considering the Southern Sectional Conference, does not dare to fix the date earlier than late May or early June, for Santa Barbara, where it will assemble, is absolutely overrun, and no more visitors can be cared for at any price. The human tide must ebb, before there is room on the beach for another pebble.

The Federal Council of Churches has heartily approved the proposed plan of the War Plans Division of the Army for Education, Recreation and Character Building. Among other things provision has been made to supply chaplains with a special moving picture service giving definite moral training on each subject as The Fatherhood of God, The Brotherhood of Man, Friendship, Charity, Civic Pride, Honesty, Tolerance, Americanization.

Prof. W. H. Carruth, in an address before the Palo Alto Chamber of Commerce on March 16th, expressed his conviction that Hoover could be elected by Democratic votes on a Republican ticket or by Republican votes on a Democratic ticket. He advocated Hoover's election primarily because of his demonstrated business ability.

The directors of the Pacific Coast Conference have elected Rev. H. E. B. Speight as Secretary, in place of Rev. Bradley Gilman, removed to Boston. Rev. Wm. G. Eliot, Jr., has been named to fill a vacancy.

Very gratifying to all interested was the size and spirit of the Northern Alliance meeting at Sacramento. Delegates came long distances and it was a very successful meeting. At the luncheon some 85 persons were entertained, and in a manner that reflected great credit on the ladies of the church.

The project for the new church in Washington, D. C., has been forwarded by the acquiring of a beautiful lot on Harvard Street, extending from 15th to 16 the Streets.

Rev. Thomas Van Ness, after a pleasant sojourn in Berkeley and many pleasant reunions with former parishoners in San Francisco and Alameda, wended his way south, preaching for Mr. Hodgins on March 21st.

Rev. Mr. Dutton was very active on his eastern trip and reached his home on March 22nd. At the Men's Club meeting of the San Francisco church on April 1st, when Field Secretary Wetherell of the Laymen's League is announced to speak, he will give his views of the problems awaiting solution.

The date of the Central Section Conference of the Pacific Coast has been fixed at May 2nd, 3rd and 4th, at Berkeley. Rev. Palfrey Perkins of Weston, Rev. Chas. W. Wendte, and it is hoped Rev. Chas. F. Dole, now in Honolulu, will participate. One session will comprise the Commencement Exercises of the Pacific Unitarian School for the Ministry.

The Interchurch World Movement has announced proposed budgets for thirty co-operating boards. It is proposed to raise over \$175,000,000 this year, a considerable portion of which is a part of a five year campaign now in progress. The Northern Baptist Convention proposes to raise in five years \$130,000,000. The United Presbyterian \$32,000,000. For benevolence this year the Congregationalists raise \$16,500,000, the Methodists \$24,500,000, and the Presbyterians \$45,000,000. Who says the churches are dead, or dying?

The Department of Religious Instruction of the American Unitarian Association has been removed to the newly acquired building at No. 16 Beacon Street, occupying the entire second floor, having four times the space formerly occupied. It also has established a branch office in Chicago, Rev. Hugh R. Orr in charge.

On March 7th. Rev. Oliver Jay Fairfield supplied Mr. Hodgins's pulpit at Los Angeles and Rev. Seth C. Beach, D. D., occupied the Long Beach pulpit speaking on "Belief in Divine Unity."

Mr. Dutton enjoyed his trip East and the cordial reception he met, both at Boston and the points he visited on his return. He had large audiences at all the cities he visited, especially at Indianapolis and Kansas City.

Rev. Pemberton Hale Cressy, for years pastor of our church at Beverly, Mass., and a man of rare quality, died on February 16th. He was born in Denver in 1872.

"Rain-Gods and Rain-Prayers" was the subject of the sermon by Rev. Clarence Reed Sunday, March 7th. He discussed the questions "Is God a being who arbitrarily rules the world, sending a drought one year and a flood the next?" "Is there any use to pray for rain?" "What is the use of prayer if God does not interfere with the regular order of nature?" "How to settle the water problem in California."

Under the direction of the Commissioner for Hungarian Relief, a special service was held in King Chapel, Boston, on Sunday, March 7th, to send solemn greetings to the distressed ancient Unitarian churches in Transylvania, and to commission a Unit to start immediately to relieve their need. The Unit will consist of Rev. Sydney B. Snow of King's Chapel, Rev. Joel H. Metcalf of the Winchester, Mass., Unitarian Society, and Mr. Edward B. Witte, of Buffalo, N. Y.

In a late *Christian Register*, Rev. Dr. George R. Dodson publishes a striking account of the results of publicity in connection with the church work in his St. Louis "Church of the Unity." It is the aim to "offer a great, inspiring gospel, with winsomeness and power, and unhesitatingly and successfully advertise that fact."

Memory is among the most precious of an old man's treasures.—*Bradford Torrey.*

The coming of the latter rains in California, bringing smiling fields to gladden the hearts of the apprehensive, is a great encourager of faith and trust, and the more the drought the greater the rejoicing in its ending.

Rev. Clay MacCauley has felt it necessary to give up his active work, and is domiciled for the present with his friend, Hon. Geo. H. Scidmore, our American consul general. He has secured passage for home, as he still calls America, on July 28th, and will stay in San Francisco for about a fortnight, before heading for the East and Boston. He looks upon the Pacific Coast as his possible future home. He writes: "I am generally quite well, but not vigorous. My mind is alive and very active, but the body in which it is tenant is not in the best condition." He says his successor, Rev. John Day, is getting hold of his work, and eminent success is hoped for. Mrs. Day has had a somewhat serious accident from a jinrikisha upset, but is making a good recovery.

The Presidents of the United States are classified religiously as eight Episcopalians, Washington, Madison, Monroe, Harrison, Tyler, Taylor, Pierce and Arthur; seven Presbyterians, Jackson, Polk, Buchanan, Lincoln, Cleveland, Harrison, Wilson; five Unitarians, Adams, Jefferson, J. Q. Adams, Fillmore and Taft; four Methodists, Johnson, Grant, Hayes, McKinley; two Reformed Dutch, Van Buren and Roosevelt; one Disciples, Garfield. Doubt might be raised as to Lincoln being a Presbyterian. He seems to have belonged to the large body of unconscious Unitarians.

Rev. George A. Gordon of the Old South Congregational Church of Boston spoke on "Religion and Patriotism" on Sunday evening, March 14th, at the Unity House, and was faced by an audience of more than twelve hundred persons. He declared that Christianity is the ultimate guardian and only adequate perfecter of our political institutions. In closing he paid a tribute to the Layman's League, and said that it is promoting the soul of religion.

Rev. John W. Buckham of the Pacific School of Religion at Berkeley, lately contributed to the *Christian Register* an especially fine appreciation of "George Herbert Palmer, Ideal Teacher." As he fitly terms him, he is a beloved personality, who has enriched human thought with the great doctrine of mutuality." It is a good service to extend such an intimate acquaintance as he has enjoyed, and the revelation of character it involves. The place of Palmer is well expressed in this extract:

"As Emerson's life philosophy is compressed in the word 'compensation' and Royce's in 'loyalty' and Howison's in 'fealty' and James's in 'plurality,' so Palmer's lies in 'mutuality.' Mutuality is the state of mind that belongs to the *conjunct self* and to the society of such selves. To come to a full understanding of the meaning and significance of mutuality is the culmination of a long and persevering study of the moral nature of man."

At the Spokane Church on March 21st Mr. Simonds spoke on the inadequate pay of teachers, and at the close of the service the following letter was sent to the Superintendent of Instruction, who is seeking legislative relief:

"Dear Madame: The following resolution was unanimously adopted by 600 men and women of Spokane, gathered under the auspices of the First Unitarian Church in regular service this 20th day of March, 1920:

"Realizing that the public schools of the state of Washington constitute our chief defense against ignorance, inefficiency, un-Americanism, and social perils of every description; and realizing that the character of said schools is determined mainly by the character and qualification of the teachers employed therein; and realizing, further, that the morale of our teaching force is seriously threatened because of the meager salaries now paid both in city and country;

"Therefore, be it resolved, that we heartily indorse your efforts to induce the legislature, in special session assembled, to give to this matter due consideration, and to afford immediate and just relief."

"Wherever around the world the message Jesus had at heart has been proclaimed in all its sweet attractiveness and strong compelling power, men have risen in self-respect to newness of life and the kingdom of heaven has drawn near," said Rev. O. J. Fairfield at Long Beach on March 14, in a sermon on "The Unity of Man's Nature with the Divine."

"Human nature is not in ruin and opposed to all evil. There is so much of evil in the best of us, and so much good in the worst of us, that life seems a strange mixture that is hard to explain. But instinctively we feel that the good within us is our true nature and links us to the divine.

"This was the thought of Jesus that God over all is kind and good, since He makes even the least among us sharers of his nature and lifts better up to best. We have faith, then, in human nature. We believe that there is something in man that makes him worthy of our confidence and trust. In the Old Testament Job, in one of his speeches, asks of God, 'What is man that Thou shouldst magnify him?' Man has not been mindful of his own worth, or of the worth of another. Man has sold man into slavery, or forced him down into degradation, and when any voice has been raised in protest man has replied, 'Am I my brother's keeper?' 'What have we to do with the people over there?'

"Man has not regarded man. Perhaps he has not seen the worth there is in the human soul. We learn to appreciate the worth of the human soul as we look within and see how man has made himself strong by turning to that which gives him self-respect, and by linking his life with the Infinite. When man clings to truth and to the right, when he has kindness in his heart, he shows the nobility of his nature and brings God's kingdom nearer. If we believe in the divinity of man, that his nature is at one with God; if we think of man as sinful and selfish, let us also think of him as pure and loving; and work to make him so. There is a spirit in man and the breath of the Almighty giveth him understanding."

Contributed

The Great Within

Jesse M. Emerson.

Few of us realize that the *beauty* and *fragrance* of life depends for expression upon that which is within us. You say spiritually within you, and physically also. We are prone to forget the importance of the body as the *seat of consciousness*.

There is not the slightest division of expert opinion as to the truth of this statement. If this be admitted, all manifestation of every kind and character are transmitted through this organ of consciousness, then every degree of impression is recorded in the same manner.

Thus, if you desire to receive the most vivid impression of what we know as the highest conception of spiritual truth, you must develop a fit dwelling place for such visitor, and, no matter what theories you have heard to the contrary, this can only be accomplished through realization and complying with the laws of man's natural habitat, the physical world, through complete rapport with nature and her benign influences.

In a perfect physical condition, we would thrill with health and happiness even in doing the most ordinary work of every-day life. While in this condition, and controlling the baser instincts, we should find ourselves in the higher consciousness, which we know as spiritual. The spirit would be thus enabled to shine out through our bodies through perfect physical vibrations of harmony and peace would permit our souls to radiate the substance from the spiritual world. This is man's destiny, no matter how discouraging may seem his present condition.

To some of us, it seems passing strange that in our mental concepts we leave the body outside the great cosmic whole, and in their estimate some cult's speak of it as less than nothing, as the shadow of a dream. What we conceive as spirit, is a part of the physical, and vice-versa. It seems strange, when man considers the matter in the last analysis, that he should minimize everything which appeals to his physical senses, and empha-

size everything which he does not see or understand, and yet this seems to be a well-defined human trait.

The spiritual world seems to be like the legend of the locked room, to which we are denied entrance, and when we do gain entrance at death, we never are permitted to come out again with any credible evidence or appearance that can be generally accepted.

Heaven and hell are as much here as anywhere, and we have the privilege of making our own, and we are not always right in our choice.

There is no dividing line between this world and the spiritual world of derivative, except that which we place there owing to our inability to perceive over and beyond a certain boundary.

There is little doubt that most of us are extremely limited, immature human experiments. We are like children crying for rewards and they are given us by our leaders and exploiters, for a price. Measured by the broadest inference, the race is still in its swaddling clothes.

A New England Incident

(As seen by a Californian)

On the hill-top
 In winter
 Tall trees lifting bare branches.
 Drifts of glistening snow,
 Sugar-white.
 Twigs bound with ice
 Sparkling in sunshine
 Rainbow-hued
 In the warm beams
 In the stillness
 A crinkling sound
 Like the breaking of fragile glass
 Fascinating the ears.
 Shivering and shattering
 Down flutter sharp particles
 Piercing the snow.
 Crinkle.
 Tinkle.
 Crinkle.

—Stella Knight Ruess.

Feb., 1920.

My Picture-Gallery

In a little house keep I pictures suspended,
 it is not a fix'd house,
 It is round, it is only a few inches from one
 side to the other;
 Yet behold, it has room for all the shows of the
 world, all memories.
 Here the tableaux of life, and here the group-
 ings of death.

—Walt Whitman.

Why I Am a Unitarian

Rev. Thomas Clayton.

I became a Unitarian because I felt unable to preach the things expected of me in the so-called "Orthodox" churches; and because I felt the need of intellectual "elbow-room."

So long as one is expected to believe and teach certain things about God, the Bible, Sin and Redemption, etc.; things he no longer can hold to be true, just so long will one feel cramped and confined, like a singing bird in a cage.

I have no criticism to make upon others, whether clergy or laymen, who say they no longer believe the old creeds, and yet continue their membership in the churches that maintain those creeds; for even in such matters, "Let every man be fully persuaded in his own mind."

As for me—I could not feel happy, or even comfortable, knowing that I was supposed to believe in and expected to preach doctrines against which my mind rebelled. I could neither suppress nor misrepresent my convictions, so resigned an excellent charge in the Congregational church, and joined the Unitarian Conference.

So I am a Unitarian because I feel myself free to think or speak my own convictions upon any doctrine or subject, without giving offense to those who pay my salary. I am a Unitarian because I believe the soul of every man or woman ought to be entirely free to accept or reject a statement of religious doctrine whensoever, and by whomsoever, set forth. As a Unitarian I am merely a "Seeker after Truth" in any and every channel of human investigation. In this pursuit my soul enlarges, rejoices, and finds itself immersed in the True and Beautiful and the Good; which is to me, the revelation of the Spirit of God.

People are constantly asking, "What do you Unitarians believe?" Well! in many things, we agree to differ; everyone has his or her own creed. But in general—we all believe in God, in human responsibility, and in some form of immortality; and these are by most people considered to be fundamental

religious beliefs. We have a profound reverence and love for Jesus the founder of Christianity, and strive to make him our ideal in the spiritual life.

We believe in divine worship and communion, in human fellowship, and in service prompted by love for God and man. We also have a profound respect for all religions that advocate these things.

I became a Unitarian because I could no longer believe that human beings are born under a curse and with a depraved nature, and must subscribe to certain beliefs in order to escape eternal damnation. Such dogma seemed a shocking reflection upon the character of a God of love. I preferred the Unitarian position regarding human nature, viz.: that man is by nature the child of God with a divine destiny that no supposed infernal powers can change.

Finally—we believe that all religion is summed up in the two great commands emphasized by Jesus, "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself"; that such a love is the fulfilling of the whole law. Because I believe that such a religion as I have outlined above, if sincerely carried out in human life, would make this sick and miserable world a very Paradise—I am a Unitarian.

Some Ministers I Have Known

Chas. A. Murdock.

Among my very early pleasant recollections are the pastoral calls upon the family of my grandfather, where I was much at home, of Rev. Hiram Withington, the beloved minister of the First Congregational Church (Unitarian) of Leominster, Mass. Of course, I was too young to judge of his characteristics as a minister, but a child is not often mistaken as to whom is deserving of love. Every one seemed to be drawn to Mr. Withington. He was a man of kindly manner, refined and spiritually-minded. Goodness and friendliness permeated his being. I remember his interest included a small red-headed boy. A certain, unobtrusive door-jam was set aside to measure his height, and register what had been gained since the last call.

Mr. Withington was a man of great promise, highly respected and heartily liked by his associates. He was not robust, physically, and died while yet a young man. But his memory was long cherished, and his ministry in the venerable church became a beautiful tradition in its history. His wife long survived him and achieved gracious old age in the community he had so acceptably served.

As a background of these early ministerial impressions the fine old church and its record, stretching back to a dim past, before it came out of orthodoxy, and was the church of the town, is of peculiar interest. It faced the elm-planted common, had a tall steeple, and a sonorous bell, and in its rear supplied a commodious shed for the accommodation of the chaises (or sleighs in winter) that brought worshippers from a distance. Here my father and my mother sang in the village choir, and when they were married the minister declined a fee in consideration of my father having long served him, in the barberless town, as amateur hair-cutter.

Rev. Rufus Stebbins, then minister, I remember as an occasional supply.

He was a burly personality, with a florid face, a profusion of white hair, a severe manner and a loud voice. He was an impressive man, and, as I remember him, had a very positive way. He sometimes pounded the pulpit, and he had a scorn of frivolity and considered dancing almost, if not quite, a sin. He was considered quite conservative, and when Darwin's book seemed to call in question facts supported by the Bible, he was quite contemptuous of the mistakes of science. He grew mellow, and not so severe toward the close of his vigorous life.

Removing to Boston, we became attendants of the church of James Freeman Clarke, whom my mother liked very much. I was too young to measure him, but felt him to be good and wise. I remember well the fine Sunday school, and a Mrs. Gale, a good, motherly kind of teacher. The first school I ever attended was in the basement of Park Street church, and one of my schoolmates was Herman Clarke, whose early death was a

severe trial to his father. A memorable event of these Boston days was the joining of the parade on the introduction of Cochituate water. Two other occurrences stand out: the departure of troops for the Mexican war, and the destruction by fire of the Howard Athenaeum, adjoining the Pemberton House, kept by my father. I remember the Indiana Place Chapel, and Dr. Clarke's dignified and kindly presence. It afterward added to my interest in "Essentials and Non-Essentials," and his other then progressive works.

Then came my father's departure in 1849 for California, and the family's return to my native town. For six years, there, we enjoyed Rev. Amos A. Smith, the faithful, devoted pastor, not great nor especially gifted, but thoroughly good, and altogether kindly minister of the Leominster church. We always went to church. It was never discussed, the matter of going. We went, of course, behind "Log Cabin" (bought in the Harrison campaign), who rested in his stall during the morning service, the noonday lunch, and the Sunday school meeting in the afternoon.

I remember a few of the exchanges. Rev. Augustus Woodbury of Providence, R. I., impressed himself by his pleasing personality, one item of which was a fine head of curly hair. But the man who attracted me most was a truly original individual, Horatio Stebbins, who preached in the adjoining town, Fitchburg. It was only five miles, and he and Mr. Smith often exchanged. He always kept me awake, and gave me something to think of. He was different, somehow, from the usual minister. His texts were often unlike the general and were freshly treated. He had a particularly fine and flexible voice and a wide vocabulary. His sincerity was unquestioned. Our interest in him was augmented in that he had taught school in our town while gaining his college education, and that he was a cousin of the robust Rufus Phineas. This, in the early fifties, was my first acquaintance with the remarkable man I was to meet in San Francisco years after as the successor of Starr King, and who became a great influence in my life.

Events

Rev. Florence Buck

The visit of Rev. Florence Buck has been most stimulating in promoting interest in the vital matter of religious education. She has given her own enthusiastic self most unreservedly, and it would be a dull, damp fire that would not be kindled by her presence. In the South she visited all spots where kindling was layed. She began with San Diego and then enjoyed a visit at Hemet, which being off the beaten route is not often called upon. She went to Redlands, where Dr. Selleck is earnestly striving to revive the glow, and to Pomona, ministered to by Rev. Francis Watry, who comes from his Garden Grove farm on Sunday. She held a fine institute at Los Angeles, was gratified at the life and services at Long Beach, and then came up to Santa Barbara and enjoyed the faithful Goodridges. She regretted leaving the San Joaquin Valley untouched, but one must respect the laws and regulations. Palo Alto she served most acceptably, both in the Sunday preaching service, where she had a good audience, and at community meetings, where various denominations co-operate.

On Wednesday, March 3rd, she attended a meeting at Berkeley in the afternoon and in the evening addressed a meeting of teachers at San Francisco.

On Saturday, the 6th, she conducted a fine institute meeting for religious education at Berkeley. At the conclusion she went to Oakland, from which she departed very early in the morning that she might reach San Jose, where she preached to a very good congregation. A luncheon followed the sermon, and an excellent round-table discussion at the church was held, after which she left with Rev. O. P. Shroul for Alameda, where she filled the pulpit in the evening. Her many friends had arranged a church dinner before the service. A good congregation greeted her in the pulpit which she had filled before she began her work in Boston.

On Monday she attended a reception, given to her and to Rev. and Mrs.

Thomas Van Ness, by the Society for Christian Work at San Francisco. Tuesday night she attended, and spoke, at the annual meeting at Oakland, and on Wednesday she addressed the friends of the church school at Oakland.

Thursday she went to Stockton, meet the Women's Alliance, and on Saturday she attended the enthusiastic meeting of the Northern Women's Alliance at Sacramento, where she filled the pulpit on Sunday, the 14th. Woodland she did not neglect. On Monday she left for Oregon, stopping at Eugene, holding a meeting and rushing on to Portland and Seattle. She then went to Spokane, and thence to Denver and Salt Lake City. She was eagerly listened to everywhere.

The Oakland Church

On the evening of March 9th the church at Oakland held its annual meeting, precluded by a parish dinner enjoyed by some 150 persons, and entertaining as guests Rev. Dr. Wendte and his wife, Rev. Florence Buck, Rev. Dr. Wilbur, Rev. Dr. Morgan of the Divinity School, and others. Rev. Thos. Van Ness was on the program, but by reason of illness was unable to be present. After a bountiful and well served dinner the President of the Board of Trustees introduced and conducted the business, including reports from the Sunday School, the Women's Auxiliary, the Starr King Club and the Secretary-Treasurer. Announcement was made of a change of policy in regard to the rental of a part of the church property. The income had fallen off while taxes have materially increased, so that there was actual loss in the rental, and it would be discontinued. The church was deeply indebted to Rev. Clarence Reed for his generosity in ministering assiduously for the past six months, while financial conditions has made the payment of his nominal salary impossible. Much encouragement was felt from the interest aroused, and from the increased attendance resulting. Appreciating the situation, the American Unitarian Association had agreed to relieve them of the heavy burden of interest

charge by advancing on the property a sum that would meet all indebtedness, without interest, until a sale might be affected or better conditions made, if possible, to otherwise meet the existing indebtedness. A minimum budget for the coming year could be met by additional subscription of \$800. Of this about half was subscribed among those present, and great confidence was felt that the sum required would be secured without difficulty. The new board of trustees, backed by an enthusiastic, increased membership, is expected to conduct the church within its income. The church property is valuable, and if sold will provide for a new building in a more favorable locality for attendance. Until a sale is effected, the fine building will be occupied, it is believed, with increasing satisfaction.

After the discharge of the business, Rev. Dr. Wendte spoke on "Building in the Past," giving an impressive and humorous account of the early history of the church and recalling the names of many of his coadjutors of thirty years ago.

Rev. Dr. Wilbur spoke earnestly of "The Future of the Unitarian Church." Rev. Florence Buck was listened to with interest and pleasure, as she spoke of "Our Boys and Girls." In conclusion, Rev. Clarence Reed spoke on "Facing the Future in Oakland," an admirable address, concluding with a tender prayer. It was a fine, harmonious and encouraging meeting. The election of trustees, many of whom were new recruits, was unanimous and enthusiastic.

I have like other people, I suppose, made many resolutions that I have broken or only half kept; but the one which I send you, and which was in my mind long before it took the form of a resolution, is the keynote of my life. It is this: Always to regard as mere impertinences of fate the handicaps which were placed upon my life almost at the beginning. I resolved that they should not crush or dwarf my soul, but rather be made to blossom, like Aaron's rod, with flowers.—*Helen Keller.*

Associate Alliance Meeting at Sacramento

On March 13 some seventy representatives of earnest and faithful women workers of the churches of the Bay and Valley regions met together at Sacramento in the Spring meeting of the Associate Alliance of Unitarian Churches of Northern California.

The Executive Board met at 11:30 a. m. in the parlors, Mrs. C. J. Morrison presiding. Rev. Florence Buck of Boston called attention to the 80th anniversary of the birth of Rev. William Gannett and the Board resolved that congratulations from the Associated Alliance be immediately sent on to Dr. Gannett.

Mrs. Keith of the San Francisco P. O. Mission brought a message from Miss Elizabeth Easton with a record of her work covering past years. The Treasurer's report showed that only three Alliances had paid dues to date, amounting to \$21.47.

Mrs. Wycoff read a letter from Miss Lucy Lowell concerning the Industrial School in South Carolina, asking contribution. The Board voted \$5.00 and resolved to ask the individual Alliances to contribute. A circular explaining the work was passed around. Much interest was manifested. It was moved and carried that the Associated Alliance donate \$10.00 to the Pacific Unitarian.

Dinner was announced. Proceeding to the dining room, a very attractive and appetizing dinner was served by the Sacramento ladies. After Grace a telegram to Rev. William Gannett was dispatched. While at the table reports from Alameda, Berkeley, Oakland, Palo Alto, Sacramento and San Jose were heard. Sacramento, through Mrs. Harris, reported that three or four hundred dollars had been raised and disbursed. The December sale netted \$145.00.

Mrs. Shrout of San Jose said their December sale was conducted by a ticket method. Each article sold for \$1.00, drawn by a ticket. The Young People's Society raised \$300.00 through donations, because of Miss Buck. San Jose also reported 51 members and contribution of a wheel chair and a Vic-

trola to the Country Infirmary. They held ten big meetings and twelve socials. They contributed to the Hungarian Relief and gave Ruth Comfort Mitchell an entertainment and Colonel Hersey a birthday party.

Oakland reported the usual activities through Mrs. Miller. Alameda was represented by Mrs. Plummer. Stockton reported 20 members with an average of 10 in attendance. Money is raised by sewing orders, a stated sum each month for the support of the Church.

San Francisco, through Mrs. Peltret, reported that co-operation is the watchword. One hundred and ninety-four meetings were held; 18 socials. Two hundred and fifty-four is the total membership. A by-law was added allowing the President to give charity without giving the name of the recipient to the Alliance. Twenty-five dollars was given to the Day nursery. Two hundred and fifty-nine new garments were made, and 2,053 garments distributed. Individual subscriptions instead of a bazaar netted \$1,245.00.

Berkeley, through Mrs. Speight, reported the usual activities: Charity sewing, Home Section Red Cross, monthly socials at home of members and readings by Rev. Speight.

A lecture on the Orient by Rev. T. C. Van Ness was much enjoyed. Rev. H. E. B. Speight spoke of Mrs. Wyckoff's coming visit to Boston by invitation. A murmur of appreciation followed. He also announced that Miss Dorothy Dyar has been made Vice-President of the Y. P. R. U. Mrs. Keith gave a portion of Miss Easton's report on Post Office Missions. Two thousand and forty-nine leaflets were distributed last year.

The number of delegates from the various centers were as follows: Alameda 3, Berkeley 14, Oakland 9, Palo Alto 2, Sacramento 25, San Jose 1, San Francisco 14, Stockton 1.

A rising vote of thanks for the gracious entertainment by the women of Sacramento was given.

AFTERNOON SESSION

The afternoon meeting was called to order by Rev. Pease of Sacramento,

Mrs. Morrison the President in the chair. After a hymn, Rev. Pease spoke on the text, "Blessed Art Thou Simon Peter." Prayer followed, and a poem on Faith was beautifully read by Mrs. Baldwin. The Recording Secretary read her report. Treasurer's report followed: Amount on hand, \$22.14.

A program committee was appointed by the President: Mrs. Davis, Oakland; Mrs. Lyser, San Francisco, and Mrs. Schlesinger, Berkeley. Oakland invited the honor of the meeting next fall and was accepted with thanks. Miss Peek from Headquarters spoke of her work feelingly and asked a call when in San Francisco or requests for publications if a call was not convenient. She spoke of the devoted work of Mr. Murdock, on the *Pacific Unitarian* and asked that in view of the increased cost of paper a larger subscription list be secured.

The question of a donation to the Carolina Industrial School was discussed and \$5.00 was donated and a request made to the different centers to send what they could to Secretary and Treasurer, Mr. J. Russell Abbot, P. O. Drawer No. 2, Boston, Mass. Miss Buck explained the nature of the school at Shelter-Neck, South Carolina. She recommended it highly, saying that it is a cherished work of the East.

It was moved and carried that Miss Harriet Spalding be invited to speak at the fall meeting in Oakland.

Miss Florence Buck gave the first address of the afternoon, on "The Ideals of Religion." She was enthusiastic and hopeful and inspired her hearers with courage. Rev. H. E. B. Speight of Berkeley spoke on the Young People of the Church.

In pursuance of a suggestion by Mr. Speight, Mrs. Shroul moved that the meeting ask the National Alliance to send a paid student worker to the Coast, to locate at Berkeley, California. Discussed by Mrs. Speight and others. Mrs. Wyckoff said that the East had placed two paid student secretaries, one at Ithaca, N. Y., and that they were thinking of sending one here. The motion was carried.

The report of the Committee on College Centers told of the Channing Club and its activities for the University of California students. Co-operation comes through Sunday evening socials, where tea and cake are served. It was moved and carried that each Alliance co-operate with the National Alliance in support of a worker. The meeting then adjourned.

Selected

William Channing Gannett—An Appreciation

F. L. Hosmer, D. D.

His eightieth birthday! And however quietly he may keep it and would even wish it to escape wider notice, William Gannett cannot bar out the expressions of thought and affection that are tendered him this day from unnumbered friends in recognition of the ministry of his life and word. Unconscious as he is of the extent of that ministry, *they* are not unconscious of it.

Born and bred under the influence of the Unitarian movement in New England, no man has interpreted that movement with clearer insight and prophetic outlook than Mr. Gannett; none with more loyal appreciation of its leaders and balanced judgment of those who were not its friends. And this he was able to do because to him Unitarianism, so-called, was, has been, and is a movement and not a closed creed, dynamic rather than static, a *way* of thought and life and not merely a station on the road. His Life of his father—a remarkable biography of a father by a son—still seems to me after fifty years the most vivid and panorama-like story of the controversies that wrought the final break in the Congregational churches of New England.

In all this our friend shows himself of the Channing type, a disciple not of the letter but of the spirit. He could have had no personal remembrance of the great preacher for whom he was named, the latter having died midway in the child's third year; but he grew up in the

near traditions of the man and has been a life-long student of his printed word. Of this we have striking illustration in his pamphlet on Channing (Unity Mission Series, W. U. C.), with its careful summary of Channing's thought upon the profound themes of his preaching and pen, and revealing the editor as well as the author edited.

A constructive ministry, our friend's, throughout; and this because he dealt with the basic and universal elements of religion and life. His criticisms have never been mere negations, but invitations rather to wider horizons of truth. What Dr. Holmes once said of Emerson might be said of our friend, that he remove the idols with a gentleness that made the act seem almost one of worship. This is not to imply that he has ever lacked the power of frank reproof on occasion, still less the prophet's capacity of righteous indignation over moral wrong. Far from it; as those who have accompanied with him well know. But more than most of us he is able to breathe the rarified atmosphere of Wesley's line—"to hate the sin with all my heart, and love the sinner too." It was still a case of "the *brother* gone wrong."

No recognition of indebtedness to our new octogenarian would be at all adequate that does not take into account his contribution to the work of the Sunday-school in manifold ways; to the subject of religion in the home; to the element of worship in the church service and its enrichment by congregational expression consonant with to-day's expanding thought and faith; to the spirit of fellowship in religion as well as freedom, on the higher plane of life made one in God.

And what shall I say more? What can I say more in this brief appreciation? This, and this only: the power of Personality.—*The Christian Register*.

Great is the condition of a man who lets rewards take care of themselves—come if they will, or fail to come—but goes on his way, true to the truth simply because it is true; strongly loyal to the right for its pure righteousness—*Phillips Brooks*.

Mr. Dutton at Boston

[*The Christian Register* of March 4th contains the following report of Mr. Dutton's address before the Laymen's League at Boston.]

Unity House, Boston, Mass., was filled to overflowing on the evening of February 29, over fifty persons having to stand all through the service and many other late-comers going away for lack of seats.

The usual excellence marked the musical programme, and the large audience applauded both chorus and quintet with evident enthusiasm.

Walter H. Trumbull, Jr., field captain of the famous Harvard football team in 1914, presided and spoke of the need of team work in religion.

Addressing himself to the subject of "A Daring Faith," the speaker of the evening, Rev. C. S. Dutton of San Francisco, Calif., called for a re-manifestation of the courage, hardihood, adventurousness, and sure faith in God that were displayed by the Pilgrims.

Describing himself as one coming from "Behind the Beyond," Mr. Dutton paid a glowing tribute to Governor Coolidge of Massachusetts and his appeal "Have faith in Massachusetts," which, said Mr. Dutton, sounded like a clarion call throughout the West and on the Pacific Coast, calling on citizens to remember the supreme faith that inspired the founders of this country.

Mr. Dutton made a strong plea for a liberal church, armed with "teeth," which shall have strength enough to overcome class consciousness and promote free trade in ideas rather than to help to incite anarchy by unlawful suppression of opinions.

The speaker was received with applause when he asserted that there exists today an era of catch-phrases detrimental to the advance of civilization. Reactionaries, speaking a jargon of law and order on street corners, he classified with extreme radicals, whose avowed purpose is to create a new social stratum.

Asserting that we are in the midst of a revolution today which those who dislike the word may prefer to call an accelerated evolution, Mr. Dutton said that we need a daring faith which will

not hesitate to welcome to its standards all manner of men and women, regardless of creed or color, who are ready to bring about the brotherhood of man through love of truth and justice.

"Christianity cannot be prudent or cautious," he continued. "'Safety first' is not in its creed. I am praying for an imprudent Unitarianism which is unafraid. Christians must be a company of venturesome spirits, but most churches have been excessively timid.

"No worthy cause ever came from fear, yet we are afraid ourselves; I mean that we fear men, freedom, discussions, experiments, and questionings, even our own bill of rights. We have come out of the war more divided than ever; the chasms are deeper. To rectify these conditions, we, as Christians, must be in the midst of the fray, seeking to do our share, and not stand by idly on the outside."

Like an orator after his speech, America is riding home in a taxicab, fighting the war over in its mind, and, as it thinks, fighting it better. We have lost confidence in our strength. We are scattered and tired. But we shall stop discussing the war and turn from a military to a social, political and moral conflict. We must perfect our life, make safer and sounder the relations between the worker and the employer, and see to it that the worker is recognized. This industrial conflict lies before us, and civilization must advance. My application for recruits now is not to carry muskets, but ideals, and to inspire and sustain the leaders in this new movement.—*Secretary of War Baker*.

Maxims posted on the walls of his bank by the elder Rothschild:

Dare to go forward.

Never be discouraged.

Never tell business lies.

Be polite to everybody.

Employ your time well.

Be prompt in everything.

Pay your debts promptly.

Bear all trouble patiently.

Do not reckon upon chance.

Maintain your integrity as a sacred thing.

The Imperishable Part of Religion

Rev. E. Stanton Hodgkin.

[Abstract of sermon at Boston, March 21]

“The imperishable part of religion, like the vital element in all things, is not readily seen. In the past it has for the most part escaped recognition. Men have seized upon the habilaments in which it clothed itself and have exalted these to the highest place of reverence. Even in the material world the things of greatest value lie hidden. They must be searched out and labored for if they are to become available for the uses of man. The business of life is largely a quest for these latent values, both in ourselves and in the outer world. The scientific search for these hidden values in the material world during the past hundred years has been rewarded by greater achievements in the way of mastery over the physical forces than had been accomplished in all preceding time.

“Our whole modern material civilization rests upon values and utilities that have been discovered and made available in very recent times. There is some contention in the industrial world as to whether this should be called the electrical age, the coal age or the age of gasoline. Yet only a few years ago each one of these great necessities of our daily life were regarded as useless and even dangerous encumbrances.

“The fact that the things that have most blessed mankind were formerly feared and vigorously opposed, has been quite as true in the realm of morals as in the realm of matter. Every virtue at its first appearance was regarded as an evil that threatened the very foundations of society and those who dared advocate it were destroyed. The pioneer in virtue has had as hard a road to travel as have the pioneers in all other lines of activity. We have not only crucified the man we afterward deified, but have crucified the very principles that we have afterward exalted to the highest place.

“The last things to appear in the process of development are the best things, because growth, being the law of life, things must appear first in their

raw, unattractive immaturity and if we have not vision and understanding enough to see what they are becoming we are sure to condemn them for the present unsatisfactoriness. For example, the best part of a tree is not its root, nor its trunk, nor its branches or leaves, not even its blossoms, though all necessary, but the best part of the tree is the fruit, the last to appear and for which all other parts endured and functioned.

“The imperishable or vitally essential elements that have given religion its redemptive power have remained for the most part unrecognized or have been condemned as unreligious or even as irreligious when recognized. The higher values in religion must be delved for and are made available only through labor and effort. What are the essential, imperishable elements in religion? Belief in God, belief in personal immortality, belief in a kingdom of heaven, into which the souls of the faithful are gathered after death, are usually regarded as the essentials of religion. But Emerson, who to my mind states it more strongly and clearly than anyone I know, does not mention any of these, but says, ‘a man may give up all that passes current as religion, but if he bend before truth and justice and love, if he feel that there is something sovereign within him which it were better to die than to disobey, then he is on the open highway to those truths and confidence which are the imperishable part of religion.’

“Those who have held belief in God as an essential element in religion have thought of God as the one great reality on which all things depend and with which we must start in our religious thinking. Man and the world life were thought of as the ephemeral and shadowy reflections of this fixed and changeless Divinity. They were the creations and creatures of this Being and their destiny lay entirely in His hand.

“While it may be possible to hold this absolute conception of God in the background of our faith, modern thought compels us to think of the available God in more limited but vital

terms—the available God being limited to man's capacity and effort.

“Instead of starting with God in our religious thinking, it is better to accept man and the world about us as the reality from which we are to start, incomplete and imperfect as they are, and to regard God as the unrealized ideal toward which man aspires and which man must strive to make real in his life by his efforts. Man is thus God in the making—is God becoming. Man is thus all the time creating God, or making God real by projecting his ideal of what ought to be far ahead of himself and striving to bring himself up to it. Every time man discovers a new truth and incorporates it into his life, every time he gains a higher conception of justice and practices it, every time he loves more intensely and more wisely, by so much has God become real, by so much has the world become divine.

“This puts upon man the responsibility of being the kind of God he worships, so far as in his power lies, for we worship by our acts rather than by our words. If a man is brutal and cruel then he has a brutal and cruel God, for in the last analysis our available God is the reaction of our ideals upon our own characters. If one desires a just, loving and righteous God he must be just, righteous and loving himself.

“Belief in personal immortality has usually been regarded as an essential, imperishable element in religion—the belief that we are each one of us in the very nature of things, distinct, self-conscious entities and must remain such throughout all eternity. This may be true, but belief or disbelief in it has nothing to do necessarily with religion. The important thing is not in the thought of survival but in the thought that in this little span of life one may contribute something worthy of survival—something that may enrich and serve the future.

“The kingdoms of this earth are the realities from which we must start—very imperfect and very incomplete, but the only reality from which more perfect ones may be realized. The kingdom of heaven is the unrealized ideal

toward which these kingdoms must be made to move. We now feel that we achieve the kingdom of heaven not by an escape from these kingdoms into the more real one, but by building these kingdoms into the image of that ideal one and thus making it real. This makes the responsibility for good citizenship absolute. It makes good citizenship the most truly religious of all the virtues, for through good citizenship alone can salvation be achieved and the kingdom of heaven be realized. This republic is our kingdom of heaven in the making and what that kingdom shall be depends upon our citizenship here. Not only must we serve ourselves by serving the republic, but the republic can only serve and save itself by serving something beyond itself. This republic can no more save itself and grow into the kingdom of heaven by selfish and self-centered isolation than the medieval monk could save himself by withdrawing from life and its responsibilities.”

The Fearlessness of Faith

“Do you believe in Him”? A searching keen
The words implied, and fire fanatic burned
In eyes impatient of the heretic.
“I do believe,” I answered fervently,
For once, at least, His garment wonderful
Had touched my soul, and I believed in Him.
Then rose the master, robe and mitre grand,
And jewels like eyes in caverns deep.
“As what do you believe in Him?” he asked.
“What has He been to you? Declare yourself,”
I bowed in shame, for I was ignorant,
And then I stammered like a little child:
“I do not know. I just believe in Him.”
And when I raised my head, I was alone;
The great Sanhedrin had rejected me.
And I was sad; and I was glad, for I
Was free to live with Him as I believed.
And all along the path of many years
He walked with me, and I with Him, in sweet
Companionship, and in the valleys dark
His love was light and comfort to my soul.
Until His life was mine, and I was His
To live for Him and die for Him.

Again

I stood before the judgment seat, and he
Of mitred power the self-same question asked.
“What is He now to you?” And of his store
Suggested titles great and beautiful.
I faced them with the fearlessness of faith,
And yet with loving-kindness learned of Him.
“Far more is He to me a thousand times
Then all your precious names could ever tell.”

—Arthur B. Rhinow.

The Divine Rule of Life

Rev. Oliver P. Shroud.

[As reported by San Jose papers Mar. 21, 1920]

“Jesus had a great aptitude for spiritual realities; this is evident from his utterances and from his life. It was this unwavering faith of his whole being that gave him that vivid sense of His life in God, which became so complete and profound a realization in His life, that ever after He could say: ‘I and my Father are one.’ He never pretended to identify Himself as equal with God, for He said: ‘Of Myself, I can do nothing, but My Father that dwelleth in Me, He doeth the work.’ How often He said: ‘My meat and My drink is to do the will of My Father,’ and again, ‘My doctrine is not mine, but His that sent Me.’

“From these scriptures, with many others, we may discover the source of His strength, and the very essence of His gospel. The first utterance of His public ministry, as recorded by Mark: ‘The kingdom of God is at hand; repent ye, and believe,’ was the keynote of His whole ministry, and was the basic fact of all his teachings. The realization of His own life, He sought to make the realization of all lives. Jesus taught only what He himself had first realized. Unless this is true, there is no meaning to His teachings at all. This makes Him the supreme teacher of all time, for it is but a revelation of what is possible to every human life by the same means. To us He becomes friend, counselor, savior; a saving of men from their lower selves—a lifting of men up to their higher, diviner selves, where they, too, may realize their oneness with God. It is thus the divine ideal becomes enthroned, and a new consciousness is created.

“Jesus takes us entirely out of the conception of man as a poor, weak frail worm of the dust; we are divine, as God is divine, and heirs of all things. Life is poor and weak, only as we chose to make it thus. Jesus came as the revealer of a mighty truth, of the only way whereby real freedom can come; know the truth, accept it, live it, and the truth shall make you free. With

this conception God becomes our abundance, and life loses its poverty and failure; loses all fear and doubt, and becomes permeated with the consciousness of God’s indwelling presence, a very present help in time of trouble.

“Now let us get His real meaning—it is this: With this divine self-realization, the spirit assumes control in your life, and you are saved from fear and doubt, from all sense of weakness and failure and are able to live with an abiding sense of a Father’s constant love and supply. The Master wanted His people to believe that one thing, that God is the life of every soul, and can be trusted every step of the way. This is the road that leads to heaven here and hereafter. How wonderfully, yet how simply, He sets forth the heart of His whole teaching in that marvelous parable of the Prodigal Son. It does away forever in all thinking minds with the idea that Jesus, ever believed in that perverted and perverting doctrine, that man is essentially depraved and fallen, and needs redemption through some external source outside of himself. To connect Jesus with the different plans of salvation that have been invented by ecclesiastical councils would be to take the very soul out of His revelation; He taught that it is the essential nature of God to be fatherly. I want you to notice another thing in this connection: Jesus did not call God father because He created us, or because He rules over us, or made a covenant with Abraham, but only because He loves us. The Gospels know nothing of a national fatherhood, or of a God whose love is confined to a particular people. It is man—every man that has a heavenly father, and Jesus never spoke of any other father, or of any other relationship.

“He sought to impress upon his people that it was the following of their selfish desires, and shutting God out of their lives, that brought sin, and thereby suffering on themselves and others. There is the law of sin and death, and there is a law of life which makes us free from the law of sin and death; and that law of life is time and again expressed as faith, love, trust, and har-

mony with the divine. At the heart of it lies the fact of getting the motive of life right. In connection with this great law of life, He brought a new standard by virtue of the logic of His revelation. 'You have heard of loving your neighbor, and hating your enemies; but I say unto you, love your enemies, bless them that curse you, do good to them that hate you and pray for them that persecute you.' Why? Note this: 'That you may be children of your father who is in heaven.' This is a hard thing to do, but why did He say all that? Why not hate your enemies, why not have loathing for those who persecute you? To my thought here is the profoundest philosophy. What does hate do for the one that hates? As you know, it diseases and destroys, therefore we are what we are in consciousness. There is nothing arbitrary in his teachings; in love there is peace, harmony, serenity. So we can see why He should say to His people, 'Love your enemies, bless them that curse you.' Not because God would cease to love the one who hates, but because hate itself destroys the relation with the Father, poisons the life. It is absolutely impossible for one to love God, and at the same time hate his fellow man.

"I know of no way for the larger, saner life but to swing out into the ceaseless struggle with unwavering faith in God, live from the deeper impulses of the inner life, and be true to the leadings of the spirit. O, the different ways by which men and women are to sneak into heaven at last! All the heaven we shall ever know is the heaven we build for ourselves, for the kingdom of heaven or hell is always within, and we may build whichever we want. If we want the kingdom of heaven, it is well that we heed the admonition of one who knew by experience what it is, and how to build it. Let us not separate this great teacher from the commonplace affairs of daily life. After all, it is these things that really forge our character, and out of our daily life comes our heaven, or our hell. The only thing that really counts is to have a clear understanding of what you are, and what God is. That you are spirit, and life

goes on after you are done with the body. Then live in the spirit, follow its teachings here and now. God is the power, the life, the energy and our infinite supply. You can trust Him every day, and He will never forsake you, and in Him you can find the fountain, from which, if a man drinks, he shall thirst no more."

Childhood

Fair as a star, rare as a star,
The joys of the future lie
To the eyes of a child, to the sighs of a child,
Heavenly far and high!

Fair as a dream, rare as a dream,
The hopes of a future sure
To the wondering child, to the blundering child,
Trusting and free and pure!

Fair is the soul, rare is the soul,
Who has kept, after youth is past,
All the art of a child, all the heart of the child,
Holding his faith at last!

—*Gelett Burgess.*

Christmas Eve in California

For weeks the erstwhile tawny hills
Have shown a subtle green;
The chastened sun soft haze distills
From all the widespread scene.

Nasturtiums 'neath the window bloom,
Wild mustard down the lane;
Spring's tender presence haunts the room.
The earth is young again.

—*William Herbert Carruth.*

Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting
sea!

—*Oliver Wendell Holmes.*

Those recollected hours that have the charm
Of visionary things, those lovely forms
And sweet sensations that throw back our life,
And almost make remotest infancy
A visible scene, on which the sun is shining.

—*William Wadsworth.*

Thank God, when other power decays,
And other pleasures die,
We still may set our dark to-days
In the light of days gone by.

—*Alice Cary.*

Scriptures of Mankind

Arranged by Rev. Clarence Reed.

The Path of Righteousness

1. Righteousness is the best good.
2. Let each of you strive to excel the other in the Right
3. One should always and ever be doing good.
4. The reward of virtue is virtue itself.
5. Virtue and health and all good and God are a harmony.
6. Our good and evil exist only in our will.
7. A man is not good at all who finds not pleasure in doing good deeds.
8. No harm can befall a good man, whether he be alive or dead.
9. A man ought to be sufficient for himself and to be his own companion.
10. Outwardly you may adapt yourself, but inwardly you must keep up to your own standard.
11. Be virtuous, but without being consciously so; and wherever you go, you will be beloved.
12. More excellent than the scent of sandal and incense, of lily and jasmine, is the fragrance of good deeds.
13. Give me beauty of the inward soul; and may the outward and inward man be at one.
14. Rouse thyself by thyself, examine thyself by thyself, thus self-protected and attentive wilt thou live happily.
15. Let me, by accomplishing my course of duty, lead others to enlightenment.
16. Never confuse right and wrong. When you know what is right, do it.
17. He who requires much from himself and little from others will be secure from hatred.
18. We worship righteousness, the all-good, all that is very excellent, beneficent, immortal, illustrious, everything that is good.
19. They that have kept holily the things that are holy shall themselves be hallowed; and they that

have taught them shall find what to answer.

20. Be square without being angular. Be honest without being mean. Be upright without being punctilious. Be brilliant without being showy. Good words shall gain you honor in the market-place, but good deeds shall gain you friends among men.
21. To the good I would be good; to the not-good I would also be good, in order to make them good. With the faithful I would keep faith; with the unfaithful I would also keep faith, in order that they may become faithful. Requite injury with kindness.
22. Do the good, and evil shall not find you. Better is prayer with truth, and alms with righteousness than riches with unrighteousness; it is better to give alms than to lay up gold:
Almsgiving doth deliver from death, and it purges away all sin. They that do alms shall be fed with life; they that commit sin and unrighteousness are enemies to their own life.
23. The higher type of man makes a sense of duty the groundwork of his character, blends with it in action a sense of harmonious proportion, manifests it in a spirit of unselfishness, and perfects it by the addition of sincerity and truth. He cultivates himself so as to gain in self-respect. Does he rest content with that? He cultivates himself so as to give happiness to others. And is he content with that? He cultivates himself so as to confer peace and prosperity on the whole people.

1, 2, 8, Persian Scriptures; 3, Bhagavad Gita; 4, Seneca; 5, Pythagoras; 6, 9, Epicurus; 7, Aristotle; 8, Socrates; 10, 11, Chuang-tsze; 12, 14, Dhammapada; 13, Plato; 15, Saddharma-Punkarika; 16, Taoist Maxim; 17, 23, Confucius; 19, Wisdom of Solomon; 20, 21, Lao-tsze; 23, Tobit.

There is something the matter with the Christianity of people who are always disagreeable.

Books

“THE ROAD TO UNITY AMONG THE CHURCHES”—By Charles W. Eliot, LL. D. The Beacon Press, 25 Beacon Street, Boston; \$1.00 net; postpaid, \$1.10.

Among its books of “permanent worth” the Beacon Press has published the admirable address delivered by President Eliot on the Arthur Emmons Pearson Foundation. In 1918 Mr. Emmons gave the American Unitarian Association an endowment whereof the income is to be applied to the support of public addresses which shall promote “the advancement of mutual understanding and helpfulness between the people of all denominations and creeds.” Who but the ex-president of Harvard should open the course?

Dr. Eliot says that unity in religion, like peace, is a far-off goal, but that man should try earnestly to move forward on the road toward it. He feels that it is not to be reconciled with the imperialistic conception of Christianity institutionalized and held to be the one true religion. He says “Modern thought conceives of religious doctrines and institutions as evolving or unfolding, like political, industrial, and social institutions.” Two great social forces, Democracy and Education, prolong and intensify the difference in human nature on which diversity in religion depends. Creeds and dogmas are divisive. The revolution of men’s thoughts of God and men generally accepted in the last hundred years has made incredible the older creeds and dogmas, and so has prepared the way for unification in religion. He cites as an instance that no thinking person believes any longer in total human depravity. Tendencies to work together for a common end increase. This is strikingly shown by experiences in the Great War, when differences were well-nigh forgotten. The change in attitude and methods in missionary work during the past thirty years tell a marked story of progress. The federation of churches for practical work for common ends is an approach to unity. They generally decline to consider Unitarians, Universalists, and Quakers as Christians worthy of federating, but that will come. The Religious Education Association has a free fellowship, and is doing good work. Dr. Eliot cites the remarkable gathering at Cambridge in the summer of 1916 of the teachers and leaders of forty-nine theological schools, representing fifteen different denominations, including Unitarians, to discuss problems arising out of war. All the proceedings were entirely harmonious. A communion service on the last day was especially significant. It was conducted by an Episcopal bishop in a chapel which had never been consecrated. Seated in one row were a Presbyterian, a Methodist, a Congregationalist, an Episcopalian and a Unitarian, all devoutly uniting and happy in doing it. Reason and progress may be expected to strike down, when they start from the top.

Dr. Eliot is quite confident that if the individual churches should submerge their creed differences they would find society generally favorable to union for the worship of God and the service of man.

Dr. Eliot declares that the unification of the Christian churches has begun. The purpose of the Pearson foundation is to serve the cause of religious amity and friendship.

Self-Reliance

[The prisoners at San Quentin publish monthly, “*The Bulletin*,” a magazine with a message, devoted to inmate welfare. It is in every way creditable. Here is a sample article from a late number.]

Catch yourself by the shoulders and shake—shake hard! Jar yourself loose from the lethargy which has come over you! Do not be forever wishing for that place the other fellow is sitting in. Wishing has never placed a man where he should be; persistence has, when combined with real endeavor.

Do not believe that you are cut out for a failure. You can be a success if you get your mark and keep on plugging away with that mark ever in view.

Don’t start in a haphazard manner, or when the trail begins to grow rough you are sure to give up.

Think for yourself. Think hard and seriously. When the other fellow tells you to do this or that in his way, stop and consider whether his way or yours is the better. Is he a success? If not, his manner of doing things may lead you to failure also.

Don’t be a follower. Be a leader. Your Maker gave you a brain; it should belong to yourself alone. Use it to decide the wise and right way of living your life, so it may bring you the success meant for you. Cast aside all harmful thoughts; make room for only those that bring out the best in life.

Heed not the counsel of him who has failed. Such are ever ready to draw others into the errors they have made. Many in the ranks of failure would have succeeded had they obeyed their own judgment.

And you must *act*. Opportunity is yours, but you must grasp it or it will pass you by. Roll up your sleeves and go after it. What if your hands get dirty now and then; the pleasure of success is worth it.

Keep the mind and heart clean, and *work*, and you will succeed.—*P. C., Rep.* 27113.

From the Churches

BERKELEY.—The Berkeley church was very happy to be among the churches which this month entertained Miss Buck and Miss Emilio in their wonderfully inspiring and helpful visit to this part of the coast. On Friday Miss Buck met the little group of Berkeley teachers at luncheon, and on Saturday, the general institute was held in Unity Hall. The afternoon and evening sessions were broken by a merry box supper at which about fifty grown-ups and children sat down to tables spread before the open fire.

On the 14th the sermon was preached by Rev. Mr. Van Ness. It was our only opportunity to hear him from our pulpit and we were fortunate to catch him on the eve of his departure for the East. We only hope now for an early return to the Coast that we may hear him again.

On the evening of the 26th the Channing Club presented "Servetus," a play by H. H. Hawkes, with Mr. Speight in the leading role, and Berkeley Blake interpreting Calvin's part. It was a splendid presentation of an especially heavy tragedy, and the church is justly proud of its young players. The tragedy was followed by a humorous skit, "His Majesty the Burglar," and dancing closed the evening.

The special feature of the church school this month, aside from Miss Buck's visit, has been the confirmation class. The senior class of the school, under the guidance of their teacher and pastor, have had a series of four lessons preparatory to receiving the right hand of fellowship on Easter Sunday. The talks have been: I—Our Idea of Religion. II—Our Idea of God. III—Our Unitarian Church. IV—Our Local Church. Mr. Speight has spared neither of his talent nor his strength in making this class all that is implied in a broad conception of a confirmation class. The fruits are yet to be made known.

This month also marks the opening of the J. Conklin Brown Memorial library in the room directly behind the chapel of the church. The furniture is the gift of Mrs. Howard Stillman and her brother in memory of their mother,

Mrs. Hathaway. The books, about 100 in number, are from three loan collections, those of the Henry Pierce Library, the Pacific Unitarian School, and the National Alliance, as well as the private library of Mr. Speight. A large collection of tracts is available and the denominational periodicals are on the table. The library, which is in the hands of a committee composed of Mrs. Duschak, Mrs. C. Z. Ellis, and Mr. Edwin Woodhouse, is open each day except Sunday, from 2 to 5 P. M. A crackling grate fire gives welcome on cold or rainy days, and it is hoped that many Unitarian friends from around the Bay will find their way there frequently.

FRESNO.—After the enforced closing for two weeks during the influenza epidemic the church re-opened on the 28th of February. The attendance has not been what we think it should be, a matter much to be deplored, because Dr. Clayton always has a helpful and interesting message to give in a convincing manner. It ought to reach more people.

Plans are being made to hold the annual meeting on the night of April 7th; Mr. Wetherell of Boston, field secretary of the Unitarian Laymen's League, will be present. Business of importance will be transacted and music and social hour will follow.

On March 21st, Dr. Clayton delivered an address on "Civic Laziness." The address is one of a series that he is delivering on questions facing the public today.

That the electors do not value their privileges, he declared, was shown in the few voters who went to the polls at city, county, state and national elections. There were many questions before the people today requiring the decision of all intelligent electors, and it was incumbent on all voters to go to the polls and register their votes for what they believed to be right. Laziness and lack of appreciation of the power and value of the vote were the defects of the citizens of the nation, with the result that the government of the people got into the hands of political bosses at the expense of the public good.

LONG BEACH.—Mr. Fairfield seems much encouraged at the devotion and loyalty of those who have endured. Save when the welcome rains compel his people to stay away, good congregations fill the modest church and suggest that the walls are rather too near one another. The daily papers print liberal reports of his sermons, so that he reaches many in the community that do not hear his voice.

The visit of Miss Buck was enjoyed by all. Those who are successfully building up the Sunday school found her inspiring, and the children were pleased to meet the editor of the *Beacon*.

On the last Sunday of February the boys' class of high school age were given recognition for good attendance by a visit to the Los Angeles church and church school, and a social time afterward.

LOS ANGELES.—“How swift the shining, golden hours do run!” Two months have run by with a whole host of interesting things clamoring to be mentioned.

The Sunday school has new pictures, new teachers, new methods and can truly “report progress.” One fine innovation was the visit of a class of high school boys and their teacher from the Long Beach church to our similar class. They attended church in a body and were served a hearty luncheon after the school exercises. The Church Institute, conducted by Rev. Florence Buck, director of religious education for the American Unitarian Association, and other eminent workers near and far, was excellent. The program was fine, well carried out, and Miss Buck's suggestions were most inspiring.

The twenty-five Tri-W girls have each taken a patient in the county hospital as a friend to visit and cheer once a week. They meet at the house of a member once a month, each one contributing one article to the supper.

The Maternity Hospital, by combining with the Homeopathic Society, has secured a building fund, increased by several thousand dollars, from public subscriptions, so that a new fireproof building is now available. There is a

well-conducted salvage store which brings in a good income. A new class of patients is the wife of the small clerk who can not afford the excessive charges of the regular hospitals.

Alliance meetings are very well attended, including many visitors from our other churches who cordially adapt themselves to the local work, and many outsiders are drawn by the excellent programs. The well-balanced schedule of work for the year is a great advantage. Some of the subjects considered have been: “The New Citizenship”; “New Plays of the Year and Dramatic Readings”; “Making Your Will,” etc. An especially fine meeting was on “Our Library” from the president of the Board of Directors and several of the staff to present different angles of value. The Alliance arranged for this talk a year ago, and feels honored that this session was the first of an intensive campaign for awakening interest in this splendid institution that it may be properly housed in a building of its own. “Household Economics” and H. C. L. have had two sessions devoted to them and more to come. A fuller appreciation of these most valuable treatments will be given next month.

Mr. and Mrs. Hodgkin are away for six weeks, swinging round the circle southward to Boston and northward back to Los Angeles, in the interests of the Layman's League, which anxious Unitarians everywhere are beginning to hope is “the thing we long have sought, and mourned because we found it not.” In Boston Mr. Hodgkin spoke in the Auditorium of the League to an audience of 1200. His topic was, “The Imperishable Part of Religion.”

During Mr. Hodgkin's absence the following friends supplied the pulpit:

March 7—Rev. O. J. Fairfield of Long Beach. Subject, “Behold the Man—a Portrayal of the Personality of Jesus.”

March 14—Rev. C. C. Pierce, of Los Angeles. Subject, “The Four Gateways to Life.”

March 21—Rev. Thomas Van Ness of Boston. Subject, “A Wonderful Life.” Rev. Van Ness has just returned from an interesting trip to the Orient.

March 28—Mr. Carl B. Wetherell of Boston, Traveling Secretary of the Layman's League, to whom the Alliance gave a dinner.

PORTLAND.—Our minister has marked the Lenten period by six special lectures, four of which were given in March. To meet a larger convenience each lecture was given three times—Monday evening at Mr. Eliot's residence, and Tuesday evening and Thursday afternoon at the church. The last of the lectures was on "The Church of Our Father, Its History and Purposes." Mr. Eliot has preached both at morning and in the evening.

On March 18th and 19th we enjoyed a visit from Rev. Florence Buck. On Thursday evening she met the teachers and officers of the school for conference, and in the afternoon of Friday there was an afternoon reception and tea, after which the parents and the congregation met her in conference.

SAN JOSE.—March is always an eventful month with us, as it brings to a close the year's work, with its church family gathering and dinner. The reports at this time were especially gratifying, as all financial obligations had been fully met, and the Society is now free from debt. All have given freely of their time and means to bring about this happy result, and we feel hopeful the coming year will be one of great achievement and blessing. Three new trustees were chosen at this meeting: Miss Charlotte Morton, Mr. J. E. Hollister, and Mr. F. P. Gonzales. A fine program was enjoyed, and all felt it was one of the best reunions ever held by the Society. Mr. Shroul contrasted it with the first meeting he attended some eleven years ago, when one table held all those present.

A notable service was the one at which Miss Buck spoke to us on the Sunday School work; it was both inspiring and helpful, and created much enthusiasm. Lunch was served at the church, that all might have an opportunity to meet the speaker, and question her as to methods. We hope for good results from her visit, as the necessity

for a good church school cannot be over-estimated.

Professor Grey of Stanford gave an evening's talk on Ibsen's "Brand," to an appreciative audience, bringing out very clearly the peculiar self-martyrdom of the chief character, and its disastrous results on others. Mr. Shroul has given us three splendid sermons, the topics being "Reasons why we should be loyal to Unitarianism," "The God of Yesterday, Today and Forever," and "The Divine Rule of Life," as taught by Jesus, who so fully realized the Oneness of his life, and all life, with God that he sought to have others realize it also. There is a law of sin and death, and there is a law of life that frees us from the law of sin and death; it is expressed as love and trust and faith. Love brings peace and serenity, while hatred brings disaster and death.

SAN FRANCISCO.—During March Mr. Dutton was absent from us for two Sundays, filling speaking engagements for the Unitarian Laymen's League. The pulpit was filled on the 7th by Rev. Thos. Van Ness of Boston, and on the 14th by Dr. Earl M. Wilbur. Mr. Dutton preached on the 21st and on the 28th one of the most beautiful Palm Sunday sermons ever heard.

The Society for Christian Work met on Monday, March 8th. After the routine of business, Rev. Florence Buck gave us a most inspiring talk on "Church Schools," urging our interest in and co-operation with ours. An informal reception was held. Rev. and Mrs. Thos. Van Ness, Miss Buck and Mrs. Wendte being our honored guests.

On the 13th the spring meeting of the Associate Alliance of Northern California was held in Sacramento, and the homey little church, the delicious lunch, warm hospitality, and earnest helpful program made it a banner meeting. Fourteen went from our Alliance.

On the 22nd the address of Dr. Cora Sutton Castle, the president of the city and county of San Francisco Federation of Women's Clubs, on the work of the Federation was interesting and enlightening.

The Channing Auxiliary held its meeting on March 1st, Mrs. Buckingham presiding in her usual gracious manner. Rev. and Mrs. Thos. Van Ness of Boston were given a reception, and the program was a recitation of Josephine Preston Peabody's "The Wolf of Gubio," by Mrs. M. B. N. Carlson.

On the evening of March 27th, Mrs. Samuel Austin Wood gave a dance at her home to replenish the Channing treasury. It was well attended and most enjoyable.

VANCOUVER, B. C.—After five years of lay services, with occasional assistance from clergymen friends, we are at last to have a minister of our own. The Rev. Paul McReynolds, now of Greeley, Colorado, will assume charge at the beginning of May, and we are all delighted at the prospect of going ahead after so long a period of standing still. Our cordial thanks are due to our old friend Mr. A. J. Pineo, who for several months has occasionally come over and assisted us, both in the pulpit and out of it. His preaching, and work generally, have proved a real inspiration. Dr. Lathrop of Brooklyn paid us a visit in February, as emissary of the Unitarian Laymen's League, and preached on the Sunday evening. The result of his call is the formation of a chapter of the league here, from which we expect good things, and we are looking forward to a visit from another representative of the league—Mr. Speight, who is well known here.

After reading a fresh batch of communications from "the other side," we are more than ever disposed to exclaim, "If this be immortality, give us death."
—*Chicago Tribune*.

Destiny

Oft when the race is nearly won,
The fleetest feet go lame;
And oft when life is scarce begun,
Misfortune blights a name.

By Fate's decrees oft lesser lights
Are made to brightly flame,
While Genius is denied the heights,
And dies unknown to fame.

—*Burton Jackson Wyman*.

Sparks

Father: "Don't tell me how to run this business, boy. I've forgotten more than you ever knew about it." "That's just it, Dad. Nowadays we don't trust to memory. We card-index everything."
—*Life*.

A little girl who had mastered her catechism, confessed her **disappointment** "Because," she said, "though I obey the Fifth Commandment and honor my papa and mamma, yet my days are not a bit longer in the land, because I am put to bed at 7 o'clock."
—*Exchange*.

A distinguished Celestial, lecturing in American cities on things Chinese, addressing a Philadelphia audience, said: "I am indeed pleased to be with you. Week before last I had the pleasure of addressing the *liberati* of Boston; last week I spoke for the *profligati* of New York, and now I am glad to be among the *sarcophagi* of Philadelphia.

It was the week before little Willie's birthday, and he was on his knees at his bedside, petitioning Providence for presents in a very loud voice. "Please send me," he shouted, "a bicycle, a tool-chest, a—" "What are you praying so loud for?" his younger brother interrupted; "God ain't deaf." "I know he ain't," said little Willie, winking toward the next room. "but grandma is."
—*London Tid-Bits*.

Ragged little Tom Brown had been committed to Juvenile hall, where he was immediately given a bath, clean clothes, had his hair washed and cut short. His old clothes were burned. As his adenoids interfered seriously with his breathing, they were removed. When he had recovered from the operation the matron noticed that there was an unusually big and disfiguring wart at the end of his thumb.

"Tom," she said, "I'll see that this wart is removed today."

A look of absolute disgust spread over Tom's face. "Gosh!" he exclaimed. "Don't you let a fellow keep anything here?"
—*Harper's Magazine*.

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

Henry Pierce Library

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

Charles A. Murdock, Trustee and Librarian.

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By action taken at the 1918 meeting of the Conference, three sections were constituted—a Northern, a Central and a Southern—and it was determined that in 1919 and 1920 each section should meet separately. In 1921 and every third year thereafter the Conference will meet as a whole in the Central Section.

THE UNITARIAN ATTITUDE

AS COMMONLY ACCEPTED

Believing that freedom of thought and word leads to truth, we prescribe no creed for ministers or laymen, and welcome to our fellowship all who would extend righteousness, love, and trust in God.

We hold reason and conscience to be final authorities in matters of religious belief.

We believe that loving the good and doing our best is the only life purpose worth following.

We believe in the supremacy of good. Beyond our power to know or understand we trust the Eternal Goodness. This to us is the faith that makes faithful.

We honor the Bible and all inspiring scripture, old or new, and believe in the never-ceasing revelation of God to man in all lands and ages.

We revere Jesus as the greatest of the prophets of religion, and in his spirit unite for the worship of God and the service of man.

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this order is truth; to obey it is right and liberty and more abundant life.

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good.

We believe that man is in the making. From his animal beginning he has steadily developed, morally and spiritually. Apparently he has never had a fall. He is still beset by tendencies that hold him back, but it is within his power, through determined purpose, to reach true manhood.

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all; that we may now and here help to establish the divine commonwealth of love and peace on earth. The office of the church is to inspire, strengthen and uplift man.

We believe that self-forgetting, loyal life awakes in man a sense of union with things eternal which is an earnest of the life to come.

We worship One-in-All—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God, our Father.

UNITARIAN DECLARATIONS

AUTHORIZED AND PERSONAL

OUR FAITH

The Fatherhood of God.
The Brotherhood of Man.
The Leadership of Jesus.
Salvation by Character.
The Progress of Mankind,
onward and upward forever.

JAMES FREEMAN CLARKE.

OUR ATTITUDE

(As expressed by the National Conference in 1894.)

“These Churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man.”

OUR OBJECT

(As expressed in the By-Laws of the American Unitarian Association.)

“The object of the American Unitarian Association shall be to diffuse the knowledge and promote the interests of pure Christianity.”

TYPICAL CHURCH COVENANT

In the love of the truth, and in the spirit of Jesus, we unite for the worship of God and the service of man.

UNITY MOTTO

Freedom, Fellowship and Character in Religion.

PERSONAL UTTERANCES

The business of the Unitarian churches is to unite all children of God for the bringing in of His Kingdom.

EDWARD EVERETT HALE.

Of all great souls, of all steadfast and heroic lives the ultimate basis is simple trust in God.

JAMES MARTINEAU.

He who is true to the best he knows today will know a better best tomorrow.

CHARLES GORDON AMES.

The happiest man is he who learns from nature the lesson of worship.

RALPH WALDO EMERSON.

Religion is voluntary obedience to the law of God. Through it we regard Him as absolute object of reverence, faith, and love.

THEODORE PARKER.

No man can be thoroughly redeemed till social life is lifted, till the state is sound and noble, till humanity is raised up and saved.

THOMAS STARR KING.

The greatest man is he who chooses the right with invincible resolution; who resists the sorest temptations from within and without; who bears the heaviest burdens cheerfully; who is calmest in storms, and whose reliance on Truth, on Virtue, on God, is the most unflinching.

WILLIAM ELLERY CHANNING.

THE PACIFIC UNITARIAN

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Making People Good

Philosophy has no faith in the efficacy of force in making people good. It teaches that people get better and improve, not by the destructive processes of hatred and wrath, but by the constructive method of love and reason. It teaches that goodness comes from within, not from without, that you can not beat goodness into people, or give them a prescription for it, to be taken in doses, like medicine, but that they must generate it out of their own hearts; and it believes that if we will only make social and economic conditions that will give all men, instead of a few men, a chance to live, they will naturally and inevitably become good. It teaches that you can not make people good by law, nor by policemen's clubs, nor by guns and bayonets, for it sees only hatred in these processes, and it knows that "hatred ceaseth not by hatred; hatred ceaseth but by love.

—*Brand Whitlock.*

PACIFIC COAST UNITARIAN ACTIVITIES.

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Published monthly by the Pacific Coast Conference, Subscription \$1.00. Representing, or desirous of representing, all the churches of the Conference, and striving to further the interests of a reverent, reasonable, vital faith. It is denominational in no narrow sense, interprets Christianity as the hand-maid of humanity, and religion as acknowledgment of man's relation to God. It believes in clean thinking, and fearless following where the truth leads, but its highest interest is in life, and in worship expressed in terms of service. It welcomes contributions from those of high purpose and especially asks the co-operation of all interested in making our little group of Pacific Coast churches strong and active in uplift helpfulness. Contributions should reach 760 Market Street by the 25th of the month. Advertising rates furnished on application.

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THE PACIFIC UNITARIAN

God our Father. Man our brother.

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THE PACIFIC UNITARIAN

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Editorial

The *Christian Register* is an excellent paper, and in its editorials and contributed articles provide every week much that is thought-compelling and inspiring. In the issue of April 8th it supplies an account of a remarkable man, and his suggestions as to ministers and preaching. Mr. Babson was told eighteen years ago that he had an incurable disease. If he truly had it he had also a spirit and a will that neutralized or overcame it, for he is now sound and equal to managing very successfully offices in twenty-two cities of the Babson Statistical Organization, of which he is president.

He has positive ideas on applied religion, and criticizes present methods and practices. He is probably overconfident, and somewhat sweeping in his conclusions, but in conversation with Mr. Edward H. Cotton, who writes the article, he makes observations that ought to be helpful. He is surely right in his high estimate of the value of applied Christianity.

To him the Christian faith is an important concern,—about as important, in fact, as any with which mortals have to do. Christianity, in his estimation, when properly interpreted and put across would effect a wholesale regenerating influence in the world of industry, politics, business—and religion.

Of religion and the church he says: "I have figured out that of every hundred persons you and I chance to meet, ten are governed by mind and ninety by heart; and of the ninety governed by heart a fair proportion are controlled

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Days for deeds are few, my brother,
Then today fulfill your vow;
If you mean to help another,
Do not dream it—do it now.

by the emotion of religion, for religion is an emotional thing. This being true, then the emotional religious appeal will be the convincing one. The business of religion is not to deal in 'chromos,'—that is, the side-shows of swimming-pools, moving pictures, and pulpit sensations. The church has one task. It is a simple one, and may be briefly stated. *It must give men a faith to live by.* If the church does that and does it well it perform its mission on earth."

He considers that gymnasiums and such things have their place, but that in the institutional church religion gets pushed into the background, and that the crying need of the church is that it return to the emotional and spiritual. What the world needs and wants is the gospel of hope and good cheer.

"When a business man goes to church with a perplexed mind and a weary body he ought to be able to find expert spiritual help.

"You ministers should realize that in these days people need the upward look more than anything else. Here is a man who for six days has been under the strain of intensive business competition. He wants his minister to give him a vision of Christian co-operation. Here is another tried to the breaking-point with reverse of fortune. He wants courage. Here is another living a double life. He goes to church with a contrite heart hoping to learn the way of forgiveness. Here is another eager to live a better life than he is now living. You have the unequalled opportunity of telling him how he can live that life.

"Do you not see what a chance you have? Why, at your command are the means of changing men's hearts as no other influence can change them.

"Give the commodity you are selling

value and you won't have any trouble finding buyers. Make your preaching glow with sweetness and light and men will hear you. Churches are empty for the most part because people do not find there what they want to find and what they ought to find. Not one sermon in ten that was preached last Sunday or that will be preached next Sunday—no, not one in a hundred—sends men and women out into the week thrilling with enthusiasm to live the very best life they know how to live."

Asked if a carnival of indifference was sweeping the country, he said:

"Business men, and not only business men, but men in the arts and crafts and the professions, men wherever I find them, are interested in religion, and they are interested as never before, because they see that the integrity of the community rests on the integrity of the Church. They know there is no salvation for the world, now, outside of religion."

"The Church to succeed will have to emphasize the emotional more than it is doing if it expects to really get hold of folks. Nine out of ten people are emotional before they are intellectual or political or industrial or anything else. Hate, love, fear, hope, revenge, forgiveness are the things that control those nine people. Capitalize those emotions in your preaching"

Mr. Babson has valuable suggestions as to co-operative publicity, etc., but it is to be hoped he has formed an over-estimate on the extent to which preachers indulge in all other subjects than religion. He is no doubt right in his plea for the emotions. Religion is largely a matter of the feelings, and practically the cry of each seeker of the light should be: "Renew a right heart within me." A quickened spirit, a resolute

will to do the right, love for our fellows, patience with others and not too much with self—these are some of the graces of the spirit for which we must strive untiringly.

One of the Christian virtues that we need especially to cultivate just now is the faith that withstands, and enables us to be of good cheer. It is not enough to bear. We ought to find happiness. Religion should hold on to joy. We are given much. Indeed, all things worth while are ours. The world, with all its tests, is good and overflowing with blessings. We must never lose courage, nor be tempted to repine at the loss of things. The best of life is its spirit. The best of possessions are spiritual things, true feelings, a conscience void of offense, absolute trust, and a will that is unselfish.

The most momentous movement of the day is the undertaking to federate the Protestant churches of Christendom for a united campaign for Christian Unity and World Service. The Inter-Church World Movement is advertising most extensively and is a great step forward, but it seems to fall short of a great opportunity. It very pointedly assumes that no churches are a factor for religion that do not conform to the theological tenets called orthodox. The object in view is to evangelize the world, not to infuse it with Christian principles, and make religion the law of life. It perpetuates and makes more rigid the differences that have existed, and ostracizes religious liberals, as unworthy of fellowship. Not all of its ministers are in sympathy with this course, but they seem powerless, and after protest will be likely to fall in line. In another column we print the concluding portion of an article by Rev. Robert Murray Pratt,

minister of Pilgrim Congregational Church of Portland, Oregon, which very clearly expresses a broad and liberal policy which seems much more in accord with the spirit of Christianity, and of common sense in religion. A leading Congregational journal in the East very positively opposes the decision to exclude liberals.

There are aspects of this great purpose to extend the usefulness of the Church as a whole that cannot be satisfactorily disposed of by declining to join in this movement from disapproval of its determination to monopolize the custody of religion. They exclude great bodies of men who have shown their sympathy with good works and high ideals, and who are not only willing, but greatly wish, to do their part in real helpfulness. But we cannot be expected to spend our efforts or to contribute money, to perpetuate what we feel to be a misconception of the place of belief acceptance in the conception of religion. To us it is a narrow and discredited view, and the great Christian Church can ill afford to lose the sympathy of millions of liberals who believe implicitly that they are following the vital spirit of Christianity in maintaining their liberty, and following the truth.

No one who knows how wise and kindly a leader Dr. Francis G. Peabody of Cambridge has always shown himself to be can question the soundness of his conclusion in a recent statement: "The best sign of the present time for the church, is the attempt that is making at so many points to escape from the preposterous sin of sectarianism and attain through simplicity some form of unity, when creeds shall be set behind character and logic behind life, and doctrine behind duty, and sects behind service."

This emphasizes what seems the mistake of refusing to build on the unity of the spirit and to set up "evangelization" as above Christian righteousness and love as the great objective.

But for us the question is what shall we do? Shall we ignore the rebuff, and contribute to this fund to create antagonistic churches, for the sake of the incidental good they will do, or shall we, in confidence that our churches can and will do their part to Christianize the land, give all we can spare to their strong support? We certainly cannot afford to do nothing. It is not enough to give a negative answer and to feel that we are justified in declining to contribute to the allied movement.

Rev. J. T. Sunderland in a recent publication has pointed the way to sustain our part and to show that we can liberally and effectually aid. He calls for a Two Million Dollar drive for our own churches. They need it and we can do it. A suggested one million is inadequate. He says:

"Think of it. The Methodists have raised more than 160 millions! Are they 160 times as strong as we? The Baptists 75 millions. Have they 75 times our strength?

"The Congregationalists are raising five millions and the Baptists 12 millions for ministers' pensions alone.

"The Universalists set out for one million, and are away beyond a million and a quarter. And certainly our financial strength is greater than theirs.

"Consider that one single university, Harvard, has a drive nearly completed for 15 million, to increase the salaries of its professors. Shall all the Unitarian churches of America be content to raise a fifteenth part as much as this one school? Another single institution of learning, Princeton, is raising 14

millions. And little Mt. Holyoke, a woman's college, is raising three million, three times as much as seemingly some of us would be content with for our whole Unitarian body.

"Are we not ashamed?"

He says that the final division of the funds can best be made by a large, representative and trusted committee, but ventures to suggest \$150,000 for the American Unitarian Association, \$25,000 for the Woman's Alliance, \$350,000 for new Headquarters Houses, \$250,000 for New York and \$100,000 each for Chicago and San Francisco, \$100,000 for Meadville House, Chicago. Increase of Professors' Salaries \$100,000, Pension Fund \$200,000, Ministers' Salaries \$200,000, New church in Washington \$100,000, Publication Fund \$100,000, Propaganda Fund \$100,000, World Service \$500,000 (including \$50,000 for suffering Hungarians), Japan, \$50,000.

A recent drive through a valley formerly devoted largely to wine-grapes and hops, brought reassurance and relief. There was felt last year a decided sympathy for those who had suffered loss through prohibition. But it is a pleasant surprise to find that there has been gain, instead of loss, to those who did not prefer the loss. Those who cultivated their vines received a better price for their crops than they had ever received. Grape jelly and preserved grapes developed a demand that exceeded that of the discarded wine, and hops, for export, sold for more than the brewers ever paid. So that the faithless or disgruntled of last year are very busy cultivating the vineyards neglected the last season, and many who rooted up the hop vines last year are setting out new roots this year.

Also, there is universal testimony as

to sobriety and rehabilitation, better clothed children, happier families, empty jails and increased prosperity wherever the saloon has given way.

It is certainly justifiable and commendable to get all the satisfaction we can from anything encouraging in church, as in other affairs. Comparisons are sometimes especially odorous. Next week we hold our Central Pacific Coast Conference. Last year at this date we had received contributions from fifteen societies, aggregating \$540. This year twenty-six have responded and the amount sent is \$786. Obviously the receipts from the few not responding will be small, but a dollar, in the bank is always more satisfactory than a hope for one. It is a great satisfaction that we have met all appropriations and have \$370 towards the ministerial delegates traveling expenses at the general meeting in 1921.

C. A. M.

Life

Like a medley of joyous and sad strains intertwined, each individual moves his bow over the fiddle we call life. The clashing of human minds and muscles is the disharmony created when we no longer play in unison with our fellow men. The changing from one tune to another oftentimes causes great hardship to those who refuse to adjust themselves to the new order. The tune which the world has been playing for so many centuries has been abruptly changed by the forces of war. As a result we must expect further conflict and disheartening discords to arise. However, the new melody, one which has been wrung from the sufferings of mankind will soon make itself heard more distinctly than at present and triumphantly the world will settle down to a far greater harmony than ever before, with every nation playing in unison for the upliftment of the human race!

—*Felix Fluegel.*

Notes

Rev. Palfrey Perkins, finding it impossible to be with the Fresno Church at the annual meeting, visited the church on the evening of April 21st and spoke on "The Ship that Found Herself."

Rev. Sydney B. Snow has been called to the pastorate of the Unitarian Church at Montreal, Canada. Since leaving Palo Alto, Mr. Snow has been for eight years the associate minister of King's Chapel, Boston.

Rev. H. E. B. Speight preached at Bellingham on April 7th, spent four days in Vancouver and Victoria, visited Calgary and Edminster on the 13th and 14th, Winnipeg on the 18th and Seattle on the 22nd.

President Samuel A. Eliot spoke on March 14th at Ann Arbor, Michigan, to an audience of upward 2000, on "Sight and Insight." The service was a part of a democratic religious effort on the part of the University of Michigan.

Rev. Earl M. Wilbur, D. D., visited Fresno lately and addressed the church on "The Story of the Unitarian Church in Transylvania. He makes the story of early Unitarianism in Poland very interesting and of distinct surprise to many.

Rev. William D. Simonds of Spokane is reported to have bought a comfortable home on Nineteenth Avenue. It is worth an effort to become one's own landlord in these days of inconsiderate treatment.

Ex-President Taft comes to the Northwest in May to address the local chautauqua. He has promised to dine with the Unitarians of Bellingham, and an attractive banquet is being developed.

Rev. John Howland Lathrop on April 4th addressed a large audience at Unity House, Boston, reporting his journeyings and impressions in the Northwest. His topic was "A Great Adventure," and he paid a glowing tribute to the principles which govern the action of the Layman's League.

Rev. Thos. Van Ness has reached his home, and on Easter Sunday occupied his pulpit at the Second Church in Brookline, Mass.

On April 7th the postponed annual meeting of the Fresno church was held. The election of officers and the burning of the mortgage on the church edifice were two interesting features.

Rev. Joel H. Metcalf, for ten years pastor of the church at Winchester, Mass., has been elected minister of the church at Portland, Maine, from which Dr. Stebbins came to San Francisco in 1864.

Two graduates from the Pacific Unitarian School for the ministry, William Clarence Maxwell and Julia N. Budlong, will be ordained at the Commencement to be held on May 4th. Miss Budlong will early in the month go to Kalamazoo as a candidate for its vacant pulpit.

Mr. Carl B. Wetherell, when at Portland, was privileged to make the chapel address at Reed College, in which he expressed an optimistic view for practical religious work and actual service. There was special music, and any one facing the fine group of students in the reverential atmosphere of the beautiful chapel is sure of considerate attention.

Mr. Henry Brethrick on April 25th completed twenty-five years of continuous service as organist of the First Unitarian Church of San Francisco. During this time he has missed but one Sunday, and that because detained by a flood that was beyond his control. His service as a musician has been highly satisfactory, and he is highly regarded as a man.

The Laymen's League of the First Unitarian church of Los Angeles recently gave a dinner in honor of Mr. Carl B. Wetherell of Boston. Mr. Wetherell, who has been traveling over the country organizing chapters of the league, gave a talk describing the importance and scope of the work. Another speaker was Dr. Selleek, head of the Universalist church of Riverside.

The contribution by our scattered churches to the Hungarian Relief Fund has steadily grown, and on April 8th was approximately \$31,000.

The Unitarian church at Portland, Oregon, held a successful rummage sale on Friday and Saturday, April 9th and 10th.

Rev. Harold E. B. Speight lectured at the Bellingham chapel on Wednesday evening, April 7, on "The Message of the Unitarian Church to a Changing World."

Rev. Palfrey Perkins occupies Mr. Dutton's pulpit Sunday morning, May 2nd, speaking on "Unitarianism—Its Present Meaning and Purpose."

Mr. Carl B. Wetherell, after leaving California, thoroughly visited Oregon and Washington, speaking at Eugene and concluding at Bellingham on April 16th.

Mrs. Day, wife of our representative in Japan, arrived at San Francisco on April 28th. Her husband expects to revisit New England later on, having secured his passage for the first of November.

One bit of combined training and service is accomplished by Reed College political students. This month 35 volunteers will go on the stump to explain to the voters of Portland and nearby towns the import of nine State measures on the ballot at the coming election.

Dr. Charles W. Wendte gave a resume on April 5th before the Channing Auxiliary of the International Congress of Religions, a body which began its pilgrimages twenty years ago to various parts of the world, and was halted in its itinerary by the breaking out of the world war in 1914. The last congress, in Paris in 1913, was attended by over 100 religious sects and represented 21 nations.

The congress will meet for the first time since 1913 next September at Boston in connection with the tercentennial of the landing of the Pilgrim Fathers, for which is being prepared much data from every part of the Union to be molded into a pageant.

Rev. Earl M. Wilbur, D. D., is to have the address at the Berry Street Conference at Boston this month of May. Among others who are privileged to attend are Rev. H. E. B. Speight, Rev. John C. Perkins, D. D., Mrs. Lois Wyckoff of Berkeley, and Dr. and Mrs. Chas. W. Wendte. It will doubtless be a very happy gathering.

Rev. Chas. Pease recently spoke at Sacramento on "The Philosophy of Failure." He said:

"Only vision quickened by a new understanding of human need can minister to a natural craving for refreshment.

"The philosophy of failure is to admit your inability. The public takes you at your own valuation revealed in unconscious outgoings of your timorous and doubting spirit.

"Expect nothing more until the power of a better life has come upon you, the grace of a fresh vision, the certainty of a new hold on the eternal."

Rev. Thos. Clayton of Fresno, in a recent sermon on "The Inner Man," made a strong plea for the Soul Life:

"We are not satisfied to use material things to increase our vitality, but we seek them and cling to them as though they were the only things worth living for.

"Precisely for this reason we have built churches and hold religious services. We and our fathers have felt that in religion is the chief source of soul nourishment. That in the place of worship more than anywhere else, the spiritual life is quickened and made strong. Yet today, the great majority of society are trying the 'Prodigal's' experiment, and seeking to fill their souls with the husks that should be food for swine. They seem to have no sense of spiritual hunger, or need, no conception of the fatal effects of neglecting to cultivate in themselves, and especially in their children, a keen sense of moral purity, of righteousness and love, of the beauty of the spiritual life, which is derived from a conscious fellowship with the Infinite God."

The American Unitarian Association has published a helpful tract: "Unitarianism. What it is Not and What it Is," by Rev. John H. Applebee. It can be had free at our Headquarters, 570 Pheasant Building.

So exhaustively kept are the American army statistics that the four million men who were mobilized, the number now shown as "missing in action and unaccounted for" amounts only to three individuals. A good many church secretaries should lay to heart this excellent example.

Rev. Palfrey Perkins of Weston, Mass., is making an extensive missionary journey on behalf of the Layman's League. He reached San Diego on April 11th and until the 15th visited Redlands, Los Angeles and Santa Barbara. Then he took in Berkeley, Sacramento, Stockton and Fresno, and returned to Long Beach, Pomona and Los Angeles. On the 28th, 29th and 30th he visited Oakland, San Jose and Palo Alto. May 1st he will be in San Francisco, and will preach the Conference sermon at Berkeley on May 2d. He is booked for May 4th and 5th at Santa Cruz and Alameda respectively. He then visits Eugene and Portland, leaving there on his return on the 9th.

Rev. O. J. Fairfield of Long Beach had a kind word for Rudyard Kipling in a recent lecture. He said:

"If one were asked what writer in English has had most to do with shaping the ideals of the English people, moulding their thoughts and forming them into an empire, one would have to answer Kipling. If one were asked what writer in England has best interpreted the aims and ideals of the people around the world that use the English language, the answer would again be Kipling. As one takes his latest volume of Collected Verse and reads with understanding and insight one is made to feel that a great poet is among us and is giving expression to the most significant facts of our era. And fortunate indeed is that people and that age that has a great poet to interpret its ideals to coming ages."

Contributed

I am the Way, the Truth, and the Life.

—*St. John, 14:6.*

God of all grace!

To Thee our Spirits tend.

Our hold on life below will shortly end;

We in this house of clay, so sheltered seem,

All other states of life are as a dream.

Thou in Thy wisdom doth appoint it so

That we fulfill our tasks while here below;

But as our dear ones vanish from our sight

We gather glimpses, and receive more light.

O gracious spirit, heavenly guide, draw near,

Lift high the veil and make the pathway clear;

This house of clay, which we inhabit here,

Will crumble soon, will fail and disappear.

Our spirits freed, will then return to Thee,

Our Father! God! to all eternity.

Our Blessed Savior came to us from Thee.

Our earth-bound souls to waken and set free;

The living presence of Thy goodness here

He showed, by life and death, the way so clear

Is love to all mankind, deep love for Thee.

—*Elmira Wright.*

April 3, 1920.

The Future of Unitarianism

Rev. Earl M. Wilbur, D. D.

Whoever sets out to discuss the future of Unitarianism is at the very outset faced with a previous question, whether it has in fact any future at all. Indeed, he finds people about him who declare that it has not, and would thus render his discussion superfluous before ever he began it. These people are of two opposite points of view, the one class asserting that it has no future because it has failed and hence is doomed to extinction within one more generation, and the other class declaring that it need work for no further future because it has so well succeeded in accomplishing its full mission. These two classes require examination.

The former class maintain that other forms of faith have now won possession of the field; and there are some things that seem to support their contention. The two forms of religious faith that at the present moment seem to be making the largest gains and winning the widest attention are certainly not Unitarian. On the one hand is the Catholic Church, never since the Reformation so strong, so well organized, so aggressive, so confident, as now. While various representatives of Protestantism

waver and experiment, trying now this new scheme and now that in novelties of doctrine, or in modernized methods, or in frantic, sensational appeals to the indifferent public ear, the Catholic Church stands consistently where she has always stood, making no compromises, but insisting that men come all the way to the position she holds; saying to all, "I teach the eternal truth of God, I hold the only key to heaven. Accept it if you will, but reject it at your eternal peril." Such an attitude can not but profoundly impress many souls who in this unstable age would lay hold on something that promises to hold fast. I would to heaven that Protestant churches of any name might be so firmly convinced of the truth and eternal importance of what they have to offer to men, and instead of running after them in obedience to every vagrant whim, might rather say, "We offer you religion, the most important thing in the life of man. You may take it, or you may leave it; but do not expect us to cheapen it by offering it to you on your own terms, or dressed up to suit your own tastes." Churches and religious teachers could only win more respect by such a course.

On the other hand it is to be noted that the religious meetings to which the greatest throngs go just now—indeed, the only meetings to which people go in sensational numbers, are precisely those in which the most reactionary or the most extreme forms of religious teaching are presented, teachings which were supposed to have been left far behind by the progress of modern knowledge, or which make the most extravagant and unwarranted claims upon human credulity.

The two forms of religion, then, that seem to be making the largest gains or to be winning the widest attention just now are those farthest removed from the teachings and the spirit of Unitarianism. And yet we can not for all that believe that the future belongs to them. We can not admit that the human soul is to be generally and permanently satisfied with a Church whose fundamental principles require that the individual spirit be kept under bondage to

authority; and at the same time we must regard the religious extravagances as simply an emotional reaction from a war-time mood in which wholesome and reasonable appeals are for the time ignored, and which will soon pass away, leaving their subjects weaker than before. However uncertain we may feel about details, we are sure that the enduring religion of the future will leave the soul free, sane, and enlightened.

But the other class tell us that Unitarianism need look forward to no further future because it has so well accomplished its work that it has no longer any particular excuse for being. Other churches, they say, have become as liberal as we have; they believe the same that we believe. Why continue a separate existence when we have nothing separate to rally about or to offer to mankind?

Waiving any reference to those who thus excuse themselves from further allegiance to the Unitarian Church, really because they do not wish longer to feel the burden of responsibility to any religious organization whatever, or to those who crave the comfort of being on the more popular side, with the majority, let us for a moment examine this claim, too. Have the other churches become as liberal as we, and do they now believe as we believe? Some of their advanced members say so; but we may not take the view of the progressive few for the voice of the conservative many. When we ask the other churches if the essential differences between them and the Unitarian Church have now ceased to exist, with unanimous voice they say, No. When they join together for united Christian effort in the Y. M. C. A., the Y. W. C. A., the Federation of Churches, or the new Interchurch World Movement, do they not take explicit pains to exclude us from their company except as contributors to their drives? Have they anywhere, except in rare instances, done anything to take down the bars they set up against Unitarianism when the Unitarian Church was young? If their leaders happen to be charged with being Unitarians, do they not take particular pains to disprove the charge? Is it true that if an

intelligent Unitarian attended almost any average Baptist, Congregational, Episcopal, Lutheran, Methodist or Presbyterian church without knowing its name he might easily suppose himself in a Unitarian church, or conclude from sermon or prayers that the minister might be a Unitarian? Let whoever thinks so try the experiment. That there are liberal preachers in the pulpits and liberal spirits in the pews of all churches we gladly recognize; but they are in the minority, and their voice is not the voice of their churches as a whole.

But let that pass. Admit for the sake of argument that other churches have assimilated all that Unitarianism set out to teach, and that they once excluded and still exclude Unitarians for teaching. Would that be good reason why Unitarians should let their churches go to decay? To say that it would would be to betray dense ignorance of what our churches primarily exist for at all. It is not for our particular doctrines. We have never insisted that belief was the main thing, and except for limited periods and in restricted localities have never emphasized doctrines as even important. Our purpose from the beginning has been declared to be to promote pure Christianity. We have lamented that it ever seemed necessary even for the time to turn aside from this chief end to engage in doctrinal controversy; and few of us would ever have done it, or do it now, except to defend our convictions against attack. If, then, it were true that Christian churches at large were generally accepting and teaching Unitarian views, we might simply rejoice that at last we might do our proper work, the proper work of any church, without having to turn aside from it to engage in vexatious controversy on matters that are not vital. If controversy between churches be at an end, that is no reason why any of those churches should disband. Their original task, that of making men and society truly Christian, still remains. Unitarians are no more excused from that task than are liberalized or orthodox Christians. In small towns or villages it may be

well that separate congregations should unite; but in all large towns and cities the existing churches do not begin to be enough or large enough to hold the people who ought to worship in them. Not fewer churches, but more and more efficient is the need.

We have a future, then, a future work to do, in common with all other churches, and the less we are called upon to dispute with them on points of difference, the better we can do that work. This helps to set our theme in a new light. The future of Unitarianism—what that is will depend entirely upon how well we give ourselves to that work of inspiring Christian characters and moulding a Christian civilization. Our work must be patient, broad and deep. If we wish to make sure that a religion of the spirit, by the spirit and for the spirit shall not perish from the earth, we must begin with our own children. If we would have our churches of tomorrow equal or surpass their strength of today, we must see that our young people enlist in them and grow up in close connection with them. If our ministers would succeed in their work, they must center their efforts not upon secular tasks, but upon the central inspirations of religion. They must test their success by the standard not of numbers, nor of wealth, nor of popularity, but by that of the spiritual life of man. For it is as true now of churches as it was when Jesus said it of individuals, that if they seek first the kingdom of God and his righteousness, all these things will be added unto them.

To Anyone

Whether the time be slow or fast,
 Enemies, hand in hand,
 Must come together at the last
 And understand.

No matter how the die is cast
 Nor who may seem to win,
 You know that you must love at last—
 Why not begin?

—*Witter Bynner.*

Music teacher to pupil at piano: "Why don't you stop? Those marks mean rest!" "What's the use of restin'? Let's get through with it."—*Judge.*

The Senate's Hazard

By Clay MacCauley

A majority of the Senators of the United States of America has at last accepted, but with many amendments, the Treaty of Peace made by the Allied nations with the Central Powers of Europe. Lacking, however, the endorsement of two-thirds of the senatorial membership, the treaty remains without America's practical support. Because of this issue I can not help seeing a portentous hazard cast into the pathway of developing mankind, in which some of the most destructive and tragic years of all time are possible before order and welfare can again prevail in many widely inclusive social and national relationships. The obstructive minority of the Senate has not intended, I believe, to open more freely the approach to this peril, but in leaving the Treaty of Versailles without the mighty support in some way of the American nation, it has, I think, seriously weakened the resources of the main defense of an orderly developing democracy now seeking to protect individual and social right from the grave danger besetting them. Why should the fact—however much or little it is fact—that the peace treaty, as formulated and as endorsed by President Wilson, is not fully adequate as an expression of American ideals and aims, be made the occasion for the display of reckless antagonistic political partisanship among the Senators? Or should the fact—if it is fact—that the President, in helping to formulate the treaty, did not sufficiently take counsel with members of the Senate, incite many Senators to so insistent an affirmation of their constitutional authority that they practically refuse to ratify a pact which evidently has the welfare of mankind as its purpose? The real need of the world today is peace among nations and security for popular government; and, in the American Senate, the imperative duty laid upon its members is, above all, consideration of any treaty brought to them as it may be affected by the country's laws and its historic purposes and aims.

In One Life-Time

1840-1920

[Dr. Gannett, on his eightieth birthday, set in order some of the achievements that marked the glorious advance he had seen.]

1. THE ABOLITION OF SLAVERY.
From mobs at the North against Abolitionists, to Amendments XIII, XIV, XV, of the United States Constitution.
2. THE TEMPERANCE MOVEMENT.
From small Total Abstinence Societies, up to Prohibition Amendment XVIII.
3. THE EMANCIPATION OF WOMAN.
From the first Woman's Rights Convention (1848), through progressive rights to property, children, occupations, education, up to the Suffrage Amendment XIX of today.
4. THE PEACE MOVEMENT.
From Peace Societies of a few idealists, up to the Covenants of the League and the beginnings of an Internationalized World.
5. GROWING JUSTICE TO LABOR.
From Capitalism enthroned, through benevolent Feudalism, to the dawn of Industrial Democracy and social reconstructions accordant therewith.
5. POLITICAL DEMOCRACY.
From a world almost wholly "imperialistic" to "government of the people by the people for the people" permeating more and more every government on earth.
7. DEEPENING SOCIAL CONSCIOUSNESS.
Generating all sorts of welfare movements protective of children, defectives, prisoners, captives, dumb animals,—the victims and forgotten of society.
8. THE CHANGING EMPHASIS OF RELIGION.
From ritual and creed towards morals,—and ever on towards "Freedom, Fellowship, Character, and Service in Religion."

Al these are things of the Heart and Conscience, making for Justice, Brotherhood, Love among men.

Add the things of the mind—the discoveries of science and the great inventions of the eighty years, each one a new revelation and pledge of the friendliness of Nature when understood and obeyed.

Note carefully, too, that with all its sin and horror and suffering the seeming effect of the war just over has been to accelerate each and all of these movements toward good.

If ever we gloom and lose courage amid the unrest of the days, let us ask ourselves in the light of these changes,

Is it a world growing worse, or a world growing better, and swiftly better, that the old of today are handing over to the young?

Not one of these reforms is complete; not one but is trailing old evils behind it and opening new problems and difficulties ahead of its own. And not one but confirms the belief that the roots of hold-back and failure and wrong in the relations of men are, first, ignorance,—then selfishness; both roots, with patience, eradicable. It is no time for quiet hands. There is a growing music in the world; but

"Though God gives skill,
'Tis not without men's hands; He could not
make
Antonio Stradivari's violins without Antonio."

Turmoil around and peril ahead,—and the Spirit making for right and beauty and joy through all. Remembering what lies within the horizon of the passing generation, ought we to gloom and fear, or rather to cherish a cheerful faith that man, with that Spirit working within him, can and will accomplish his best aspirations? And more,—that if he will, he can do this through patience and gentleness, instead of through violence?

—W. C. Gannett.

Rochester, N. Y., Mar. 13, 1920.

Finish every day and be done with it. You have done what you could. Some blunders and absurdities no doubt crept in; forget as soon as you can. Tomorrow is a new day; begin it well and serenely and with too high a spirit to be cumbered with your old nonsense.—*Emerson.*

The Peace League

The Peace League represents two distinct mental attitudes—first, that of self-interest, founded on ignorance, of most things in general and world conditions and requirements in particular, and a subsoil of prejudice brought about by narrow and provincial environments, party politics and the pressure of exigency, the apparent cost today, with a dim comprehension of the possible benefits to be derived from its adoption, in the future, jealousy, fearing that some other nations are getting the best of the bargain, anger at the President for having dared to formulate and attempt to put through a peace covenant, done at the cost of his health, if not his life (the present attitude of Congress proves beyond doubt that no even tentative agreement could have been reached with such a mass of differing opinions, and if he had been so handicapped, the President would have found his utmost efforts abortive). All this versus a mind long trained in literary culture and history, with exceptional vision in world conditions, a mind in which statesmanship and ideals were blended in proper proportions, for the prosecution of the work towards a condition of permanent peace for the world, a single colossal figure, entirely devoted to the attainment of the best working conditions for the entire world, fully realizing that such a condition could not but redound to the greatest measure of final benefit for each, and the triumph of ultimate over segregated ideals and policies of exigency, of warring units.

A mind bent upon the ends to be achieved, rather than the present cost of its accomplishment, a mind in which fear is not required to urge it onward in the line of duty mapped out, which recognizes the importance of the stitch in time, and that the *time is now*, which recognizes the line so plainly drawn between world peace and the inevitable repetition of the horrors of the past five years, plus the terrors which will accompany so great advance in the knowledge of science in the creation of all the agencies of destruction, as to make such conflict one of extermination.

This is but a partial and inadequate statement of the case, but it embraces sufficiently the points at issue to make us pause in our usual methods of thought, and ask ourselves, can this be true?

We work and drudge to save the pennies and the dollars for our children, would it not be a better and a nobler inheritance, to devote a portion of this to the future abolition of war? We realize the difficulty of uniting the public mind, especially on matters of principle, as against personal opinion and prejudice, and it is for this reason that we are dominated by men in our own country, who as President Wilson says, look upon themselves as our trustees, and who, for their own safety, and to perpetuate their power, are doing everything they can to befog every issue, where the tendency is to enlighten and educate the people along lines injurious to their interests and interfering with their unfair attitude, in owning and controlling the affairs of the masses. Mr. Wilson has shown this plainly in his "New Freedom" and I would that every American could read and think on that illuminating work. The struggling masses are indeed weary and heavy-laden, and the only oasis in the present desert will be reached through their getting together in mutual teamwork, through learning from the success of their present masters the value of co-ordinated human effort. In other words, what matters it if we gain all the minor points, and the whole world ends in chaos?

—Jesse M. Emerson.

Where a man gives his best and bestows himself utterly; where he converts his best into the coin that is current for the uses of his life, there he worships. Religion, in its essence, realizes its aspirations in worship and its obligations in obedience to law. It has its roots in human nature, its flower in human emotions, its fruit in human conduct, its end in the organization of society, in which the full-grown man shall appear as the normal product.—*Slicer*.

An Experiment in Palo Alto

The Unitarian church in Palo Alto was established in 1905. From its establishment until the autumn of 1919, the church followed the way of most Unitarian churches, retaining a resident minister and supporting him with an enthusiasm that waxed or waned according to the circumstances surrounding the individual pastorate.

In May, 1919, the Rev. Bradley Gilman, at that time the incumbent, left Palo Alto for a visit to the Eastern coast. Some months later he sent in his resignation. When the congregation came together to consider the resignation, many of its members felt unwilling to begin the search for a new minister until an experiment had been made in conducting the church in another manner. For some years there had been a growing conviction among members of the Unitarian Society in Palo Alto that the presence of a professional minister was not necessarily essential to the continuance of their church or to its welfare, and after thorough discussion in congregational meeting it was determined to do without one, the pulpit to be filled by members of the congregation and community or by visiting Unitarians, the other duties of the pastorate to be assumed by the congregation. It is worth noting that this decision was not reached because of money difficulties. The church at this time, though by no means wealthy, was in sound financial condition, without debt and with as many contributors as it had had during the previous year when a minister had been in residence. It should be noted, too, that the essential Unitarianism of the church is in no way affected by the change; the congregation is a congregation of Unitarians, but one wherein congregational government and responsibility is now carried a step farther than it has been before.

The attempt was at first frankly experimental. After four months of trial, it seems so far to have justified itself that there is at present no probability of a return to earlier conditions. Throughout the winter months, the pul-

pit has been regularly filled, often by speakers with a notable message, membership in the church and attendance at services have both materially increased, money has come in in quantity sufficient to meet all obligations and to make possible the establishment for next year of a scholarship at Stanford University, which it is the hope of the congregation to continue from year to year.

But these things, though they are encouraging, are only the outside results of the experiment. More important than any one of them is the effect of the change upon the relation of members of the congregation to the church and to each other. A new unity of purpose, an increased sense of fellowship, has been the most promising growth of the last few months. The presentation from the pulpit of many points of view has promoted that tolerance essentially dear to Unitarians. The necessary sharing of responsibility has, as it is likely to do, increased the willingness to take responsibility. It goes without saying that the work has not been equally shared; as is the case in practically every congregation, one or two members have carried the heaviest part of the burden, but a very considerable number—a number much larger than was normally found under the old condition—have taken some part, with a resultant growth in actual neighborliness and interdependence.

It is by no means the thought of the Unitarian Society in Palo Alto that other bodies of Unitarians would necessarily be wise to follow in their footsteps. For any congregation, the wisdom or unwisdom of such an attempt depends upon the nature of the community in which the church is situated. It has to be a community which provides a fair number of thoughtful speakers; it has to be a congregation blessed with at least one member ready steadfastly to put the church's welfare before his own, and neither of these things is easy to find. For Palo Alto, however, the experiment thus far has been promising enough to justify its further trial.

—*Edith R. Mirrielees.*

The Post Office Mission

Miss Elizabeth B. Easton.

[Read at Sacramento, March 23rd, 1920.]

Mme. President,

Members and friends of the Associate Alliance:—

By invitation of our friend, Mrs. Harris, President of this Sacramento Alliance, I come before you this morning for a brief ten minutes' informal talk, on the subject of the Post Office Mission. As some of you already know, this subject is my hobby, but I promise you that though I have this moment mounted him, I have him under perfect control, and he will not be likely to run away with me far beyond the allotted ten minutes.

I will say, in starting, that my paper is in part a repetition of a paper on this subject that I gave at the general Alliance meeting that was held in San Francisco during the Exposition days—in the summer of 1915; later it was printed in the Pacific Unitarian. I have added some new matter for today, though some of those present may recognize a few passages taken from that original paper.

Let us begin by inquiring into the history of the Post Office Mission, as an integral part of our church work. Some forty years ago, when Miss Sarah, or, as better known, Miss Sallie Ellis, of Cincinnati, Ohio, first began to send out our Unitarian pamphlets (I always shrink from that word "tracts"), she set little balls rolling that have found their way into every corner of our United States, into many parts of Canada, into the remote isles of the Orient, and to the Southern Seas; and surely those pamphlets and those letters have carried much cheer and comfort to their recipients, and satisfying spiritual food to those hungry souls who were longing for what we, and only we, could give them.

Born in Cincinnati in 1835, and dying in 1885, at the age of fifty, Miss Ellis yet, in that comparatively short life, achieved such results as will in their turn affect unnumbered future generations.

Early in her life, her father's large fortune was swept away, her devoted mother passed out of this life, and Miss Ellis was left with many cares and responsibilities on her young shoulders. Moreover, always fragile, she grew gradually more feeble, and the terrible affliction of deafness overtook her. But the fires of religious devotion burned in her veins, and the fortitude of the Christian martyrs sustained her to the end.

At about her 35th year she began to send out Unitarian literature to friends and strangers, and to carry on correspondence with them. Just here, the Rev. Charles W. Wendte appears on the scene as her pastor; I can hear his cheery voice as he encouraged her constantly, establishing a Book and Tract table in the church (our vestibule work), "of which," he says, "we have made you chairman." The next stage of development was a line or two of advertising in a newspaper, at about 1880, offering Unitarian literature free—and the Post Office Mission was born; and it was then that the Rev. Jenkin Lloyd Jones, of Chicago, wrote, "You Cincinnati women have got hold of the little end of a big thing; something is bound to come of it. Go on, by all means."

It has been going on ever since: for, out of all this, there gradually developed the *organizing* of this mode of distributing our literature; and, as this meant the doing of missionary work through the Post Office, the name *Post Office Mission* came, by 1875, to be applied to it.

The development from this idea has gone steadily on ever since; and in a large number of the Alliances throughout the United States, as well as in some in Canada, a Post Office Mission Committee exists, and is, of course, supported from the Alliance treasury. In the latest annual report of the National—now called the Central—P.O.M. committee, which has just come to hand, I find that reports have been received from 138 missions, that during the year nearly 180,000 tracts were distributed, and that these committees have nearly 5000 correspondents and have written about 6000 letters and postal cards;

while the total expenditure has been \$2,500. We learn also that the Central Committee at present comprises nineteen women; eight of these, including the chairman and the secretary, represent the New England States; the remaining eleven stand for the Middle States, Southern States, Canada, Western States, the Rocky Mountain division, and the Pacific Coast, which means Washington, Oregon and California. Each and all of these division superintendents, as a railroad man would term them, supervises a large territory. Such, my friends, are the far-reaching results of Miss Ellis's humble beginnings.

As time has gone on, the work of the Post Office Mission has developed in two distinct directions:

1. The strict, literal *Post Office* distribution to individual applicants and correspondents, dwelling in the remote parts of the earth, or perhaps next door to one's own church.

2. The distribution through the church racks, vestibule work, or, as it is sometimes called, the "church door pulpit."

In the figures quoted above, the phrase 180,000 tracts distributed includes both these departments, each claiming about 90,000. Of late years, efforts have been made from time to time to change the name of the committee, since the phrase *Post Office Mission* does not exactly apply to the vestibule work, but thus far no good substitute, simply phrased, has been found; so, for the present, the old name persists, and includes both modes of distribution.

In 1887, a P. O. M. committee was established in the First Unitarian Church of San Francisco; indeed, a new society of women was formed, the Channing Auxiliary, for the express purpose of conducting and sustaining such a Mission. And again the Rev. Charles W. Wendte was the fairy godfather, for he presided at the first meeting of the society, showed us how to organize, and stood us up on our young feet. Society and Mission, both, have lasted to the present moment, and both have done fine work. A few years ago, however, the Channing Auxiliary decided to

share the honor and the responsibility of the Mission, with its older sister in the church, the Alliance, or the Society for Christian Work; so the new work is conducted by a joint committee of the two societies, each society contributing \$12.00 a year to the expenses of the committee. I myself was a member of the committee, in one capacity or another, for some twenty years (I think continuously) 1887-1907; but, at the latter date, compelled in part by the distress of the tragic years following the great fire, I felt obliged to resign. But, eight years ago, 1912, I found myself once more in line with this interesting work, when I was, over my own protest, placed on the National or Central Committee, my "sphere of influence" covering the territory from Seattle to San Diego. Let me dwell here, for a few moments, on what I have at least attempted to do in this field.

In these eight years I have sent out a number of typewritten circular letters of inquiry to the chairmen of the Missions, and, so far as needed, letters of instruction; for I found, on entering the field, that the work as a whole needed a great deal of strengthening; some of the Mission committees consisted of only one woman, and she would write saying that she had just been appointed and did not know how to do the work, and "Will you please tell me how?" Now, singularly enough, *Post Office Mission* work is not taught in our universities, summer schools, vocational schools, or technical; neither is it told of in books. It is in a class by itself and must be learned in the school of experience; but, I assure you, it is a liberal education in itself, and it brings rich rewards. The only way for me to meet this problem of the one member is to urge upon the Alliances the necessity of having always at least two members on the committee, no matter how small the Alliance itself may be.

Again, I found that in most of the churches an excellent vestibule work was done by the minister—and no records kept; he filled the racks and let it go at that. Just here, there exists the greatest misconception, and I have found it extremely difficult to

make the women of the Alliances realize that this work should be in their hands; but more of this in a few moments.

But the greatest obstacle to Post Office Mission work, I find, is lack of funds; every penny is needed to carpet the pastor's study or to pay the choir. Who can wonder that the Mission work has to be postponed for awhile? But again, I must remind you, and I am constantly endeavoring to make clear to the Alliances, that if they will take charge of the vestibule racks and do that work systematically, keeping careful records, they have a Post Office Mission, and it will cost them less than 50 cents a year for a bottle of ink and a record book. There is absolutely no reason why every Alliance in the Unitarian body should not thus join the ranks of the Post Office Missionaries. This branch of the work is recognized by the Central Committee. But here I want to whisper to you, that in more than one instance the minister *has* handed this work over to the Alliance, and it was so poorly done that he had to take it back. My sisters, what are you going to do with that challenge? Nevertheless, I am still trying to make clear to the ministers the importance of placing this work in the hands of the women. Will not you, my sisters, help me, when you see the need of doing so, by bringing all your influence to bear on these gentlemen, to make them see the error of their ways?

In passing, I will say that the Post Office Mission of the First Church, San Francisco, has, during the 33 years of its existence, 1887-1920, always had charge of the church racks; the work has been done with system and care and has never for one moment lapsed. During the year, February, 1919-20, 673 pieces were taken out, about 15 each Sunday.

To continue: Early in 1915, I again sent out a typed letter of inquiry to all the women's societies in this Pacific Division; and with the result of this inquiry I embodied in four reports, which appeared in the *Pacific Unitarians* of February-May, 1915. I should be glad if all of you who have copies of the Pacific Unitarian would look

these over. They are arranged in alphabetical order, and they show at a glance just what was being done and what not.

But now, as to that other department of the Post Office Mission, the distribution to individual applicants, with the resulting correspondence; who that knows of that work can speak of it without emotion? The coming into contact with these earnest seekers for this *liberal religious thought* that only we can supply, the glimpse into their lives, the sympathy by which we join in their heart-throbs—these repay a thousand-fold the time, strength, and devotion given.

As I have already mentioned here today, I withdrew from our local committee in San Francisco in 1907; but two years ago, 1918, I was again placed in charge of it. At present we have only three members on the committee: One has exclusive charge of the church vestibule work, keeps an exact record, and makes a regular annual report; another keeps our shelves and stock in order. We obtain our literature from the Unitarian Headquarters in San Francisco, and we carry on our shelves about 100 of these A. U. A. publications, arranged on the shelves in piles or compartments, with the catalogue or title-number pasted on the edge of the shelf; this second member sees that each pile is kept filled up to about 30 all the time, so that the lady who has charge of the vestibule rack can at any time draw from the shelves what she needs for her department. The chairman, besides having the general superintendence of all the work, attends to the sending out of the literature, two pieces to each of our forty correspondents (our present number) once a month; she keeps an accurate record of the literature sent out, recording by numbers, not title, and, of course, avoiding duplication; she makes a monthly report to the Alliance, at its meeting, and also presents an annual report at the annual meeting of her Alliance. She also carries on whatever correspondence grows out of the sending of the literature; and some, indeed all, of the letters from these recipients are immensely interesting. I will read one or

two of these to you today. Our recent annual report—the local committee—was as follows:

No. of pieces sent out by Chairman....	1376
No. through vestibule.....	673
<hr/>	
Total	2049
Average per mo	170
No. of correspondents at present.....	40
No. of letters received.....	40
No. of letters written.....	131

(Of these, 52 were written to correspondents by the Chairman; the remaining 79 were circular, type-written letters sent out to our correspondents on two occasions.)

The total expense of conducting the work for the year was \$21.00, more than half of that sum being postage.

To conclude this brief survey of our subject, I will quote from a former report by myself:

“The work of the Post Office Mission is one of the greatest sources of strength and inspiration, both to the workers and to those whom they help, in all the work of our great Unitarian body. To one who is earnestly devoted to all that our thought stands for, a position on a Mission committee is a blessed privilege and should be eagerly sought. It calls for earnestness, patience, unswerving devotion, and an accurate care for detail; and the work should be done in no haphazard, indifferent way, but with a noble consciousness of our high calling; and a determination to accomplish definite results. Why every earnest Unitarian woman in the land does not seek a position. I cannot well understand.”

Silence

Oh, for one of the stars to know me,
 To say, "That is she," as I say, "It is there."
 Or for my hills to show me
 If they care.
 But when I speak of them nothing hears me.
 Even the bird on the near bough fears me.
 The fire on my hearth does not know that it
 cheers me.
 * * * Heart that waits by the fire, do you
 guess
 What you must voice in your tenderness?
 —Zona Gale.

The age of violence is over. We are about to be ushered into the period of kindness and gentleness, the boundless dawn of Jesus Christ.—*W. D. Simonds.*

Events

Pacific Coast Conference
 Central Section
 PROVISIONAL PROGRAM

SUNDAY, May 2

7.45 p.m. Opening session. Speight in charge, and to choose participants. Conference Sermon by Rev. Palfrey Perkins, Weston, Mass.

MONDAY, May 3

12.00 m. Ministers and Conference officers will lunch together at Faculty Club.

2.15 p.m. Opening devotional service. Rev. C. S. S. Dutton.

2.30 p.m. Conference session. Prof. W. H. Carruth presiding, with formal President's Address. Reports. Appointment of Committees. Reports from the churches.

3.30 p.m. Alliance Problems. Mrs. S. B. McLanagan, Berkeley, presiding. General theme: How have we made, or can we make, our Alliances most effective in serving the needs of the members, the Church, and the community? A symposium on ideals and actual practice. Ten-minute contributions from one representative appointed by each Alliance.

3.30 p.m. Ministers' Problems. Rev. Clarence Reed presiding. General theme: What do laymen most need to do for their Church that is not now being done; and what do ministers most need to do that they are not now doing? A symposium for both ministers and laymen, with contributions at will from all in attendance.

7.45 p.m. Laymen's Meeting. Prof. E. T. Williams, Berkeley, presiding. Theme: The new laymen's movement and its possibilities and promise for the Church. Prof. W. H. Carruth, Palo Alto; Dr. Hans Lisser, San Francisco, Rev. Palfrey Perkins.

TUESDAY, May 4

10.00 a.m. Devotional Service. Rev. Paul M. McReynolds, Vancouver, B. C.

- 10.15 a. m. Conference business concluded. Prof. Carruth presiding. Election of officers and closing business.
- 10.30 a. m. Religious Education Session. Mr. B. Grant Taylor presiding. Paper: Adolescence in Religion. Rev. Thomas Clayton, Fresno. Discussion.
- 11.30 a. m. Rev. A. B. Heeb, Berkeley, presiding. Ideal aims and successful achievements in Sunday-school work the past year. Symposium and ten-minute reports from the Sunday-schools.
- 12.15 p. m. Adjournment.
- 12.30 p. m. Luncheon.
- 2.30 p. m. Commencement of Pacific Unitarian School for the Ministry. President Earl M. Wilbur presiding. Commencement Address by Rev. Charles William Wendte, D. D.
- 4.00 p. m. Service of Ordination to the Ministry of Julia N. Budlong and William Clarence Maxwell.
- 7.45 p. m. Platform Meeting: Professor William S. Morgan presiding. Subject: Are we really living in a new world since the war; and how far do we need to go to give it a new interpretation of religion? Prof. E. T. Williams, Berkeley; Rev. Charles Pease, Sacramento; Rev. Charles F. Dole, Jamaica Plain, Mass.; Rev. Clarence Reed, Oakland.

Our Hidden Peace

When shadows gather on our way,
Fast deepening as the night,
Be thou, O God, the spirit's stay,
Our inward Light!

Amid the outward toil and strife,
The world's dull roar and din,
Still speak thy word of higher life,
Thou Voice within!

When burdens sore upon us press,
And vexing cares increase,
Spring thou, a fount of quietness,
Our hidden Peace!

Though fond hopes fail, and joy depart,
And friends should faithless prove,
O save us from the bitter heart,
Indwelling Love!

—F. L. Hosmer.

Laymen's League in Boston

The Boston members of the Unitarian Laymen's League, a national organization with over 6,000 members scattered throughout twenty-five States and the Dominion of Canada, have been conducting during the winter a series of fourteen successive Sunday evening meetings, which began January 4th and ended on the evening of Easter Sunday.

These meetings are held in the assembly hall of Unity House, a splendid new club house of the League, located at No. 7 Park Square. The hall seats approximately 920 persons.

Beginning with an attendance of 579 at the first meeting, the audiences, despite the unusual severity of the winter, have steadily grown in number, passing the 1,000 mark on March 7th, until on March 31st there were 1350 people present throughout the meeting and some 300 turned away for lack even of standing room.

The program each evening consists of two selections by a trained male chorus, three hymns by the chorus and audience, and three instrumental selections by a quintet of musicians drawn from the ranks of the Boston Symphony Orchestra. There is an address each evening of not over thirty minutes by a prominent clergyman or layman, nearly all of whom are drawn from cities remote from Boston, and several of whom are representatives of other denominations than the Unitarian.

Our Pacific Coast participants in these meetings have been Rev. H. B. Bard, February 8th, on "The Challenge of the Community"; Rev. C. S. S. Dutton, February 29th, "A Daring Faith"; Rev. E. S. Hodgkin, March 21st. "The Imperishable Part of Religion."

One of the best attended and most thoroughly appreciated was an address by Rev. G. A. Gordon, D. D., a liberal Congregationalist of Boston.

Each meeting closes with a short benediction given by a Unitarian clergyman of greater Boston, who has been active in behalf of the Laymen's League.

The success of the meetings has exceeded the fondest hopes of the League's officers, and augers well for its future.

Constructive Church Ideals

Conducted by REV. WILLIAM G. ELIOT, JR.

(Contributions for this Department should be sent to Rev. W. G. Eliot, Jr., 681 Schuyler St. Portland, Oregon; to reach this address not later than the fifteenth of the month.)

Confirmation

A few suggestions are here offered touching the rite of confirmation. It is important that we try to get people into the Church, but it is equally important that we try to get the Church into people. The rite of confirmation, or rather the preparation of candidates for confirmation, is our opportunity to fulfill both purposes.

The rite of confirmation can hardly find place in any group or organization, even though it call itself a church, unless it is something other and more than a crowd of people who "go to hear Rev. So-and-so," or a corporation of pew renters. The very word confirmation pre-supposes a church idea quite opposite. The rite seems to have proper place only where there is a fellowship bound by inward and continuing ties of the Spirit; and such a fellowship a Christian church is or ought certainly to be.

The act called confirmation implies the belief that every child born of Christian parents is entitled to his heritage in the Christian Church as immediately and wholly as he is entitled to his family or his citizenship. Confirmation is the act of the Church in confirming that fact when one of its children becomes old enough to confirm for himself what his parents affirmed for him from the start.

Strictly speaking, therefore, a candidate for church membership who is not the child of Christian parents could of course be received into church fellowship, but it would be inaccurate to call it confirmation.

The suggestions which follow apply, however, to the reception of new members into the church whether or no the act is strictly one of confirmation.

These suggestions are for ministers especially, but are of course in large measure applicable to anyone who is charged with preparing candidates for church membership.

Such work of preparation may be divided into two parts: I. The preparation of the congregation of the local church to receive members; and II. The preparation of the candidates themselves.

I. If the local body purposes to receive applicants into membership it should realize what it is doing. To this end the pastor may well offer in his sermons or through other means of communication like a parish paper such instructions as will make this clear. He should show that in joining a true church one is joining not merely a local and contemporaneous group but a historic community whose significance is not limited by space and time; that there is an inner continuity deeper than sectarian differences; that membership is an allegiance to the future quite as much as to past or present; that its mutual fellowship and charity are, at their best, *sui generis*.

II. The preparation of the candidates should be (1) individual; and (2) in class work.

1. The individual preparation involves whatever the minister or teacher may do of a personal sort in personal interviews,—the personal approach, the personal invitation or appeal, the resolving of doubts, the counseling in difficulties, the strengthening of resolves and whatever other personal work seems advisable.

2. The class preparation involves the work of systematic instruction. Plans and programs may properly vary, but it is important to bear in mind, especially with classes of young people, the following items:

(a) If candidates have been baptized in infancy, this rite should be explained and its relation to that of confirmation. In this very connection a good opportunity is offered for making clear a true theory of the Church.

(b) If the candidates have been pupils in the church school, then their

work there may be summarized and its relation to the Church explained.

(c) The matter of primary importance is the preparation of the candidates for church life in the deepest and holiest sense, and for their entrance into a deep experience and a sacred fellowship. All teachings about the usual items of religious doctrine are subsidiary to this high end; and unless distinctly and emphatically subsidiary they may serve some lower end—mere adolescent opinionatedness or complacency, or the conceit of intellectual emancipation. Unselfish and chivalrous impulses must be stirred and strengthened.

(d) It is important that teachings about God should be sufficiently objective. The prevalent doctrine of God's immanency easily slips into pantheism, vague and useless subjectiveness, or mere nature worship.

(e) So, too, is it important that Jesus should be taught not merely as a dead hero of the remote past but as a living spirit in the present; and not only as a historic record but as an immediate experience. This can be done by such analogies of family life or true friendship as illustrate the continuance of knowledge and love and immediate communion in our hearts long after the first pangs of bereavement.

(f) The imparting of faith in immortality should be made to turn more largely upon its moral and social significance. Ordinary arguments may only sophisticate a mind that has not been touched with the moral and social significance of the belief and of its alternatives.

(g) Worship should be truly and faithfully interpreted, vindicated, and made real in its genuinely sacrificial aspect. That is to say, every part of personal or common prayer—meditation, communion, praise, gratitude, confession, penitence, aspiration, intercession—all should begin and issue in devotion, and the total effect should be enlistment.

(h) This self-giving should not be of the sort that detaches one from life and duty; and it will not be that if Jesus can seem to be a living spirit, and if God has become something more than

one's own natural instincts. Our instincts are what they are and for the individual to pick and choose among his own instincts and call one of them divine and another not divine, or to declare them all divine and distinguish only their proper use as against their perversion, and all this without any reaching out in faith and yearnings and devotion to an objective, or at the very least an objectified ideal, would be to render religion useless and to stultify the Church.

(i) As the candidates should receive impressive teaching upon the meaning of baptism, confirmation, and worship, so also the period of preparation for confirmation affords the proper opportunity to impart similar teaching touching the Church view of marriage, the significance of funeral rites, the relation of pastor and individual church member, and the historic and social significance of the Christian ministry.

(j) Instructions touching denominational organization and the structure of the local congregation should be set forth in true perspective and proportion. The machinery for the administration of church affairs was made for the Church, not the Church for the machinery.

(k) In setting forth what church membership involves, the social vision of the Church should be impressively and clearly represented. Especially should the difference between conceptions of society based upon economic determinism and society based upon the Church ideal be made clear; and so also the fallacy of an unchecked State supremacy; and the fallacy of supposing that democracy is an end in itself, or that it may be safely permitted, however perfect in its form of mechanism, to drift from the only ideals that can redeem it from itself.

True church allegiance involves a renunciation of do-as-you-please and self-expression liberty. It demands that service which alone is true and perfect liberty. You may give a man the key and show him the keyhole, but he will stay forever locked in if he persists in putting the wrong end of the key into

the keyhole, if he insists upon keeping closest to his precious self the end of the key that ought to be poked into the lock.

W. G. Eliot, Jr.

Selected

Jenkin Lloyd Jones

William Kent.

[On November 17th, 1918, there was held at All Souls Church, Chicago, a Memorial Service to Jenkin Lloyd Jones. The opening remarks were by his friend and supporter, William Kent, chairman of the service. This belated report is printed now, in joint respect to the memory of a great character, and for regard of the devoted friend who expressed his sentiments. It may be helpful to some citizen who at the coming election will find among the candidates the name of William Kent as a candidate for the United States Senate, to know what manner of man he is, and where he stands on the greatest of all issues—life—its opportunities and obligations.—*Editor.*]

We are here to commemorate one of the great men of the ages, a prophet whose peculiar task it was to adapt religion to our new-found democracy, and to teach to that democracy the need of religion.

His work is done. His voice has joined the Choir Invisible. Not in mourning do we come, but blessed with the solemn privilege of considering what this man has meant to us, and to the world, so that at the call of immanent duty we may go forth strengthened in heart and fixed in our purpose to pass his message on.

Jenkin Lloyd Jones was guide, philosopher and friend.

A rugged pioneer, brave, sure-footed and tireless. The path he blazed leads to a land where men know each other, and therefore cease from mistrust and hatred; an all-inclusive land where every man having broken bread and tasted salt with every other man, is bound by the kindly laws of hospitality.

Clearly to him came the vision of an ordered universe, where creature is related to Creator, and each to all. This was no mystic theory to be absorbed in self. It must be translated into terms of definite duty, into life and living. This man demanded the actual, the

tangible, in terms of human welfare. Art for art's sake, thinking for its own sake, yes, religion for self-salvation, seemed fruitless abstractions to him. He held that beauty, truth and faith are in the world that they may ameliorate the common lot. On him the consecrated, the inspired preacher, teacher and leader, was laid the duty of showing forth their messages.

His respect for the human soul demanded for each freedom of thought and expression—independence in all things—where such independence did not impinge upon the equal independence of others.

He had an honest hatred of shams. In this relative world no one had a keener sense of proportion. He led his life and said his say, regardless of conventions that had back of them no social meaning.

Stoic he was, and Christian; he could not respect himself as a stoic, if heedless of the Master's message concerning the neighbor.

This great city has often paid honor to him as one of its first citizens. He brought a new union of church and state, not a subordination of one to the other, but a realization that the sphere of the church is social, and that the organized state is the legally constituted expression of society—a realization that when the church ignores civics it is false to a great responsibility, and that government bereft of the altruism of religion is a selfish self-seeking failure. In his civic life, as in his religious life, he demanded the search for essentials. He sought a union for the general welfare, a union too often divided and destroyed by the irrelevancies of partisanship.

Of Jenkin Lloyd Jones as a friend I need not speak here. He was loyal and tender. To a mind that sought justice and righteousness there was added a heart full of pity.

His friendship was wide as the race of man—he cherished the friendship of dumb creatures—he was indeed friend of all the world.

The keynote of his life was unselfishness. Such a soul reflects to us the pity, the friendliness of God who gave it.

The Inter-Church World Movement

Rev. Robert Murray Pratt,

Pastor of Pilgrim, Congregationalist, Church,
Portland, Ore.

If the Interchurch World Movement is to be worth the vast expense entailed in the running of its great machinery, the matter of its objective demands careful consideration.

To raise millions of dollars for the purpose of paying debts and the financing of new enterprises, is not enough. To perpetuate the work of churches, at home and abroad, when they are threatened with extinction, raises the question: What is worth perpetuating?

There are some things in religious activity for which it is not wrong to demand immediate extermination. The things to which we have reference have been responsible for sectarian divisions and extravagant overlapping, and have made positive contribution to wretched inefficiency.

If the Interchurch World Movement is to promote efficiency, it must be efficient. If it is to eliminate overlapping of effort in one field and promote adequate service in another, it must have a well-defined program, without fear of sectarian prejudice, and absolutely devoid of compromise. If it is to promote Christian unity, it must eliminate from church activities the things that separate groups of Christians from each other.

If the Interchurch World Movement is to make an appeal for funds in the interest of worldwide extension of Christianity, even though carried through denominational channels, it must show clearly a disposition to consider nothing more, nor less, than the real business of the church.

It may be said, without fear of contradiction, that a large percentage of church members, not to mention supporters of churches who do not hold membership, are tired of contributing to institutions that peddle ecclesiastical shoestrings and peanuts.

What is the business of the church? Is it not to carry out the command of the Master, "Go ye into all the world

and preach the gospel to every creature?" What is the gospel? Is it not the teaching of Jesus in its simplicity and power? Is it so simple that it needs to be decked with ecclesiastical frills to make it acceptable?

The world needs real religion. When it gets what it needs the law of adjustment guarantees its acceptance.

It is not true that all good men are subscribers to creed. It never has been true. Yet we observe the workings of theological systems that have as their aim the division of mankind into two groups—those who are, and those who are not.

Federation movements cannot afford to carry on such a futile policy.

Why should liberal ministers and churches be excluded from federation and denied the privilege of co-operation, because some men and some churches persist in living in theological cemeteries? It is a distinct loss to any movement when men and women who are putting religion into practice, doing mighty and oft-unheralded things for the enrichment of the social order, are excluded from partnership.

Why should congregations, in these great days of opportunity, be lulled into a state of ecclesiastical sleeping sickness, while preachers drone abstract lullabies of conditional salvation, dates of cloud assemblies, with rejoicings over rising anarchy, interpreting such to be the prelude to a reign of glory.

It is tragedy.

And all this, while the world muddles along with its problems.

Would it not be worth while to give the religion of Jesus a fair trial? Hence this plea for a simplified religion. May we hope that in this crucial hour, the Interchurch World Movement will direct the church out of those things that have caused division and defeat, into a united program of the practical application of the great principles by which Jesus of Nazareth lived.

We would not say that abandonment of creed is the road to unity. We would call upon the united church to concentrate upon the teaching of those simple

truths that will produce character for its own sake, which is a living creed.

It is worth a fair trial in the form of a united Christian program.

Let me live in a house by the side of the road,
Where the race of men go by.

They are good, they are bad, they are weak,
they are strong,

Wise, foolish; so am I.

Then why should I sit in the scorner's seat,
Or hurl the cynic's ban?

Let me live in a house by the side of the road,
And be a friend to man.

From the Churches

BELLINGHAM.—During the month of March, an account was kept of church attendance according to sex, as requested by the Layman's League.

The men and boys exceeded the women and girls by one per cent.

The congregation lately enjoyed, on a Monday evening, the stereopticon lecture by the commission of the American Unitarian Association to illustrate the 300th anniversary of the Landing of the Pilgrims. The slides and lectures are for the purpose of inviting public attention to the opportunity offered by this historic anniversary for a fresh proclamation of the principles of civil and religious liberty.

BERKELEY.—Mr. Speight has been absent during the greater part of April on a speaking trip through Western Canada in the interests of the Layman's League. He spoke at Seattle and Bellingham, Wash., and at Victoria, Vancouver, Edmonton, Calgary, and Winnipeg, Canada, returning through the Northern States to Seattle, and down to us in time for the 24th. It is a work on which we were glad to speed him, even while sincerely regretting the absence from us which it necessitated. Our regret was softened a little, however, by our opportunity to hear Rabbi Meyer, who spoke on the 11th, and Rev. Palfrey Perkins, who occupied the pulpit on the 18th, being on the coast in the interests of the same cause that sent Mr. Speight north.

The Hosmer Chapter of the Laymen's League held a dinner in Unity Hall on the first of the month, in honor

of Mr. Wetherell, here from Boston, a field organizer for the National League. His talk was enthusiastic and inspiring, and there was no hesitancy in reorganizing our chapter as a branch of the central organization.

The Channing Club has been active this month with a dance and banquet on the 17th, a book stall at the Servian Relief Fair, and a special Springtime Organ Recital on Friday, the 16th. The recital was one of the series of Vesper Organ Recitals given throughout the school year on Friday afternoons. On the 16th Mrs. Estelle Drummond Swift, the Channing Club organist, had arranged a program of special spring numbers and was assisted by Mary Aelia Chamberlain, who played a violin solo to the organ accompaniment.

The reading for the day was the poem, "Renascence," by Edna St. Vincent Millay, and the Channing Club quartette chanted the choral response. At the door small boutonnieres of spring flowers were handed to those who attended. This, with the glory of the wisteria, which is in full bloom on our church, made a setting perfect for the spring music. The church within had been specially decorated for the occasion by Mrs. Fife, a member of the decoration committee. The recital well deserved the goodly audience which attended it.

The Channing Club is busy with plans for the two weeks' outing which is to take place at Inverness in the first weeks of May. About twenty-five young people have signed up to join in the combination house party, camping trip and study club which will be held there under the direction of the pastor.

The Church School has displayed its loyalty in its superintendent's absence by holding its attendance well above the average of the earlier months of the year. Interest in the Banner-Class race is intensifying as the finals draw near. It has narrowed to a neck-to-neck finish between the Intermediate and the Junior boys. The banner will be presented on the first Sunday in May.

We were proud to see enter the church six members of our Senior class when, on Easter Sunday, an opportunity was

given to those who so desired to sign the Church Roll. These, with two young men of the church, made a class of eight enrolling on that date.

FRESNO.—April has been an interesting and an eventful month at the Fresno Church.

The first Sunday in the month was, of course, Easter, and the service was inspiring and beautiful. The church was decorated profusely with flowers, and the Easter sermon and music were deeply enjoyed.

On Wednesday, the 7th, was held the annual meeting of the Church, at which the officers for the ensuing year were elected. The officers elected were Dr. Franklin Wolfe, A. J. Patterson, Dr. W. K. Vance, George Virgin, Gilbert J. Hamilton, S. L. Davis, N. W. Moody and Mrs. George H. Bland, secretary, and Maurice Rorphuro, treasurer. The burning of the \$5000 mortgage was an interesting event of the evening. We were disappointed in not having Mr. Rev. Portfrey Perkins with us, as his visit has been much anticipated. The evening concluded with a social hour and refreshments furnished by the Ladies' Alliance.

Interesting and helpful sermons marked the remaining Sundays, and Wednesday evening, the 21st, brought us a visit from Dr. Palfrey Perkins, who spoke on "The Ship that Found Herself." There was a good attendance and the people had the chance to meet Dr. Perkins after the lecture, which seemed to be mutually enjoyable, as Dr. Perkins stated that he did not always have the chance to come in touch with the people, and appreciated the opportunity.

LOS ANGELES.—The usual things have gone on in the usual way this month, but there have been a few unusual ones.

The Alliance has been busier than the busiest of bees. Besides its weekly meetings with their admirable programs, the Alliance has raised for the Maternity Cottage, in one week, the sum of \$350, through two luncheons, an entertainment and donations. The two luncheons were a novelty, the materials, service,

etc., being contributed by the Fleischman Yeast Company, and the Alliance receiving a gratifying pile of round silver pieces. Mrs. J. B. Baker, the new president of the Alliance, and the efficient staff she is gathering about her are certainly to be congratulated.

The last session had an impromptu program, owing to the unavoidable absence of the appointed speakers, but no one minded, for the substitutes were most acceptable. Mrs. John Urquhart, of this city, in charge of the Americanization work of the District Federation of Women's Clubs, gave a most eloquent talk. Any organization that can secure an address from her may count itself fortunate. She urged that societies which found in their membership any one adapted to this work, and they are few—for social workers are born not made—should pay the expenses of the needed training for such a one, if she were not able to meet the cost herself. Also that careful study be made of the historical background of each nation; that the soul of the different peoples be sought, so that there may be giving and receiving for the teacher and the taught. She asked for colored pictures, cut from papers, magazines, advertisements,—any material that could be used on a chart to show the making of bread, or any subject to awaken interest and make conversation. There could not be too many of these charts. A Major Schindler, sent out by the War Department on Americanization work, happened in, attracted in passing by the bulletin notice at the door. He gave an excellent talk. The splendid campaign of education upon which the army has entered was planned by the War Department, the Bureau of Education, Community Service representatives and other agencies of welfare. He emphasized that the producing American is the true American; that the play time and moral needs of the immigrant must be provided for; that the fundamental law of citizenship is not rights, but obligations under the law. Certainly it is time for Uncle Sam to wake up, when one in four of his splendid overseas army could not read or write, and one in twenty could not speak English.

The Laymen's League whisked Mr. and Mrs. Hodgkin away to New England on League business. They were gone six weeks. Other people were sent from the East to this Coast to promote friendliness. The expenses of this interchange were borne by individual and wealthy members. One Boston man said the government was taking about seventy per cent of his income, so he thought his money might as well be doing some good for Unitarianism. Are there any similarly minded near the Pacific? Mr. Hodgkin spoke at Boston to an immense and tremendously aroused audience. He says he found none of the traditional New England coldness and reserve, but hearty enthusiasm and cordiality. Other speaking appointments were at New Bedford, Des Moines, Omaha, Geneseo, Illinois; Humboldt and Sioux City, Iowa; Lincoln, Nebraska, and Topeka, where there was no league, but the banner meeting of his trip, owing to the energy and skill of one woman, the daughter of one of his parishioners here, and herself a high official of the courts. Mr. Hodgkin's general topic was "Reconstruction of Our Outlook upon Life." Though we asked many questions regarding the welfare of our churches, we could not refrain from inquiring if Mr. Hodgkin noted any political straws blowing, and he replied emphatically that he did, and mostly for Hoover! He found a strong sentiment for that gallant exponent of "measures and men, not parties and partisanship."

OAKLAND.—A full and encouraging report reached us after the paper was made up. We manage to make this acknowledgment, but can do no more in this issue. April was a very busy month. Attendance and offering at Easter were both generous. Dr. and Mrs. Wendte have been very helpful. The addresses on "Pilgrimages in Foreign Lands" before the Adult Class were greatly enjoyed.

PORTLAND.—The church was well filled on Easter morning and the service was most beautiful and inspiring. Mr. Eliot's sermon was upon the theme, "Is Jesus Living Now." The minister emer-

itus, Rev. T. L. Eliot, D. D., assisted with the communion service.

Our minister is giving a series of evening sermons in place of the forum.

On April 25th Mr. Eliot will exchange pulpits with Rev. John Carroll Perkins, D. D., of the University Unitarian church, Seattle.

The days of March 18 and 19 were notable days on account of a visit from Rev. Florence Buck. Great benefit was derived from conference with her, also from an address given by her. An evening reception was held in her honor.

The men of the congregation have formed a Laymen's League. Mr. Wetherell visited Portland and gave an address before the League on April 13th.

The Women's Alliance held a rummage sale on April 9 and 10th, clearing about seven hundred dollars.

SANTA BARBARA.—One of the events to which the members of our parish look forward is the annual supper and business meeting. It was held this year as usual on "the first Tuesday after the second Monday" in January. All anticipations of the event were happily fulfilled. The number sitting down to supper was one of the largest, the food was even more than ever appetizing, the service by the older pupils of the church school very efficient.

After the tables were cleared the business meeting was called to order by Judge Robert B. Canfield, the president of the board of trustees. Reports from the different organizations were very satisfactory, that of the Women's Alliance being heartily applauded. Of the six new members who enrolled their names, four came into the fellowship of the Unitarian Church for the first time. One of these had been brought up a Roman Catholic.

Church attendance during the winter has been excellent, and it has been gratifying to have so many loyal church-goers among our winter visitors. Mr. Goodridge's sermons have received much favorable comment. The one following the visit of Mr. Hickson, the Healer, and his ministrations in Santa Barbara, was declared extremely helpful "in clarifying one's thoughts." A recent

sermon, "Through Nature to God," has been printed in a small, attractive pamphlet, easily slipped into an envelope, and made ready for distribution at Easter. The church has made hearty response to calls for help in distant lands, and has contributed substantial sums to the Near East relief and to the Transylvanian Unitarians. At the same time it has remembered its duty as one of our own national "household of faith," and has given to the American Unitarian Association according to its ability.

The Women's Alliance has taken for its study program this year, "Unitarians who have made good." Thus far they have had "The religious work of Unitarian laymen," "Unitarians who have made good in science," and, at the March meeting, "Social service work of Unitarians." This last was mainly a visitors' afternoon. Miss Harriet Spaulding of Los Angeles, director of the National Alliance for Southern California, gave a brief account of the national conference meeting of last fall, following it with helpful suggestions for general Alliance work. In this talk Miss Spaulding manifested her own inspiring enthusiasm and devotion. Miss A. I. Camp, a former member of the Alliance, now a resident of Redlands, read a beautifully written paper on Samuel G. Howe, a shining example of Unitarian social work. Lastly, Mrs. Ida Eschenburg Bailey, once of Santa Barbara, but now living in Virginia, told us of the personal work that she did during the war at a large embarkation camp. In spite of her modest disclaimers of having done anything remarkable, we were thrilled by her story, and appalled by the amount of physical work that she accomplished. Through her efforts thousands upon thousands of our boys were made more comfortable in camp before embarking, and many were helped and entertained, as they returned wounded to spend weeks in the hospital before going home. Mrs. Dusehak, lately the efficient president of the Berkeley Alliance, was also present and added a few words to some of the discussions.

The Alliance has lately given another of its cafeteria lunches, and it was the

most successful yet. One-tenth of what is earned is used as the basis of a benevolent fund, which is supplemented by contributions of the members. Money has been sent to Madame Loyson in France, to the starving babies of Austria-Hungary, and to the Transylvania Relief Fund.

The visit of Rev. Florence Buck has been left to the last, as one of the most important and enjoyable of the year's events. Her informing account of the work of the Religious Education Department, and her elucidation of the "New Beacon Course of Lessons" were helpful to church school workers and parents alike. Miss Margaret Emilio, a graduate of the Tuckerman School, gave an interesting talk on her methods of conducting the church school of which she is the paid superintendent.

The Woman's Alliance gave Miss Buck and Miss Emilio a reception, and a pleasant social hour was enjoyed. It was also our privilege to have Miss Buck preach to us at the Sunday morning service. We feel that no visit from one of our national officers has been more productive of good results.

SAN FRANCISCO.—Services for April began with a beautiful Good Friday service on April 2nd. Mr. Dutton spoke on "All Roads Lead to Calvary" on April 4th. The Easter service was joyous in tone; with beautiful decorations. An augmented choir sang Easter anthems and songs, and Mr. Dutton preached a sermon on "Immortality" that was enjoyed by a large congregation.

The sermon topics for the following Sundays were: "In Time of Emergency," "Victorious Truth and the World," "The New Catholicism," "The Road to Unity Among Christian Churches," "The Significance of the Inter-Church Financial Drive," and "All Things Are Yours."

The Channing Auxiliary held a meeting on April 5th. After the business routine Dr. Chas. W. Wendte spoke informally and charmingly on "Spiritual Pilgrimage in Foreign Lands." Afterwards old friends greeted Dr. and Mrs. Wendte and a happy hour was spent in our attractive tearoom.

The Society of Christian Work on April 12th greeted the return of Rev. C. S. S. Dutton, and enjoyed a resume of his Eastern trip, where he had been speaking in the interest of the Layman's League. An informal reception was held in honor of Mrs. S. N. Wyckoff, Director of Northern California for the "Alliance of Unitarian and other Liberal Christian Women." She has been honored by the National Board to represent the Branch Alliance in our State at the May meeting in Boston.

On April 26th Miss Lilian Palmer, Honorary President of San Francisco Business and Professional Women's Club, gave a fine spirited talk on "Why Business and Professional Women Are Organizing."

On Friday evening, April 23rd, a Spring social gathering was held in the church parlors. Its special purpose was to welcome those who have recently affiliated with the church, and was a pleasant reunion. The Channing Auxiliary, the Society for Christian Work, the Starr King Society and the Men's Club were all well represented and joined in making all the guests feel at home. Mrs. John McGaw was in charge of the entertainment and played for us in her usual artistic manner; also accompanying Mrs. MacKaye, who charmed all with her lovely voice.

A play was given under Baldwin McGaw's direction by college boys. The dancing in our beautifully decorated lower floor was not the least of the evening's pleasure to many.

The Men's Club on April 4th was a very live and spirited meeting. We were privileged to hear Mr. Carl B. Wetherell, a very enthusiastic and persuasive layman, all the way from Boston, who presented the work and purposes of the Layman's League in a most attractive manner. The immediate result was the joining of the League by the most of his well-pleased hearers.

WOODLAND. — Our Sunday School, which had been closed for two years, was reopened on April 4th with twelve in attendance. It has been reorganized, and with twenty members on last Sunday, gives promise of a flourishing growth.

Sparks

A Bible sent to a prisoner in Germany bore on every page, "Passed by the censor."

"What do you think of the two candidates?" "Well, the more I think of it the more pleased I am that only one of them can be elected."—*Michigan Gargoyle*.

Recruit: "Shall I mark time with my feet sir?" Lieutenant (sarcastically): "My dear fellow, did you ever hear of marking time with your hands?" Recruit: "Yes, sir; clocks do it."—*Selected*.

"I believe in free speech!" exclaimed the vociferous man. "So do I. But in one respect free speech reminds me of the free lunch in the old days. You hate to see a man making a pig of himself, just because something's free."—*Washington Star*.

The unending aspirations of the seekers of the higher life in New London, Conn., as reported in the *Evening Day*, and forwarded by one of our readers: beautiful soprano voice, sang 'For All Eternity,' and she obligingly responded to an encore."

I like the sayings of children because of the unconcealed humor they contain. This story reminds me of the days of yore, when Sunday at least was to be strictly kept, and long days indeed were they to me. "You must put your dolly away today, Flossie. It is Sunday, you know." "I'm just playing she's dead, mother, and we're having a funeral."—*Christian Life*.

A bashful curate found the young ladies in the parish too helpful. At last it became so embarrassing that he left.

Not long afterwards he met the curate who had succeeded him.

"Well," he asked, "how do you get on with the ladies?"

"Oh, very well indeed," said the other. "There is safety in numbers, you know."

"Indeed?" said the ex-curate. "I only found it in Exodus!"—*Passing Show, London*.

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

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

Henry Pierce Library

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

Charles A. Murdock, Trustee and Librarian.

Among Recent Additions

- ADLER, FELIX: "An Ethical Philosophy of Life."
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THE UNITARIAN ATTITUDE

AS COMMONLY ACCEPTED

Believing that freedom of thought and word leads to truth, we prescribe no creed for ministers or laymen, and welcome to our fellowship all who would extend righteousness, love, and trust in God.

We hold reason and conscience to be final authorities in matters of religious belief.

We believe that loving the good and doing our best is the only life purpose worth following.

We believe in the supremacy of good. Beyond our power to know or understand we trust the Eternal Goodness. This to us is the faith that makes faithful.

We honor the Bible and all inspiring scripture, old or new, and believe in the never-ceasing revelation of God to man in all lands and ages.

We revere Jesus as the greatest of the prophets of religion, and in his spirit unite for the worship of God and the service of man.

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this order is truth; to obey it is right and liberty and more abundant life.

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good.

We believe that man is in the making. From his animal beginning he has steadily developed, morally and spiritually. Apparently he has never had a fall. He is still beset by tendencies that hold him back, but it is within his power, through determined purpose, to reach true manhood.

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all; that we may now and here help to establish the divine commonwealth of love and peace on earth. The office of the church is to inspire, strengthen and uplift man.

We believe that self-forgetting, loyal life awakes in man a sense of union with things eternal which is an earnest of the life to come.

We worship One-in-All—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God, our Father.

UNITARIAN DECLARATIONS

AUTHORIZED AND PERSONAL

OUR FAITH

The Fatherhood of God.
The Brotherhood of Man.
The Leadership of Jesus.
Salvation by Character.
The Progress of Mankind,
onward and upward forever.

JAMES FREEMAN CLARKE.

OUR ATTITUDE

(As expressed by the National Conference in 1894.)

“These Churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man.”

OUR OBJECT

(As expressed in the By-Laws of the American Unitarian Association.)

“The object of the American Unitarian Association shall be to diffuse the knowledge and promote the interests of pure Christianity.”

TYPICAL CHURCH COVENANT

In the love of the truth, and in the spirit of Jesus, we unite for the worship of God and the service of man.

UNITY MOTTO

Freedom, Fellowship and Character in Religion.

PERSONAL UTTERANCES

The business of the Unitarian churches is to unite all children of God for the bringing in of His Kingdom.

EDWARD EVERETT HALE.

Of all great souls, of all steadfast and heroic lives the ultimate basis is simple trust in God.

JAMES MARTINEAU.

He who is true to the best he knows today will know a better best tomorrow.

CHARLES GORDON AMES.

The happiest man is he who learns from nature the lesson of worship.

RALPH WALDO EMERSON.

Religion is voluntary obedience to the law of God. Through it we regard Him as absolute object of reverence, faith, and love.

THEODORE PARKER.

No man can be thoroughly redeemed till social life is lifted, till the state is sound and noble, till humanity is raised up and saved.

THOMAS STARR KING.

The greatest man is he who chooses the right with invincible resolution; who resists the sorest temptations from within and without; who bears the heaviest burdens cheerfully; who is calmest in storms, and whose reliance on Truth, on Virtue, on God, is the most unflinching.

WILLIAM ELLERY CHANNING.

THE PACIFIC UNITARIAN

DEVOTED TO RELIGIOUS TRUTH AND HIGHER LIFE

The Forerunner

The saddening sense of human woe is deep
Within my heart, and deepens daily there.
I see the want, despair and wretchedness
Of smarting men, who wear, close pent in towns,
The galling load of life; the rich, the poor,
The drunkard, criminal, and they that make
Him so, and fatten on his tears and blood.
I bear their sorrows, and I weep their sins:—
Would I could end them! No: I see before
My race an age or so; and I am sent
For the stern work, to hew a path among
The thorns—I take them in my flesh—to tread
With naked feet the road, and smooth it o'er
With blood, and fainting, I shall lay my bones
In some sharp crevice of the broken way.
Men shall in better times stand where I fell,
And journey singing on in perfect bands,
Where I have trod alone, no arm but God's,
No voice but his. Enough!—His voice, his arm.

—*Theodore Parker.*

PACIFIC COAST UNITARIAN ACTIVITIES.

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THE PACIFIC UNITARIAN.

Published monthly by the Pacific Coast Conference, Subscription \$1.00. Representing, or desirous of representing, all the churches of the Conference, and striving to further the interests of a reverent, reasonable, vital faith. It is denominational in no narrow sense, interprets Christianity as the hand-maid of humanity, and religion as acknowledgment of man's relation to God. It believes in "clean thinking, and fearless following where the truth leads, but its highest interest is in life, and in worship expressed in terms of service. It welcomes contributions from those of high purpose and especially asks the co-operation of all interested in making our little group of Pacific Coast churches strong and active in uplift helpfulness. Contributions should reach 760 Market Street by the 25th of the month. Advertising rates furnished on application.

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THE PACIFIC UNITARIAN

God our Father. Man our brother.

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Editorial

It is plain that we are not to escape serious suffering, and no small danger, from the devastating war. The world is one and no such disturbance can fail to have its effect the world over. That we must in some way and in some degree share the material loss we may be sure. That we can accept and adjust, but a damaged spirit is not to be so easily remedied.

For a time it seemed as though the depths were deeply stirred and that the real things of life were to be realized and given preference. But we soon found that there was little change and that changed circumstances had modified controlling sentiment very little.

On a world scale the experience of our great disaster of 1906 was repeated. When all were suffering and hearts were melted in distress and sympathy there seemed a changed feeling, and real spiritual uplift. We were kind to one another. Possessions made little difference. We were lifted up, and purified. We were sober and crime was almost forgotten. We shared everything and were humble and unselfish.

But a great earthquake and a greater fire did not cure, and seeming changes were not real. The devils came back, and selfishness resumed business at the old stand, ambitious to make up for lost time. Human nature is a glacier in its speed and moral education is a very slow process.

Such titanic changes affect us most by immensely increasing opportunity. People take advantage of possibilities and do what they find they can. Those

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“Sonship to God is not merely a form of doctrine; it is a living experience, a fountain of pure worship, an inspiration to every good word and work.”—Ames.

who are unrestrained by conscience have a temporary advantage and the success of the unprincipled is an awful deteriorating influence.

But unrest is not the worst that may befall us. Satisfaction with anything short of the best is a more hopeless attitude, and even unreasonable hopes and aspirations are better than none. True education is painfully slow, but it is sure. There is often no way of escape from error in regard to what we long for but in the experience of finding it worthless. For better or worse the world is obsessed in feeling that money, or what it can command, is the most desirable thing to strive for and possess. Greed knows no distinction of class or condition.

One of the sad aftermaths of war is an accelerated scramble for money and a lessened restraint from motives of conscience or regard for the methods of getting it. Consideration of right and wrong seem to be left out, and ability to get, alone modifies gain.

It is reported that the cotton factories of Lancaster have not scrupled to make scandalous gains. Before the war a certain company earned \$40,000 a year. During the war it reached \$200,000, then \$300,000, then \$600,000. Last year it netted \$2,000,000. If this enormity is reached in conservative England, is it wonder that the high cost of living is a world condition that is a grievous menace?

This is only one item. Disinclination to work at all, at any price, is another. Many who could earn good wages on the farm press to the cities, where they may perhaps earn a dollar an hour, and choose to labor only enough to pay for the enjoyment they crave. In France, where 52% of her young men have been killed or lost to productive industry,

more is spent for amusement than before the war. In a certain European city the amount of money spent on theatres, dancing halls, and moving picture shows in 1913 has doubled, and crime of various forms has also greatly increased.

Here in America, while there has been a great levelling between the incomes of wage earners and professional men, there seems to be more class consciousness rather than less. Diamonds and articles of luxury have changed their destination, but how much happier or better those who now may command them really are is not apparent.

But what shall be the attitude of those who have been nurtured in faith, in "The steady gain of man"? Shall we fail of courage and grow despondent? And what shall we do in this emergency of apparent chaos and demoralization?

We must at least face facts as they are, and summon all our power of resistance and trust.

In the first place let us assure ourselves that these deplorable facts do not represent the whole. The world could not endure were all faithless. There is undoubted much desperation and shattered hope in Europe. We must expect much disturbance, but below the surface and the obvious, much has been done and is being done, to repair the ravages of war, and to contribute to final peace and justice. Let those who would see summarized some of the results that have scant acknowledgment in our prejudiced press refer to a late number of *The Survey*. The League of Nations exists, and is functioning with great promise. America missed her chance of shaping or helping to shape its policy. We allowed others to use our inspirations and carry out our plans, while we

play politics, or brazenly admit that we are absolutely selfish, and if it is going to cost anything, or threatens America's predominance we prefer to back out.

But there is a reconciling spirit, and we must find it. That we have power and are able to make sacrifice we have abundantly proved. Can we afford to say: "The world be hanged,—we are for America"? Are we willing to deliberately choose safety and isolation rather than chivalrous support of principle and world welfare? Are we to be proud as a generous member of the family of nations, ready and glad to do our part, or shall we play the role of a rich and niggardly neighbor who is all for self?

But there is an underlying difference, beyond nationality, or class, or politics. In the Bible we have two contrasting conditions represented by Babel and Pentecost.

The first typified confusion and discord. The victims could not understand each other. There was no sympathy since there was no understanding, and so there was discord and the tower came to a stop. At Pentecost, there was a diversity of tongues, but there was a mighty spirit that overcame all division. All were one in a reconciling spirit.

In a vital sense the greatest division between the inhabitants of the world is between those who are led by the spirit and those who are not. The spirit of a man is his most important characteristic. In the last sense it is what constitutes him a man. God is a spirit, and the man who is most a man shares His spirit, and acknowledges his relation and responsibility. He is a God-like man to the extent that he is animated and controlled by the spirit of good. If he is led by the spirit he seeks to do justly,

to love mercy and walk humbly. His powers are of the spirit, his riches are of the spirit. He seeks righteousness first. He heeds conscience. He is unselfish. He loves the good, even if he does not know that he loves God. He is a full man, with mind and heart. He is a soul, an embodied spirit. He need make no acknowledgment before men. He need not even own that he is or wants to be religious. He is just a man who feels that he ought to do right, and follow the truth. He is loyal to principle. He will not be deluded or enticed or persuaded by any reward to do what he knows he ought not to do. He may fail, but he tries to do as he would be done by, and to serve and help others as he might need or wish to be served.

Now if this spirit could be accepted as his life-control, if he can find the *inspiration*, he is enrolled on God's side and becomes a co-worker with Him. All the world needs is enough men of this stamp.

How can the men of the world who want to do their best to make it better, make effective their yearning for a pentecostal flame that will kindle the slumbering spirit in the hearts of the indifferent? There perhaps is no one way, but there must be boundless opportunities. Personal conduct is one. Generosity of sympathy is another. Patient persistence; unconquerable trust; organization; generous confidence.

Whitsuntide is a church season that fails to get due acknowledgement or recognition. It is, in observance, a poor third. Christmas is diverted to a giving of superfluous gifts, and is popular from the wide-felt interest in the happiness of children. Easter we can not forget, for it celebrates the rising or the risen life and is marked

by the fresh beauty of a beautiful world. But to appreciate the pentecostal season and to care for spiritual inspiration appeals to the few, and on a higher plane. But of all that religion has to give, it represents the highest gift, and it has to do with the world's greatest need. Spiritual life is the most precious of possessions, the highest attainment of humanity. Happy are we if our better spirit be quickened, if our hearts be lifted up, and our wills be strengthened that worthy life may bring peace and joy.

It is a happy circumstance that our Unitarian church fathers hit upon this significant season for an annual gathering at a hospitable center for the invitation of the spirit. Anniversary Week in Boston is a venerable observance, and it is inclusive of a wide range of topics and organizations. It is in a way informal. It is separate from our church conferences. It is not a meeting of delegates from our churches. It is rather the annual meeting of some fifteen organizations inspired by our churches to do things. Chief of them is the American Unitarian Association, which this year celebrates its ninety-fifth anniversary, considers reports, elects officers and conducts public meetings at which addresses are made by distinguished preachers. The meetings occupy five full days, not inclusive of the Anniversary Sermon on Sunday, May 23rd, and a picnic to Concord on Saturday, the 29th. Among the meetings is one for the Massachusetts Convention of Congregational Ministers (Trinitarian as well as Unitarian) at which addresses are made on behalf of each of these groups of churches.

This year one more organization takes prominent part. On Monday evening there will be a mass meeting

of the Unitarian Laymen's League at Unity House. Tuesday is the great day for the American Unitarian Association. Wednesday afternoon the Women's Alliance meets in Tremont Temple, and in the evening the festival is held at Hotel Somerset. The Sunday School Society, the Young People's Religious Union, the Fellowship for Social Justice, and many other societies "too numerous to mention" hold meetings, all over Boston. There are morning prayer meetings, vesper services, historical reunions, a conference for ministers only and another for the Association of Ministers' Wives. The program of meetings and speakers fills twelve pages of a pamphlet. To attend such a series of meetings is a very great privilege. The next best thing is to be a subscriber for the Christian Register, and to read a good report.

In the matter of salary adjustment made necessary by practically double the expense of living, the preacher, not given to look out for himself, should be thought of by those who profit by him. If individual churches are not able to care for him, organized churches or the denominational authorities should supplement any inadequate provision. The Directors of the Southern California Congregationalist Conference have given form to this responsibility. Twenty-two of their churches pay salaries of less than \$1,000 each, with the result that many of the churches are unable to get satisfactory pastors, or to keep them very long. They have decided that no church ought to fall below a standard of \$1,500 without a parsonage, or \$1,200 with. To encourage such churches to pay a living salary, the Directors offer to match every two dollars of increase on the part of

the church, by one dollar from the Conference. This is not the less creditable that it is clearly called for. We are so apt to declare our sympathy in nothing but words, and unbacked by evidence they are neither convincing nor helpful.

A crisis has been reached in the relief of stricken Armenia. The trustees of the Near East Relief have issued a call or statement declaring the seriousness of the situation. Armenia is a prostrate nation awaiting the fulfillment of the promises embodied in the terms of the armistice. Exiles wandering in the desert, children orphaned, girls prisoners, houses in ruin, hopes crushed, lives imperiled.

“The American people have contributed over fifty million dollars, the expenditure administered by more than 500 American relief workers. It is this that has kept Armenian people alive thus far. The moral responsibility is now upon Congress.”

“America helped to crush the brute force that aspired to rule the world—but beyond that has declined, except to provide food and clothing to a limited degree, to share responsibility in carrying out the provisions there made for the protection of the weaker nations. We entered the war for the freedom of mankind, and yet we refuse to lift our hands in the interest of human rights and the organization of the world upon the basis of justice and freedom.”

Our recent conference at Berkeley was an admirable meeting. It was well-planned and carried out with fine spirit. It was a happy circumstance that permitted Rev. Palfrey Perkins to participate both in the Conference proper and the impressive ordination of the two promising graduates from the

Pacific Unitarian School for the Ministry.

The temper of the addresses and discussion was excellent, and to the extent that any differences developed were a trial, it was successfully met.

Sincere regret was felt that one faithful and heroic brother was prevented by sudden illness from taking the part assigned him, and even from being in attendance. To Rev. Oliver P. Shroust of San Jose was extended a unanimous vote of sympathy and respect.

*It is with a sense of severe loss that we announce the impending removal of Rev. E. Stanton Hodgkin of Los Angeles to New England, not that we love New Bedford less, but California more. Los Angeles has learned to love and appreciate Mr. Hodgkin. He is a sane and sound man and she needs him. It is hard to think of that wonderful community without him, and his going reduces our conference force materially. But there must be reasons that convince him that he is truly called to go, and we can but acquiesce. We assure him of our boundless respect and regard, and that he has our sincere best wishes wherever he may go. And all we feel for him is extended to his sympathetic and effective help-meet.

Readers will notice that this is our annual double number. June and July constitute journalistic twins, on the theory that vacations are permissible even in the editorial sanetum. If any one misses the lost monthly call, we are glad he does, and not sorry to have a respite. The uncertainty of vacation observance is not material. The purpose of a vacation is not primarily to *do* a thing, but not to do some things we customarily do. Rest is a negative function, and change is in itself worth

seeking. May our scattered congregation supply the loss they will sustain through the closed season with something harmless and agreeable. On a trip across the continent I once heard a porter who was brushing off the imperial form of Dr. Stebbins. adjure him, with a grin, as he completed the process, to "be good." The editor repeats what he hopes was, and is, an unnecessary admonition.

C. A. M.

Notes

Rev. Charles F. Dole preached* in Palo Alto on May 23rd, much to the satisfaction of the people who listened to him.

The Bellingham Chapter of the Layman's League has been given the name of The William G. Eliot Jr. Chapter, in honor of the organizer of the local church. Mr. C. H. Richeson is president.

Rev. Alfred W. Martin of New York being in Santa Barbara on May 16th graciously supplied the pulpit of the church, relieving Rev. Benjamin A. Goodridge who was unable from ill health to officiate.

Through the efforts of Mrs. J. C. Perkins, wife of the minister at Seattle, and the aid of kind friends outside the Church, a sum of five hundred dollars has been raised for a piano for the Assembly Room.

Rev. Palfrey Perkins at the conclusion of the Berkeley Conference, took the train for Portland, Oregon. He met the Portland chapter of the League at 10 a. m. on May 9th and preached the morning service. He left for his home at Weston the same evening.

On May 2d Rev. Thos. Clayton celebrated the tenth anniversary of his first sermon in Fresno. Six of these ten years he has been minister of the church. His subject at the morning service was "A Real Religion for Daily Life." In

the evening he lectured on "Saints' Progress, by John Galsworthy."

Dr. J. C. Perkins of Seattle gave the address at the Communion Service in Boston on May 27th.

Dr. Warren R. Gilman, of Worcester, Mass., the brother whom Rev. Bradley Gilman of Palo Alto went East a year ago to be near in his days of illness, died there early in May. He was born fifty-nine years ago in Boston, where he attended the public schools. He was graduated from Harvard College and Harvard Medical School and was for more than thirty years a practicing physician in Worcester, Mass., where he was highly respected.

As a welcome to E. Stanton Hodgkin, pastor of the First Unitarian Church, and Mrs. Hodgkin, who have just returned from a trip East, the members of the church and their friends recently gave an evening reception. The guests were entertained by a program given by Mrs. N. P. Conrey, Mr. Hullinger, Dr. Campbell and Miss Chick, and talks on the church and Sunday Schools they had visited, by Mr. and Mrs. Hodgkin.

The last meeting of the Oakland Women's Alliance before the summer vacation was held Monday afternoon. Rev. Clarence Reed spoke on "The Landing of the Pilgrims." His address was illustrated by a fine set of slides of the places associated with the history of the Pilgrim Fathers. These slides have recently arrived from Boston and are being used in connection with the celebration of the 300th anniversary of the landing of the Pilgrims.

The Channing Auxiliary of the First Unitarian Church has elected the following officers for the ensuing year:

"President, Mrs. F. G. Canney; first vice president, Mrs. C. S. S. Dutton; second vice president, Mrs. S. G. Hinds; third vice president, Mrs. S. A. Wood; recording secretary, Mrs. Chauncey McGovern; corresponding secretary, Mrs. F. J. Cooper; business secretary, Mrs. Joy Lichtenstein; treasurer, Mrs. George Clough.

Brave little Hemet is to have a branch of the Unitarian Layman's League. Mr. Geo. H. Schellenberg of Los Angeles, who was a delegate at the Springfield meeting that organized the league, visited Hemet on May 2d to help them in formulating plans for the future.

The work of the San Diego Open Forum closed for the season on May 7th. Dr. Alice Hamilton, who has lived at Hull House, Chicago, for twenty-two years, spoke on "Why the United States Should Not Adopt Compulsory Military Training." This is the second address in connection with this subject, the arguments for universal training having been presented by Col. A. J. Copp, formerly of the judge advocate general's office.

Mr. Carl B. Wetherell on his way to Boston after visiting our Pacific Coast churches visited Montana and spoke three times to varied groups of interested hearers in Missoula. He first spoke to the ladies of the As You Like It club, mentioning the political outlook through the country, as he had found it during his travels. Also on the Sunday schools and on getting more virility into the churches. Tuesday evening he spoke on the Unitarian Laymen's work throughout the country to a group of nine boys, sons of Unitarians in Missoula. Wednesday he spoke before the Rotary Club on the "Brotherhood of Man." On April 23rd he held a meeting in Butte.

Rev. Palfrey Perkins made good use of Kipling's "The Ship that Freed Herself" on his late tour, illustrating the necessity of cooperation of the human and divine. Fellow workers with God should learn from this story where the various parts of the ship each discovered the advantage of pulling together, following the prophecy of the captain when he said that the ship as soon as she was in dock was only a mass of steel and iron and that she must "find herself" to become a real ship.

Human society was the ship, "you and I" the parts; the pilot, God, and

the voyage, life. He said, "We are in the midst of a storm in which the ship of industry must find herself or go to the bottom, and only on the basis of the 'give and take' can the ship be saved."

San Diego benefitted by the State Conference of Churches held at San Diego. On the evening of May 2d Miss Katherine Anthony spoke at the Unitarian Church on "The Woman Movement as it Relates to Family Welfare," and Miss Maude Miner spoke on "Safeguarding the City's Girlhood." Both of these women are from New York City, where they are prominent workers in Welfare work.

Rev. E. Stanton Hodgkin, pastor of the First Unitarian Church at Los Angeles, has resigned his pastorate to take effect July 31st. He has accepted a call to the First Congregational Society (Unitarian) of New Bedford, Mass. Mr. Hodgkin came to Los Angeles about twelve years ago from the First Unitarian Church of Minneapolis. The New Bedford church of which he will become pastor was organized in 1708. It became Unitarian during the second quarter of the nineteenth century, at which time it received many members from the Liberal (Hicksite) Quakers. Among its pastors have been Dr. Orville Dewey, Dr. Ephraim Peabody, Ralph Waldo Emerson and Paul Revere Frothingham. Mr. Hodgkin begins his work in New Bedford September 1st.

President Emeritus Charles W. Eliot has lately severely criticized the United States Military Academy at West Point.

He is quoted as saying:

"I hope we shall never take our example for public school administration from West Point. It is a good example of just what an educational institution should not be. This was shown by the inefficiency and failure of its graduates in the war."

Being questioned he further said:

"In my opinion no American school or college intended for youths of between 18 and 22 years of age should accept such ill-prepared material as West Point accepts. No school or col-

lege should have a completely prescribed curriculum or have its teaching done almost exclusively by recent graduates of the same school or college who are not teachers and who serve for short terms.

"West Point, so far as its teachers are concerned," the letter continued, "breeds in-and-in, a very bad practice for any educational institution."

Rev. Charles F. Dole, on return from a visit to his son at Honolulu, has spoken in several of our churches. On May 9th he spoke on "How We Know God": "God is the ultimate reality of the universe, and religion is the spirit and life of God within us. God is not an extraneous theological thing, but the great reality within us, and it is foolish to argue against the existence of this reality as it would be to deny the existence of the universe itself. And a man can only reach the highest realization of his powers when he consciously makes use of the power of this spirit within him; it is then that he will experience a strange new power welling up from within him and an outward flowing of this spiritual principle to the world around him."

Rev. E. Stanton Hodgkin on May 2nd spoke on the significance of two contending attitudes toward life.

"Two attitudes toward life prevail today. One regards the various industrial, national and racial groups of the earth as necessarily antagonistic to each other. It is the function of each to aggrandize itself at the expense of the others to the utmost. The only unity possible is the dominance of one group or set of principles over all others. The apostles of this attitude are in the political field today and are appealing to all the slumbering national and racial prejudices within us, are pointing the finger of suspicion and distrust at all the peoples of the world and are appealing to our primitive selfish instincts in the name of patriotism. This is the attitude that has destroyed every civilization that has appeared upon the face of the earth; has brought modern civilization to the

very brink of ruin and will push it over if persisted in.

"The other attitude recognizes that beneath all surface antagonisms are the unifying elements of all-embracing life, that all races, nations and groups have much more in common than in conflict, much more that may be hopeful to each other than harmful. The apostles of this attitude are in the political field also and are appealing to our inter-racial and inter-national sympathies, proposing to carefully seek out the elements that races and nations have in common, emphasize and cultivate these common needs and as the result of them to build up slowly but surely a common co-ordinating fabric of life that shall embrace them all in which reason and good-will shall replace hatred and blind force. This is the truly Christian way, the way that will if persisted in save our modern civilization, for citizenship of this character means potential citizenship in the Kingdom of Heaven."

Rev. Oliver J. Fairfield of Long Beach lately spoke of personal experiences in home missionary work.

"With many," he said, "truth is stationary, it is what has been handed down from the fathers; it is embodied in creed or doctrine or cherished tradition; and as it is now so must it ever be. With us truth is forever a flowing stream coming forth from the fullness of God. We expect new light and the larger vision. We are never satisfied with what the past has had. 'They must upward still and onward, who would keep abreast of truth.' If one can see his cause so clearly and present it so nobly as to win for it respect, sooner or later he will find that he can help and bring to larger vision. His faith should make faithful, and loyalty to truth should cast out fear."

Rev. Clarence Reed of Oakland on May 30th spoke on "The Altar of Freedom." He believes that the history of America should be taught by the churches, so that every citizen will think of the deeds of the founders and heroes of our country as a vital element in his religion.

Contributed

How Will Come the End?

[For the PACIFIC UNITARIAN]

I wonder how the end will come—

Will storms be raging on the sea,

Or will the bees at harvest hum

When Death decides to beckon me?

Perchance it may be many years,

Before grim Time with scythe and glass,

Shall call me from this vale of tears

Across the Great Divide to pass.

Come late or soon, the silent call—

I do not fear Death's chilling hand—

I only pray that when I fall,

I shall have lived as God had planned.

Burton Jackson Wyman.

How I Came to Be a Minister

Rev. Oliver Jay Fairfield.

When I graduated from Antioch College in Ohio the bent of my genius had not showed itself, and I did not know what was to be my life work. The only decision about which I was clear was one formed when I was quite a small lad that I would not become a preacher.

This decision I had formed when a growing boy from close observation of a great number of preachers, all of whom I respected, some of whom I admired, and most of whom I was glad to have welcomed into the privacy of my boyhood home. "And yet for all their faith could see I would not those good preachers be." For as I observed them I was conscious that they did not reach my inmost need, nor, as it seemed to me, did they give the impetus to a healthy manhood that the people about me needed. They did not represent the virile ideal that appealed to my nature. And while I was unable to say just what was lacking, I early resolved not to be a preacher. And this resolution held by me as I graduated from college and looked out upon life, undecided still what line of work to pursue.

The type of religion about me was orthodox, or evangelical, and in this I was nurtured, save only with the mighty proviso added, that the Bible taken as the rule of faith and practice was to be interpreted by each one according to his highest conscience and innermost convictions.

Under one of the sanest and most saintly of the preachers known in my

boyhood I joined the church. I might have joined several years before, but that I was deterred by the teaching of the churches about me that repentance and conversion were first necessary. Though far from being a saint, I had done nothing of which to repent, and I saw no need of conversion, or turning about, when the way directly before me was the one I should travel in.

One winter evening during a series of "protracted meetings" I thought I was beginning to feel the strange, coveted experience of conversion. I sat by the red-hot stove, and had kept my overcoat on, and when I took it off in readiness to go forward if the spirit moved me, I found that the strange sensations came from the caloric in the stove rather than from the movement of the spirit within me. So when I later joined the church I did it without the usual experience of conversion.

In college my religious problems and perplexities grew upon me, until one day a schoolmate of my own age and troubled with the same difficulties as I, asked me this question as we were discussing the sermon of the day on the life that Jesus lived: "Do you suppose Jesus was different in his birth or origin from everybody else?"

And though I had been instructed in all my teaching to regard him as different, and had always thought of him as deity, it never once apparently occurring to me to think of him as man or purely human, that one question or suggestion came to me with all the authority of truth, and in an instant all my religious perplexities and difficulties began to clear under the magic of the touchstone of truth.

By the time I graduated from college I had become a Unitarian in my way of thinking, and had cast over my old belief.

The year following my graduation I studied for the Master's degree, partly at the college and partly at my old home and among my own people. Here in the old church, as assistant superintendent in the Sunday School and teacher of a Bible class I quickly saw why it was that the preachers of the region had no message for me and no true life for the

community. Preachers and people were held enthralled by an antiquated and outworn system of thought and doctrine. In preparing people for a future life they gave them only husks for this life. Those who got real sustenance from the churches, both clergy and laity, got it by disregarding in practical life the tenets they professed on Sunday to hold while many drew their inspiration from outside sources and made the church only a social convenience.

The situation was intolerable when clearly seen. I felt a hand laid upon me to proclaim a gospel of freedom and of joy in religion that I had found by actual experience to be soul-satisfying and helpful. I could not be a preacher after the ideal I had repudiated, but I could be a minister, a helper to the truth that would make people free.

Accordingly the following autumn I entered the Harvard Divinity School to become a Unitarian minister, although I had never, until my first Sunday in Cambridge, been inside a Unitarian church, or heard a sermon by a Unitarian minister.

Health and Happiness

Happiness implies "wellness," and may we not say "wellness" implies, to a large extent, happiness?

The animals, in proportion as they manifest health, are contented and at their best. This would be the same with man if he reasoned soundly, without false standards.

Unfortunately man has become, *primarily* a gambler in material symbols, and he is proportionately unhappy if his gambling funds are impaired. How long is it to be, before we cease to be pampered gamblers? We live in houses of false IDEALS, we give false values the foremost places in our lives and even our aspirations. Shall we ever consider the MAN HIMSELF first, his life and general attitude towards his fellows, as against the things he has happened to accumulate himself, or what others have accumulated for him.

The finest thing in all the world is a *Real Man*.

The finest study of MAN is MAN.

Jesse M. Emerson.

Events

Pacific Coast Conference Central Section

The meeting of the Central Section of the Pacific Coast Conference, which comprises the churches of the Northern part of California, was held at Berkeley on the 2d, 3d and 4th of May.

The evening of Sunday was devoted to the Conference sermon by Rev. Palfrey Perkins of Weston, Mass., sent by the Laymen's League to present the Unitarian faith from his standpoint to the various churches on the Coast. Mr. Perkins is also the General Secretary of the General Conference. He is a young man, but an exceedingly attractive and persuasive preacher. He is a clear thinker, and his manner in the pulpit is easy and unconventional.

At noon on Monday the ministers and officers of the conference, with a few interested laymen delegates, met for luncheon and an informal conference at the Faculty Club of the University of California, hid away in one of the most beautiful glades adjoining the campus. Dr. Wilbur, Dr. Morgan and Mr. Speight, ranking as club members, it is their privilege and pleasure to invite their friends, and a well-filled round table was the result. A pleasant social hour of mixed refreshment and intercourse afforded opportunity for informal conference and the consideration of matters of mutual interest. The presence of Rev. Chas. F. Dole, lately returned from Hawaii, added to our pleasure. Prof. Wm. H. Carruth, President of the Conference, guided the proceedings.

At 2:15 Rev. C. S. S. Dutton conducted an impressive devotional service.

At 2:30 President Carruth formally called the Conference to order, and in a pleasant address outlined conditions. He alluded with satisfaction to the prospective meeting of the whole Conference next year at San Francisco, and suggested the early appointment of a committee to arrange for the meeting and the entertainment of delegates. He later named the committee.

He called for brief, informal reports from the churches represented. He began at Fresno, and expressed his regret

at the absence of Rev. Thomas Clayton, though he approved his feeling that his interest in the primary election and its possible importance to the League of Nations was justification for his remaining at home.

Sacramento, with Stockton and Woodland as dependencies, were reported on hopefully by Rev. Charles Pease and Mrs. J. J. Harris.

Mr. Dutton and Mrs. E. L. Peltret spoke for San Francisco. The latter could testify to the faithfulness of the minister and the excellence of his preaching. Mr. Dutton referred with satisfaction to the extent of the social and community service, quietly and effectively rendered.

Prof. Carruth spoke of how steadily and successfully the Palo Alto church went on without a minister. Dr. Jordan officiated once a month, and good friends of the church, including various professors, filled the pulpit the other Sundays. Committees were effective in the pastoral work. He would not recommend other churches to do without a minister if they could help it, but Palo Alto was doing very well.

Rev. O. P. Shrout, who had expected to attend the Conference, had been taken suddenly ill and was detained. Mr. Perkins spoke of his pleasant visit there, and of his impression that the church was in good condition. Mr. Penniman of Santa Cruz confirmed this, saying that Mr. Sprout recently told him that although the building was no longer shared with another religious society, the church now met all its expenses, including an increased salary to the minister, "which it paid in advance."

Mr. Penniman reported the continued success of lay services at Santa Cruz. Meetings were regularly held at Hackley Hall, and once a month a dinner and addresses were enjoyed.

The Berkeley church was reported as happy and prosperous. Promising plans were being prosecuted for more extensive work among students.

The Moderator of the Oakland church reported the bravery and devotion of Rev. Clarence Reed in rescuing the church from discouragement and debt,

and the greatly improved prospects for the future. Rev. A. B. Heeb, in charge of the Sunday school, spoke of the gain made and hope entertained.

Alameda is ministered to through an evening service maintained by Mr. Shrout, who comes up from San Jose. Rev. H. N. Pfeiffer had taken over the work when Mr. Shrout was unable to attend.

The Treasurer reported that, while on the previous year 23 churches had contributed \$662, this year 27 churches had contributed \$840.61. The total expenditures had been \$603, including \$100 each for Unitarian Headquarters and the *Pacific Unitarian*. It was almost certain that the amount in the treasury a year from now would be sufficient to pay the traveling expenses of all ministerial delegates.

The cost of publishing the *Pacific Unitarian* had increased 50 per cent, and although subscribers had considerably increased, there would be a deficit of \$500 at the end of a year unless subscriptions were largely increased or the price of the paper was advanced to \$1.50.

The Unitarian Headquarters showed a total expense of \$1250 and an income of \$1025.

At 3:30 the ladies assembled in Unity Hall to consider Alliance problems, and the gentlemen continued the session in the church to consider Ministers' problems. Rev. Clarence Reed presided and the session became a symposium for ministers and laymen, on what either might do that they were not doing now, or that would be more effective for greater good.

There were no papers, but a free interchange of opinions as to tasks and the best ways of increasing interest and vitality in the churches. There was an entire absence of complacency and satisfaction. Mr. Reed, Mr. Pease, Mr. Rowan, Dr. Wilbur, Dr. Morgan and Dr. Dole all spoke earnestly, the prevailing feeling being that the emphasis in religious teaching should be positive, constructive, appealing to the heart as well as the head. Clear thinking is im-

portant, but right feeling and a loving heart are vital.

The session was felt to be most valuable—far more so than one devoted to prepared papers, however great their merit, not discussed, and imperfectly assimilated. Opinions have lost value. What we need are earnest convictions and a quickened spirit. There was a greater real liberality manifest, and more sympathy. There was a breadth decidedly encouraging, a gain in attitude and point of view, with less self-satisfaction. One speaker who had attended a Christian Science service expressed himself as happily surprised. Everything was positive and helpful, and he felt that religious feeling and magnifying the use of the Bible, and not the scoffed-at vagaries, were the real source of its strength and influence. Another participant felt we had sacrificed something vital in our passion for intellectual truth, and had let go concern for the inner spirit and the consciousness of life with God. Those who did not take part in the frank review of religious conditions and needs were impressed with the spirit of the talks. One retired minister, formerly prominent as a pioneer among those deeply interested in social duties, expressed afterward his conviction that it was an error to make any work of reforming social conditions or ameliorating suffering the purpose and main object of church life. Religious spirit should be the end of the church, and good works of all kinds would be inspired.

In the evening Prof. E. T. Williams presided, and happily introduced the subject and the speakers. The former was "The Laymen's League, its Possibilities and its Promises." After his introductory remarks he presented Dr. Hans Lisser of San Francisco, who made an excellent address. He courteously left the detail of what the League had done and hoped to do, and confined his remarks to the general responsibility of laymen to stand by and support the minister in making the church a power in the community. As a pupil in the Sunday school he felt an interest, but confessed that as a student at Berkeley,

although greatly admiring Jack Lathrop, he had never been to the Unitarian church. He felt now if there had been young laymen who had come to his fraternity in the right way and asked them to come over, the result would have been different. He felt as Unitarians we had been too well satisfied to wait for others to come to us. Churches, too, needed to make reasonable concessions to the habits and life of the young. He instanced the permission and encouragement to dancing in his own church, and how harmless and good dancing might be when connected with a church. He referred to the duty of laymen to wholly relieve the minister of business affairs, and to their obligations to use sound business methods when on the Board of Trustees. Dr. Lisser, though young, has served two terms as president of the Men's Club of the San Francisco church and is now the Moderator of the Board of Trustees.

Rev. Palfrey Perkins spoke earnestly and pleasantly, and told of the wonderful growth and accomplishments of the Men's League of the Unitarian Church, closing with an account of its appropriation of a lively hotel, after the dampening effect of prohibition, at Park Place in Boston. It is splendidly appointed for its present purpose, and the series of Sunday evening services have been extraordinarily successful and interesting, increasing in numbers until hundreds were turned away from lack of room. It is a genuine awakening of men to their responsibility and privilege, and immensely encouraging to the ministers in their great undertaking. The general purpose of the League is stated: "To promote the worship of God and the love and service of mankind in the spirit of Jesus.

"To extend the activities of the church to the social, civic, moral and religious interests of the community."

Rev. C. S. S. Dutton was called upon to conclude the evening, and he spoke with fervor and enthusiasm on the further effect of the movement: to renew and establish firmly the spirit of the forefathers in patriotism and democracy. The early comers in New England had

a mighty purpose of integrity and independence. They sought to be free politically and religiously. Their spirit and their singleness of purpose must be maintained. During his recent trip across the continent he had felt that the people were not strong and resolute. They seemed afraid and to have lost courage. There is need of standing by high principles and courage and the rights of men as men. What we need to save is the soul of America. This country is more than its geography or its possessions. Its principles must be sustained, its democracy must be preserved.

Tuesday morning the devotional service was led by Rev. Paul McReynolds, who has resigned from the church at Greeley, Colorado, and was on his way to take the Victoria church.

The closing business session followed, which was brief, as at a sectional meeting no action is taken binding the whole Conference. A vote of advice was called for as to the action to be taken by the publication committee of the *Pacific Unitarian*, should it become necessary to either increase the price to \$1.50 per year or to reduce the size to 16 pages. The vote was unanimous to maintain the size and to advance the price.

Rev. Arthur B. Heeb introduced resolutions commending Miss Anita C. Whitney and pledging the Conference to work for the amendment or repeal of the sedition law under which she had been convicted. No committee on resolutions had been appointed. The motion to adopt was seconded. There was no question of the sincerity and conscientiousness of the introducer, but his inference that she had committed no act and was convicted for belief alone was not concurred in by many. There was no time to adequately consider the matter without setting aside the session program. The point was made that as delegates we could not vote on such a matter without consultation with or instruction from the churches we represented. On motion of Rev. Clarence Reed the whole matter was placed on the table.

At 10:30 the topic of "Religious Education" was taken up. The paper on

"Adolescence in Religion," by Rev. Thomas Clayton, in his necessary absence was read. It appears on another page.

At 11:30 Rev. A. B. Heeb, presiding, "The Sunday School" was taken up. Mr. Heeb made a fine statement and drew out a general and valuable discussion, participated in by a large number of men and women.

At 2:30 was held the Commencement of the Pacific Unitarian School for the Ministry, at which degrees were conferred on Andrew Fish and Hurley Begun; and also on Miss Julia N. Budlong and William C. Maxwell, this year's graduates. The address was made by Rev. Charles W. Wendte, D. D.

Then followed a most impressive ordination to the mistry of Miss Buslong and Mr. Maxwell, in the course of which each made a statement of sentiments that was an assurance of exceptional fitness.

At 7:45, Prof. Wm. S. Morgan presiding, there was held a platform meeting, at which "Religion and the New World" was very ably considered. Dr. Morgan introduced the topic in a manner to inspire the best efforts of the four speakers delegated to conclude the conference. Prof. E. T. Williams of the Oriental Department of the University of California is thoroughly equipped and a brilliant speaker. He began by expressing a doubt if the war had given us a new world. It had perhaps led us forward, but not sufficiently to expect any very great change. He drew on his experience at Paris and on his knowledge of the long history of China, and eloquently and earnestly set forth his convictions of the vital place of religion. He described religion as touching philosophy on one side and philanthropy on the other. It was concerned with theology and the truth of being, and it was also concerned with service, social conditions; but if it had no other and greater purpose, it could be dispensed with, for both of these purposes could be served by philosophy and ethics. We must not lose sight of the greater truth that involved the personal element—the relation of God to the life of man. Religion was the source of inspiration, the

great influence that controlled man and made the human divine.

Rev. Charles Pease made a searching and scholarly analysis of religion and its present day needs. He felt we had made it too much a matter of the mind and too little a concern for the heart. Truth is important, but if in refining our thought and being principally concerned in being correct we had lost the glow that made us yearn to do God's will, we had made poor exchange. We want a rebirth of feeling, an awakening to the reality of God and a renewed communion with him.

Rev. Charles F. Dole spoke most effectively. As quoted by a reporter, he said:

"Although dressed in the clothes of civilization the world is just as barbarous today in many respects as it was in the middle ages.

"We think we're civilized, but we're not. There are plenty of signs of barbarism all about us. We are making an awful mistake to think we are wholly civilized. We settle down complacently in our churches and think what a fine world this is, when just around the corner barbarism stares us in the face.

"Not until the world is full of 'good will' and exploiters of the world's products develop 'conscience' can old Mother Earth consider that she has attained the heights of civilization." Dr. Dole hopes of at least a partial civilization, but he says it can't be accomplished with church congregations sitting in their pews with idle hands.

"We can't hand down religion or ideals from a pedestal. The main trouble with the churches of today is that they lack sympathy with humanity. We sit in our pews and think the world is saved, but it is far from that. The self-satisfied person, content with his life, his religion and his pleasure, is the most dangerous person in the world. We can't idle if we desire to civilize this world of ours. We must get out and work in earnest. We've been too satisfied with conditions as they exist. In the future we must be quick to see our chances, to take up new issues and to spread them throughout the world."

Dr. Clarence Reed concluded the re-

markable meeting. The hour was advanced and he spoke briefly in a vein of constructive optimism, concluding with a fervent prayer.

And so ended a very satisfactory conference. It was more truly a genuine consultation than any that have preceded. It departed almost wholly from prepared papers, and gave the maximum of time to the kind of discussion that considers but does not debate. Its spirit was excellent, sympathetic and generous, frankly self-critical but not abusive, with an entire absence of complacency and satisfaction, yet with self-respect and wholesome loyalty.

First California Woman-Made Minister

The honor of being the first woman to graduate from the Pacific School for the Ministry falls to Miss Julia N. Budlong, who received her degree and also was ordained to the ministry at Berkeley on May 4th.

Miss Budlong is a graduate of the University of Iowa. Born in Iowa she was taken when a child to North Dakota and it was then that she first entertained the thought of becoming a minister. Encouraged by her mother, at one time secretary of the Michigan State Library, she entered the University of Iowa where she was a brilliant student and active in women's athletic activities, gaining wide fame in sports. She also was actively engaged in the debating and writing societies of the Iowa university, winning many prizes for extemporaneous speaking.

For three years, in Berkeley, she has divided her time between the university and the theological school, also assisting Mr. Speight as secretary of the church.

In addition to her theological degree, on May 14th, she received her Master of Arts degree from the University of California.

Immediately after she left for Kalamazoo, Michigan, where she has accepted the pastorate of the First Unitarian church for a trial period of six weeks. Officials of the divinity school in Berkeley are confident that she will fill the position permanently.

Installations

On April 28th Rev. Hurley Begun was installed as minister of the first parish of Bedford, Mass.

Rev. Minot O. Simons preached the sermon. Rev. John M. Wilson, Rev. Loren B. MacDonald and Rev. E. J. Bowden also took part.

Bedford meeting-house dates back to 1740, and is a fine type of the dignified colonial buildings of the period.

On May 12th Rev. E. J. Bowden was installed at Wilton, N. H., in the morning and at Milford, N. H., in the evening, both of which churches will be under his care. Rev. Paul Revere Frothingham preached the installation sermon, and among others who took part was Rev. Hurley Begun of Bedford. Mr. Bowden made an interesting account of his spiritual pilgrimage.

"I was born in Devonshire, the Granite county of England. My home was under the shadow of the majestic tors of Dartmoor. Like my ancestors of many generations I came from the soil. At the age of 13 I left home to seek my fortune. After a stiff course in the University of Adversity I graduated and entered the Methodist ministry at the age of twenty. But two years of strenuous circuit work broke my health completely and left scant hope of recovery.

"The next ten years were spent in the search for health, often in ways adventurous if not profitable. At last I found the Elixir of Life when cutting cordwood in the forests of the Northern part of Canada.

"With renewed health my thoughts turned again to the ministry, but my freethinking ways stirred up trouble. Finally the Methodist Conference compromised by making me assistant principal of an Indian industrial school. 'He can't do the Indians any harm,' the wise-heads said, little realizing that they were giving me the great chance of my life.

"From Brandon in Manitoba I was sent to take charge of a school on the Cowichan reserve in British Columbia. There I was surgeon, nurse, missionary, and general adviser, as well as teacher.

"In the year 1913 I first came into contact with the more congenial thought of Unitarianism, and found it was my natural element. I went to the Pacific Unitarian school for the ministry, which works in conjunction with the University of California, and, after a four-year course of study, took charge of the Unitarian Mission in Victoria, British Columbia. Toward the close of 1919 I left Victoria and came to Boston. I preached my first sermon in Wilton on the first Sunday of 1920, and in February received a hearty call which finds its sequel—also the sequel to my strange pilgrimage, in the happy formalities of this Installation."

Social Uplift Plans

The Baltimore Conference appointed a commission on social reconstruction, and at the Boston May meeting it submitted a report of the principles on which the members believe it should be based. This report was conceded of sufficient general interest to be telegraphed across the continent.

The statement declared that all concerned in industry, the manager, the producer and the consumer, are partners and that the community has a right to insist that the industry be carried on not for the sole benefit of any of the partners, but in the interest of all. It did not attempt to prescribe any single form of industrial organization. It recommends that the hours of labor should be reduced to the lowest point compatible with adequate production, but qualified this statement by adding that "in the present emergency the world needs a maximum production."

The commission recommended that the rights be recognized of both industry and labor to organize freely and bargain collectively. It asserted that all wage earners have a right to a wage sufficient to support their families in health and comfort. It declared that much industrial unrest is caused by poverty and that a great deal of poverty could be eliminated by better distribution of workers, control of immigration, encouragement of thrift, en-

couragement of investing and managing ability and by providing funds for home building.

Laws were recommended providing for increased taxation of land values, with the purpose of bringing into use land held for speculative purposes so as to promote home building; for the development of a graduated inheritance tax and income taxes, and also legislation for the control of monopoly prices.

Among the ideals set forth by the commission were the raising of educational standards, universal opportunity for education, a campaign against such diseases as tuberculosis, prevention of exploitation of child labor, segregation of the feeble-minded in institutions and social insurance.

The commission also set forth, as an ideal, the creation of machinery by which governments can be democratically controlled and made responsive to the public will. It also suggested "a world federation of peoples based on mutual obligation of general service."

The report was signed by the following: C. W. Reese, Chicago, chairman; George R. Dodson, St. Louis; Earl C. Davis, Lancaster, Pa.; C. S. S. Dutton, San Francisco; Arthur Morgan, Dayton; R. C. Dexter, Atlanta, and S. P. Wetherell Jr., Philadelphia.

The Joy of the Doing

Mad woman, answer me: where do you go,
Why do you wander the long roads so
With jug of water and torch aflame?
What is the purpose no years can tame?
Over the roads, in dust, in mire,
You carry the water, you carry the fire.
Why do you go with never a wait
At a cottage door or a palace gate?

"Brother, I travel the world's huge span
To daring deeds for the help of man.
If I fail—how awful the mortal cost:
Millions of souls are forever lost!
I carry this water to quench the hells
And break man's fear of their ghastly spells;
And I carry this fire to burn to air
The heavens that lure with the beauty they
wear,
For none should do good from the fear of
pain,
And none from the lure of a heaven to gain.
So I'll sweep them down into dust and night,
And leave all clear for the soul's great fight."

Nautilus.

—Edwin Markham.

Conference Echo Religion in Adolescence

Rev. Thos. Clayton.

Pacific Coast Central Conference, May 4, 1920

As the spring-time of Life, youth bursts suddenly into strength and beauty, and into fulness of vitality. We look upon our children *today—to-morrow!* they are grown up, and have passed out of our immediate control!

While their hearts and minds were *plastic*, did we make the impressions we ought to make, and we intended to make? Or did we permit the opportunities to *pass* that will never return?

Experience and observation have demonstrated that the great majority of those who show a real interest in religion in mature life, began to take that interest in early years, somewhere between 10 and 18. A test made in any church audience has invariably shown this to be true.

But another fact stands out at this time, both sad and discouraging, viz.: It is precisely during this period that the church loses its grip upon the larger part of our youth. The majority of those who are found in the earlier grades in the Sunday school, are not found in religious organizations in later life.

The young colts have broken out of the pasture, ignoring all our religious fences, and are wandering at will over the world so full of pitfalls and perils for youth. So far as churches and ministers are concerned, they have become as unapproachable as mountain goats.

Youth—we are repeatedly informed—is the time of deepest impression-ability! Also, we know it as the season of greatest self-esteem, and of self-assertiveness. These are not faults, but symptoms of awakening manhood and womanhood, and to rebuke or to seek to suppress them is to alienate youth, which above all other life longs to be understood: It is mere verbiage to say that youth requires very delicate handling; and—what a "bungling mess" many people have made of that handling! Youth! I repeat: longs for sympathetic understanding! It

knows its path is erratic, often perverse, and it also knows it cannot always help being so, and wants our kindly appreciation of its efforts to "be good."

Thus, through our love, must come sympathy; and through love and sympathy will come understanding, and those who "understand" will always win the affection and confidence of the adolescent. "I like you, because I think you understand me better than anybody else," is a statement that every real friend of youth has heard more than once; and it is the greatest compliment that the young can pay to us.

Youth also is the time of "tidal waves" of idealism; it surges and rises in them, and they long to rise to heights of moral heroism, to conquer and reform the world. They are usually intensely self-opinionated, and easily find a remedy for every ill that has puzzled the wisest minds of history. Their "wild dreams" must not be scorned or laughed at, but rightly interpreted. For, the good book itself says, "*Your young men shall see visions.*"

What is always sorely needed is a "Daniel" who knows how to explain the visions, and a leader to show youth how to make those visions develop into realities. To take this tide of idealism at the flood stage, and lead it up to religious experience, to harness it for God and humanity, that is the peculiar mission of the church. But, as previously hinted, we all see that the Christian church is falling to win and hold the major part of the youth of the land. Why? That is the question to be answered, if possible, at this time.

1. The church is hampered with too much conventionalism!

All organizations tend to become conventional—with the lapse of time; and the church is one of the most ancient of them all.

Even we adults grow weary of its sameness, and go out after "novelties"; how much more must impatient Youth become tired and disgusted with the dull routine, the many meaningless platitudes, the same things said and done, year after year, with hardly any change from infancy to manhood. We can

force them to go to church, but we cannot compel them to absorb the "sawdust" so often served to them as "spiritual food." You may drag the young colts to water, but you cannot make them drink; and if they did drink, it would do them little good.

It has been the church's fatal mistake to strive to press young people into old molds, instead of trying to understand their characteristics, and to adapt ourselves to their dispositions and needs.

The church in the past has put too heavy a hand upon the Spirit of Youth, and so men and women say to us constantly, "When I was young I was forced to go to church, etc., whether I wished to or not, and now I have no disposition to go at all."

No doubt this explanation is weak, in part, but it is altogether too near the truth. Most of us who are past middle life can remember many of the old pet sayings, and the favorite texts, which were "fired" at Youth by over-zealous preachers; such as, "Remember now thy Creator in the days of thy youth, before the evil days come, and the years draw nigh, when thou shalt say, 'I have no pleasure in them';" or, "Rejoice O young man in thy Youth! And let thine heart cheer thee in the days of thy youth; and walk in the ways of thine own heart, and in the sight of thine own eyes; but know thou! that for all these things, God will bring thee into judgment!" You can remember the "fierce" sermons that used to follow.

Here are one or two common "Home sayings" of former times.

"Do you know what happens to liars?" "Yes! they go to hell!" "Do you know where dancing and card-playing lead to?" "Yes! To the same place!" Also, we were told, "Theatre-going leads to the Devil." And this sort of talk is not all dead, by any means; at least much of its spirit survives in our religious life,—so-called. The impression *then* created, yet lives,—that these things have no relation whatever to religion and a good life, but are "secular," and full of evil. Many

of us are afraid to call this what it is, the language of an old Asceticism that is as dead as an Egyptian mummy.

The threats of future punishment for present indulgences has little or no terror for the average youth of today, but rather it arouses obstinacy, and a determination to be defiant and persistent. The Youth of today are much more inclined to follow the advice of Omar Khayyam:

“Ah! Take the CASH—and let the CREDIT go!
Nor heed the rumble of a distant drum!”

2. It is our further contention that the general view of religion is too *narrow*! It is limited too closely to “church going,” to “prayer meeting,” etc.; and it is too exclusive of the world the young must live in seven days a week, and easily loses its influence in the rushing noisy world. Too indifferent to the demands of the physical nature, it pushes its cross of “Sacrifice” too rudely into the face of youth, and with a cold severity demands of it, “Deny thyself!” It divides too sharply between the “Religious” and the “Secular.”

If the lid is tied down on the kettle (as Watt tied it), it will surely boil over. What, then, will have been gained by these intolerable demands?

The spirit of youth cannot be quenched, but it may be made bitter, rebellious, and reckless. John Galsworthy, in his “Saints’ Progress,” has most vividly portrayed the disastrous consequences of not listening to the appeals of youth, and making due allowance for its impetuosity.

We Unitarians, I hope, are none of us guilty of such narrow views of religion, but we do suffer severely the consequences of the folly of other churches in these matters we have described.

We should try to hold down the “mischievous spirit” of youth, but seek to make channels for the floods of energy, enthusiasm, and desire, all of which are natural and legitimate; “God-given,” if you will! Let us make channels, not dams, for this rush of waters, and guide it into fields of usefulness and fertility.

Please pardon a little chapter from

personal experience,—for the sake of illustration. About nine years ago we had a group of some 30 to 40 young people, from 12 to 22 years of age. We had just completed our new church, and had kept in mind the probable needs of such a group. We soon discovered they were all going to dances—engaged in getting up amateur theatricals, etc.; and that these things seemed to interest them more than our moral lectures and sermons. What should we have done? Rebuke? Scold? and denounce these things? We did not! Please do not be shocked. We looked around and selected the best dancing instructor in the city, and engaged her to give our young people a weekly lesson in dancing. We attended the lessons, the dances, and encouraged the getting up of entertainments and amateur theatricals. The parents helped us, and attended all the entertainments. We found it easier to have literary, religious and philanthropic meetings and activities, for the young people wanted to reciprocate and help us, even as we were helping them. They attended and participated as well as others do; they raised money and bought a piano and gave it to the church. But best of all, they made a “chum” and confidant of the minister. They invaded his study during recess hours, and occupied his chairs and desk, and discussed profound problems with him, and often asked the most startling questions, and expressed strange sentiments that might almost shock some people, but all was said in the most earnest spirit, and he wisely accepted the situation, and tried to gently steer their minds toward the truth as he understood it. I am sure he enjoyed a world of confidences their parents never had. What came of it all? We have a very fair knowledge of the present condition of those young people. Most of them are married, many are parents, all of them have “made good” in life. Nearly all have some interest in religious things; they are at least a credit to their homes, their city and their country. Best of all, they are all the warm personal friends of their minister, and take pains to let him feel it whenever they meet. It is simple; they felt he

knew and understood them, and they knew they had his affection and sympathy. He "Wasn't old fogvish," they used to say. Thus they arrived at full manhood and womanhood, without being spoiled or marred in the making, so far as the church influence is concerned.

Youth can be loved and led into fruitfulness, and nobility of character; into religious experience and activity, if only we apply our "common sense," instead of our inherited prejudices and time-worn conventionalities, to this great task.

We love the spring! Because of its fresh young life, so full of beauty, sweetness, and promise of future fruitfulness.

Can we shut our eyes to the beauty of unfolding Youth? Its wonderful promise of vigorous participation in the affairs of the future society? Its active restlessness, even its ungainly attempts to "show off" its smartness? Do we not want to take it to our hearts and love it into full bloom? Can we not be patient with its noise and folly, even with its mistakes and vices, for do we not remember we were once such as they? He or she that is among you, who never joined in the "follies of youth," let him or her cast the first stone at "erring youth." Friends! we fear they are largely what we have made them. They inherit from us, they bear the impress of our fingers, they reflect our lives and characters.

If we could believe in their soundness of heart, and realize the high thoughts and purposes that dominate many of them. One day last week the writer was asked to act as one of three judges of an oratorical contest between two high schools, Fresno and San Jose. The subject was "Immigration." The keen interest manifested by the more than 1000 students present, their strong applause of the best points made, the fine appeal and arguments of the contestants, forced on him the conviction that if these young people have their representatives throughout the land, and could have the right kind of encouragement, the future of America will be safe in their hands.

The future of religion lies in the hands of these young people. It is the duty of the present custodians of organized religion to so shape their lives that they will conserve all that is sacred and valuable of the religious inheritance that has come down to us, and modify it wisely to meet the new conditions arising, and to arise hereafter. We are reminded of the parable of the Potter. How "The vessel was marred in the hands of the potter." "So—He made it again another vessel, as it seemed good to the Potter to make it." Too many of our young have already been marred, more or less; let us hope that the clay has not become too hard to make it again another vessel, according to the desire of the Potter.

This paper is meant to be a plea for a more sympathetic understanding of the youth of today. The rush of many engagements has prevented that care and thoroughness of treatment of so vast a subject that is required. But let us close with an earnest appeal for more sagacious methods of trying to win the youth of the land to an interest in our more progressive and liberal religious faith. The bungling work of others makes the task more difficult, especially as it has given the young a poor opinion of religion as a force in their lives. Our principles must be sound, for youth has sharp eyes for the detection of the false; our spirit must be as warm as the breath of Spring, our methods as broad as our Age, and as progressive as Society.

For Youth is open-eyed; it appreciates the good; its heart responds to unselfish love; it aspires to the True, the Beautiful, and the Good. It sighs for worlds to conquer; it dares to climb to the Highest. Let us change or even revolutionize our methods of Religious Education, so as to catch the fancy and the enthusiasm of youth, and the day is ours; and Religion shall have a firm grasp on the race of the future.

There are those who think they are freer than most men, and yet are slaves; slaves to their vices, slaves to their bills-of-fare and their bric-a-brac, slaves to the money they spend on idle self-indulgence.—*St. John.*

Constructive Church Ideals

Conducted by REV. WILLIAM G. ELIOT, JR.

(Contributions for this Department should be sent to Rev. W. G. Eliot, Jr., 681 Schuyler St., Portland, Oregon; to reach this address not later than the fifteenth of the month.)

Believing in the Supremacy of the Church

When "true to name" (as the orchardists say), the Christian Church can aim at nothing less than world supremacy. The cross and orb make a true symbol—even when they are the finial of a flag-pole.

The shock-absorber in this thesis is in the first four words,—“when true to name.”

The Roman church, with which we ordinarily associate any claim to world supremacy and a monopoly of the Catholic symbol, we can hardly believe is true to name. Its hierarchical domination of mind and conscience is not in accordance with the spirit of Christ. The encyclical "*De Pascendi*" settled that.

But having thus paid my compliments to the Roman church, I turn and rend myself. We Unitarians cannot yet claim to be a Christian church entirely true to name; for we are not yet completely a church. We are a group of separate congregations united upon more or less stable congeries of ideas, more or less commonly accepted. We have not attained to any true organic unity. Our free churches will not be a free church until we have found a true catholicion.

If the Romanists are not true to name as a Christian church for the reason that they lack freedom, we are not true to name as a Christian church because we have too little in common other than our freedom.

But from the present chaos of sects is emerging the Christian Church true to name, and in that movement our own churches may play an honorable part. This emerging church can aim at nothing less than world supremacy, for it can aim at nothing other than world evangelization, world conversion, world education and world inclusion. This supremacy will mean not the sup-

pression but the exaltation of individuals and of nations.

The Christian Church true to name is an end in itself. It is not merely an organization of good people trying to help the outside world, it is a sacred spiritual community aiming to convert to itself and to include the whole world.

The machinery of its administration, the formularies of its teaching, are means to an end; but that end is the increasing creation of its own immortal life. The Church is come to minister and not to be ministered unto; but that ministry is to lead all men into itself. The far-off goal is not a world uplifted by the Church, which having done its work can be dispensed with; it is the world made over into a church; not a world served by those who worship, but the whole world worshipping.

To gain this supremacy, it must use no means inconsistent with freedom, love and truth. Those who use means not consistent with freedom, love and truth may win temporary victories, but the last battle will be to the Church true to name.

“When true to name” was intended to absorb a shock but not to abate momentum. The Christian Church when true to name can aim at nothing less than world supremacy.

But if the Church true to name is ever to be supreme in the whole world, it must in a real sense and in some true degree be to its sons and daughters supreme now. They must believe in its supremacy, they must practice that belief, and if they feel that their own part of the total church is not altogether true to name they must try by true-to-name methods to make it so. True-to-name methods may involve the most humble fidelities and the most modest sacrifices. If one's own belief in the supremacy of the Church does not include such fidelities and sacrifices it will be futile.

If these contentions touching the supremacy of the Church are true, they have manifold and immediate bearing on the problems of our own fellowship. We may illustrate almost at random:

1. A belief in the supremacy of the Church true to name sets up centripetal and checks centrifugal tendencies.

2. For all our freedom, we shall become less sectarian and denominational and more genuinely catholic in spirit.

3. For all our intellectual veracity, we shall become less a party organized around a body of ideas, and more and more a true spiritual communion, itself the deeper root of our ideas.

4. For all our love of truth, we shall become equally lovers of souls, with an evangel and an evangelical spirit not less truthful for that it is animated by the spirit of saviorship.

5. We shall be checked in any incipient complacency or pharisaism. Penitence will accompany our boasting, and our proclamations will be companioned by self-searchings. A sense of our inadequacy to the total human necessity will teach us to learn of others and to appreciate their virtues even when we have to expose their faults.

6. We shall be more zealous and generous financial supporters of the Church not in order to keep our pastors from turning Bolshevik, not in order to insure the safety and value of securities, not for our physical health and material prosperity, and not primarily even for patriotic motives, but above every other reason because the Christian Church is supreme. If we believe in the supremacy of the Christian Church, we shall not exploit religion to serve our prosperity, we shall exploit our prosperity for the sake of religion; we shall not exploit religion as much for our health as we shall exploit our health in the cause of religion; we shall not so much attempt to save religion for the country's sake as we shall endeavor to save our country for the sake of religion. The final purpose of a Supreme Church is not to conserve health, guarantee securities, and stabilize governments.

Health, wealth and governments are means not ends, and they are worthy as means only in the degree that they intend the supreme spiritual aims of history, only as they subserve the Divine Plan. The Christian Church ministers, and rightly so, to health, wealth and the civil order, and makes and consecrates the sacrifices of patriots, only because it is supreme and only to the extent that at the same time and through its ministries it wins these for itself and reveals to them their true Sovereign, the Lord of things, of men, of nations, in relation to whose supreme purpose things find their true worth and souls their true destiny.

W. G. E., Jr.

Not the Ruler

Not the ruler for me, but the ranker, the
tramp of the road,
The slave with the sack on his shoulders
pricked on with the goad.
The man with too weighty a burden, too
weary a load.
The sailor, the stoker of steamers, the man
with the clout.
The chantryman bent at the balliards putting
a tune to the shout;
The drowsy man at the wheel and the tired
look-out.
Others may sing of the wine, and the wealth,
and the mirth,
The portly presence of potentates goodly in
girth—
Mine be the dirt and the dross, the dust and
scum of the earth,
Theirs be the music, the colour, the glory, the
gold;
Mine be a handful of ashes, a mouthful of
mould.
Of the maimed, and the halt and the blind
in the rain and the cold—
Of these shall my songs be fashioned, my
tales be told.

John Masfield.

Perhaps

Perhaps when we are done with this short day
And fold our hands before we go away,
Some angel kind will whisper in our ears,
And bid us cease our fears.
Perhaps some spirit will anoint our eyes
And bid us see this self-same earth and skies,
That we have known, grow sweet as Eden's
bowers—
This dear old earth of ours.
Perhaps then shall our hearts know Heaven in-
deed
Is but this world from selfish worries freed;
And God be so revealed, that we can trace
Him in each other's face.

—William J. Meredith.

Scriptures of Mankind

(Arranged by Rev. Clarence Reed.)

The Great Mystery

1. Before we know what life is, how can we know what death is?
2. He who has led thee thus far will lead thee further also.
3. When thy messenger comes to carry thee away, be thou found by him ready.
4. Death being a fact, have no fear of it, fear only not having lived well.
5. No harm can befall a good man, whether he be alive or dead.
5. Get the habit of seeing in the dark.
7. How do I know but that he who dreads to die is as a child who has lost the way and cannot find his home?
8. What an excellent thing it is to be able to find a source of consolation in oneself.
9. The soul is myself; the body is only my dwelling place.
10. Wise men only, knowing the nature of what is immortal, do not look for anything stable here among things unstable.
11. When a man dies three follow him, but only one stays with him: he is followed by his family, his property, and his works; his works abide, and the rest return.
12. Death for every man abides:
A mountain of weight of great concern,
A feather fluff of light account,
The circumstance alone decides.
13. Yet if all things that vanish in their noon
Are but the part of some eternal scheme,
Of what the nightingale may chance to dream
Of what the lotus murmurs to the moon!
14. If you will do some deed before you die,
Remember not this caravan of death,
But have belief that every little breath
Will stay with you for an eternity.
15. To God's beloved, even the dark hour
Shines as the morning glory after rain.
16. Within my breast no sorrows can abide,
I feel the great world's spirit through me thrill
And as a cloud I drift before the wind,
Or with the random swallow take my will.
Thus strong in faith I wait and long to be
One with the pulsings of Eternity.
17. I died as mineral and became plant,
I died as plant and rose to animal,
I died an animal and I was man.
Why should I fear? When was I less by dying?
Yet once more I shall die as man,
to soar
With angels blest; but even from angelhood
I must pass on: all except God doth perish.
When I have sacrificed my angel soul,
I shall become what no mind e'er conceived.
Oh, let me not exist! for Non-existence
Proclaims in organ tones, "To Him we shall return."
18. O friend! hope for Him whilst you live,
know Him whilst you live,
understand whilst you live; for in life deliverance abides.
If your bonds be not broken whilst living, what hope of deliverance in death?
It is but an empty dream, that the soul shall have union with Him because it has passed from the body:
If you have union now, you shall have it hereafter.

1, Confucius; 2, 17, Rumi; 3, Egyptian Sage; 4, Parsis Scriptures; 5, Soerates; 6, Plato; 7, Chuang-tsze; 8, Taoist Scriptures; 9, Buddhist Scriptures; 10, Upanishads; 11, Bokhari; 12, Chinese Poet; 13, 14, Abu'l Ala; 15, Sadi; 16, Po Chu-i; 18, Kabir.

Still lives for earth, which fiends so long have trod,
The great hope resting on the truth of God,
Evil shall cease and Violence pass away,
And the tired world breathe free from all dismay!

From the Churches

FRESNO.—The month of May has not been a particularly active one—there having been no meetings other than the Sunday morning services. These have of course been interesting, Dr. Clayton having chosen timely and interesting subjects which were well treated and delivered in a most stirring manner. The church will close in a few weeks time for the regular summer vacation.

OAKLAND.—The work of the Oakland church is going along in the good way of slowly but surely. At present, the great effort is being put forth to bring into shape and maturity plans for the new year so that on August 1st, when church activities resume after the regular summer vacation, no loss of time will be experienced in organization work.

The Unity Club has been enjoying a most instructive as well as delightful course on the "Religions of the Babylonians and Persians" under the able leadership of Mr. Reed, but at the closing session, on the principle that "all work and no play makes Jack a dull boy," relaxed from serious study in a night of "jinks." The affair was in the hands of the men of the Club who gave the entire program, a burlesque on the work and leadership of the past year, most cleverly conceived and carried out to the surprise, amusement and enjoyment of the entire membership, rounding out the series in a most happy manner.

The Woman's Alliance was the second to close, the last meeting having been held on Monday, May 17, at which time, instead of the regular monthly book review, an hour or so was devoted in commemoration of the landing of the Pilgrims, 300 years ago, Mr. Reed showing especially fine slides which had thoughtfully been sent out by the American Unitarian Association for that purpose.

Both of these organizations have had a very profitable year and will be ready to take up the work with renewed zeal at the beginning of the new.

Two new features have recently been

added to the church life, from both of which much good is expected. A Laymen's League has been formed, as is the case with most of the churches on the Coast, and is well under way with its plans, hoping in time to become a powerful competitor of the Woman's Alliance, heretofore the bulwark of the Church. The Rev. C. S. S. Dutton, of San Francisco, addressed the members Monday, May 10th, on "An Eastern Pilgrimage," the evening being successful in every way, in attendance, enthusiasm and good spirit displayed.

An additional activity which has sprung into life is the Little Players' Club, a group of young people who are trying to express the religious life through the agency of the drama. The Club is under the direction of Mr. A. H. Dohan and will undoubtedly prove itself a helpful adjunct of church life.

The Adult Class of the Sunday School, after experiencing a delightful season of traveling through the lanes of England with Miss Kingman, across the Pacific to the Holy Land of China, Shantung, with Ng Pong Chew, who so graphically presented the claims of his people to their own land, a Sunday with Mr. Dole who has lately returned from Hawaii—turned to Scotland and with Mr. Robert Robertson discussed the religious beliefs of Robert Burns, the keynote of whose teaching was tolerance and charity toward all.

We greatly miss the cheerful and inspiring presence of Dr. and Mrs. Wendte, who have wintered with us, entering so fully into all our plans and activities, but are hoping that the lure of California and the home church may be instrumental in bringing them back to us another year.

Throughout the month the pulpit has been occupied by Mr. Reed, but on Sunday, May 9th, he gladly turned it over to the Rev. Chas. F. Dole, the prophet and apostle of good-will, his inspiring message, when with us a few months ago, having made all eager for this further opportunity.

PORTLAND.—Two Sundays in May our minister received welcome relief. On

May 9th Rev. Palfrey Perkins of West-on, Mass., sent by the Unitarian Laymen's League spoke to us with fervor and persuasion.

The following Sunday Rev. Christopher R. Eliot, brother of our minister, stood in his place. He is the pastor of Bulfinch Place Chapel, Boston. This church is in a congested part of the city and with its staff of volunteers and paid workers is doing a great work.

May 23rd Mr. W. G. Eliot Jr. considered "The Revival of Religion: Upon What Terms?" Mr. Eliot expects to preach on the Sundays of June and July and be away from the city most of August.

The evening service is intermitted until October.

LONG BEACH.—The Long Beach Society has just had its annual meeting with a review of the year that was distinctly encouraging. Our congregations have not made a spectacular growth, but have kept good and steadily increased. The Sunday School under the guidance of Mrs. Faith West, an enthusiastic superintendent, has come into being and is doing excellent work. It is growing constantly, the attendance last Sunday being thirty-six. We have the Beacon Course for our studies, and in a teachers' training class which meets on Sunday afternoon, are endeavoring to become acquainted with the plan and contents of the course. The school has started a reference library of the books available in the course, with some other helps added.

The Alliance has had a successful year with an increased membership and good meetings. In addition to the regular meetings with a program they have had some work meetings, social evenings and, monthly, an evening Recital-Reading of a literary and musical nature.

As the culmination of Mr. Carl Wetherell's visit we have a chapter of the Laymen's League organized.

Rev. Palfrey Perkins was with us last month and gave us an address on "Unitarianism, Its Present Meaning and Purpose." that was well received

and met real needs. His address was clear and forcible and it left a good impression.

During the year we have added the New Hymn and Tune Book to our equipment, and find it a valued addition.

Our Easter service was gladdened by the announcement that we had secured ten subscriptions of \$50 each as a nest-egg for a building fund. We have now a building fund of \$1500, to which contributions can be made, and to which we can add, as we feel able, sums large or small, until we are ready to build our real church home. Our little temporary church, while not very prepossessing from the exterior, is very attractive and homelike within; but on a good many occasions it has seemed too small for our needs, so that we would like to have it larger; and we hope to have it seem so a good many times in the coming year.

The workers of the Church School recently held a working-bee to clear up the grounds about the church, and on the vacant lot which we own the young men of Mrs. Fairfield's class are making a tennis court for the use of the school, and to which the school has contributed some money toward the expense.

Our two daily newspapers continue to report the Sunday's sermon in a quarter column account or longer; and these reports we know are being read regularly by various people who do not attend our services; so the publicity ought to do us good.

We plan an outdoor Unitarian picnic in Bixby Park, right near the Beach, on Saturday, July 24th, which we hope will be attended also by Unitarians from neighboring churches and from the Dispersion. The one held last year was so successful that it was decided to make it an annual event, and we hope this year to reach an even greater number and to make it a day of real refreshment of body and spirit as we meet together—we people of the free spirit—in the park by the sea.

LOS ANGELES.—May is our month for cloud and fog, but this year a particu-

larly dense mass of fog has hung over our church and a whole host of Glooms has camped on our steps. For our beloved leaders, Mr. and Mrs. Hodgins, are to leave us in August and seek new occasions and new duties in New Bedford, Mass.! We are tremendously proud that they had only to be seen and heard to be wanted, and we are indeed glad that they will be able to do great things for the advancement of Our Faith. Still, we can not help being sorry for ourselves, and many a weep has already been wept as one and another realizes all that the ten years of devoted, self-forgetting service of this noble couple has woven into the life of this church. Whatever the future may bring, whatever man may come to the pulpit of the First Unitarian Church, Los Angeles, a heavy burden rests upon our members to live up to the best that is in them, if they would not bring reproach upon these two valiant leaders.

Hardly have we caught our breath from the startling news of the resignation, when we are electrified to learn that the Meadville Theological School is to celebrate its seventy-fifth birthday this month, and has summoned seven of its alumni to receive the degree of Doctor of Divinity, and our Mr. Hodgins is one. We can now hear the title, "Dr. Hodgins," without apologizing audibly or mentally. His people here know that nothing in the power of the denomination to give him is too good for him.

The electricity in the air has quickened every unit in our church. The Sunday School is much increased in strength and vigor. Pictures of noted Unitarians have been donated, each one arousing eager interest to learn who the man was, what he did and what he said. The stereopticon is used for the first fifteen minutes of each session, to show pictures of historic Boston and other cities, collected by Mrs. Hodgins on her trip. This allows the boys in turn to learn to run the machine, and helps to fix various and sundry data in young minds.

The Alliance had a thoroughly satisfactory annual meeting, re-electing last year's board, with Mrs. J. B. Baker its highly efficient president, and Mrs. A. F. Rooney its equally efficient secretary.

Miss Harriet Spaulding is National Director for Southern California. There are 157 members, several hundred more dollars raised than in any previous year, and applied judiciously to its deserving causes. Each Thursday in the year has been Alliance sewing day, and the number of garments made is astounding. A French orphan has also been cared for. The programs for each meeting have been admirable, and the social interchange has been most cordial. Two especially noteworthy topics were "Dress" and the "Development of the Constitution." The "Psychology of Dress" was presented by a member of the Public Library force, who gave a keen, witty and common sense sketch of the art of dress. Dr. Hodgins discussed the "Psychology of Dress." Fashion appeals to the gregarious as well as to the individual instinct; therefore, fashion's tyranny prevails because it touches fundamental principles.

Sermon topics for the month have been: "The Golden Rule"; "Rediscovering America"; "The Happiness that Endureth"; "A Master Mind", and "The Need of the Present Age," this last by Rev. Palfrey Perkins, of Boston.

SAN FRANCISCO.—On the first Sunday in May Rev. Palfrey Perkins occupied the pulpit and impressed his hearers as a very earnest and effective preacher. He presented the distinctive gospel of the church very clearly and very persuasively. It is a fine service for the Laymen's League to send us this young man who evidently thinks, and has the gift of simply and directly bringing the result to bear on his hearers.

Mr. Dutton preached the other Sundays of the month, giving us a good variety of really able sermons. On the evening of the 23rd he spoke on the coming of the Pilgrims, illustrated by the slides furnished by the American Association in the preparation for the Tricentenary exercises later in the year. A good audience listened to his animated talk with manifest interest.

On May 10th the Society for Christian Work enjoyed a brilliant address by Prof. E. T. Williams, of the University of California on "The Struggle

for Democracy in China." Dr. Williams has enjoyed the privilege of a long residence in China, and is very familiar with Chinese history and literature. His rapid talk, extended on request, was enlightening to the extent of surprise, and added to our respect for the Chinese character and to our faith in the realization of their long-held purpose of real democracy.

On the 24th there was a very large meeting of the Society in the expectation of hearing Mr. William Kent on "Save the Redwoods." Mr. Kent was called to a distant part of the State, and his place was filled by Mr. W. E. Colby of the Sierra Club, who found a sympathetic audience when he made a plea for the saving of our wonderful Redwood forests to the extent of adequate representative parks. The Channing Auxiliary held its annual meeting during the month. Both societies have adjourned till after the summer vacation. The church services will be continued for June, vacation being taken for July only.

On May 6th the Men's Club enjoyed an Address from Professor Seligman of Columbia University, who has temporarily exchanged with a professor at the University of California. He is a most attractive speaker, and delighted his hearers with an exhaustive review of the growth of trade and exchange in the human family, considering finally our relation with the Orient and the probabilities of the future. Professor Seligman is not an alarmist, but he clearly indicated possibilities, and plead for fair dealing and a restraint of prejudice.

SAN JOSE.—The San Jose church has suffered much anxiety of late on account of the serious illness of its much-loved minister, Rev. O. P. Shrout; we are very happy to know that the crisis is now passed, and in due time we hope to have him again with us, in full strength and vigor.

During his absence, the pulpit has been most acceptably filled by Prof. William J. Meredith, of the Montesuma Rancho School near Los Gatos, with one service taken by Rev. H. N. Pfeiffer, of

Niles, who gave us a fine sermon on May 2nd. Mr. Meredith's subjects were "A Fixed Point," "Our Religion," and "True Democracy." He will give a patriotic talk on Memorial Day, and the whole service will be along that line. The Alliance had one delightful afternoon with Mrs. N. E. Wretman at her pleasant home, and another at the home of Mrs. M. W. Kapp. The women are keeping up their regular work and meetings, feeling that it is the best of loyalty to the church and minister during the trying time of his illness.

SEATTLE FIRST CHURCH—The church property at the corner of Boylston avenue and E. Olive has been sold and the regular church services temporarily suspended. The price received was \$26,500 and the purchaser was the Society of Seventh Day Adventists, who have taken immediate possession and are now conducting their religious services there.

The purpose of the First Church is to meet its indebtedness and then purchase a new site and erect a more modest building and renew their religious services as soon as seems expedient. Meanwhile the Young People's Society and the Women's Alliance continue as usual. At a recent meeting of the trustees Mr. W. L. Nossaman was elected chairman of the board of trustees to succeed Mr. Carl J. Smith, who still remains as member of the board.

SEATTLE (UNIVERSITY CHURCH)—The Annual Meeting of the Church was held in the Assembly Room of the Chapel on Tuesday, May 4, at 8 p. m. At half past six the members gathered for a church supper. A large number were present.

At the business meeting Prof. Start in his very interesting annual report reviewed the work of the year and made recommendations for the year to come.

The Church has completed seven years of service. A Laymen's League has lately been formed to which the Trustees will look for help and suggestion. It is the purpose to have all the men of the Church enrolled in this

League. Gradually the Church builds up strong and helpful organizations within itself: the Sunday School; the Women's Alliance, the Laymen's League.

The Treasurer, Mr. Gorham, reported all bills paid and a surplus. Previous to the meeting the treasurer had issued a circular suggesting that the signed pledges of the members for the coming year be increased. His report showed that they had been increased over 100 per cent.

The Church has kept in as close touch with all denominational activities as distance and conditions allow, being properly represented in conferences and making contributions to all natural appeals through national organizations.

Dr. Perkins is in attendance at the Boston May meetings. On May 23rd the services were conducted by Rev. F. F. Eddy of Bellingham, and on May 30th by Prof. Edwin A. Start.

VICTORIA.—We greatly enjoyed the visit of our former minister, Rev. H. E. B. Speight, who spoke on "The Message of the Unitarian Church to a Changing World." He remarked on the awakened interest of men in the religious life of today—"not only the men who have been dragged into the pews by their wives," but many others who said it was time they made religion a man's job. In reference to the formation of the new league at a meeting of 400 at Springfield, Mass., and the raising of a fund to further its objects, he declared that it was not intended "to make them a little more contented and a little less radical," in the employers' interests.

At the meeting establishing a chapter of the Laymen's League, Professor Mack Eastman of the University presided. He declared himself glad to come in touch with any organizations attempting to grapple with the problems of reconstruction, phyeic and economic. He held it was "calculated bigotries" which allowed peoples to be hurled against each other; and the problem now was, not reconstructing the old, but producing a better world than had ever been before.

Sparks

If you see an editor who pleases everybody, there will be a glass plate over his face and he will not be standing up.—*Thomasville Times*.

"This picture," said Mr. Gawker. "Was painted in a garret," replied the proud owner. "Well! Well!" "A hundred thousand wouldn't buy it now." "No?" said Mr. Gawker, eyeing the masterpiece more closely. "And I'm one of the hundred thousand."—*Birmingham Age-Herald*.

A soldier from the front applied to a hotel for a job as cook. "What can you cook?" asked the hotel manager. "Anything," replied the doughboy. "Well, how do you make hash?" "You don't make it, sir; it accumulates."—*Ladies' Home Journal*.

"Young man, there is nothing worse than high life on a low salary," said the wise man who is always giving advice. "Oh, I don't know," replied the young man who knew a thing or two himself. "It's no worse than a low life on a high salary."

A sailor had been showing an old lady over a large liner, and after thanking him, she suddenly remarked, "I see that, according to the ship's orders, tips are forbidden." The sailor then turned to the visitor and, with a knowing look, answered, "Why, bless yer, ma'am, so were apples in the Garden of Eden."

A Post-Office Mission correspondent in writing to some persons in remote places in the South said among other things that "Is there a Righteous God?" by Rev. Thomas Van Ness, and other Unitarian literature would be sent by applying to her. She received some odd replies, one being, "In answer to your question, as things is as they is I should say no."

Said the little black hen to the big red rooster, "You'll soon get yours, you early-rising booster; You've had your own way and you've been well fed, But you'll soon be deported—you're a Rhode Island Red!"

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

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

Henry Pierce Library

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

Charles A. Murdock, Trustee and Librarian.

Among Recent Additions

ADLER, FELIX: "An Ethical Philosophy of Life."
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By action taken at the 1918 meeting of the Conference, three sections were constituted—a Northern, a Central and a Southern—and it was determined that in 1919 and 1920 each section should meet separately. In 1921 and every third year thereafter the Conference will meet as a whole in the Central Section.

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(Meeting every third year)

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THE UNITARIAN ATTITUDE

AS COMMONLY ACCEPTED

Believing that freedom of thought and word leads to truth, we prescribe no creed for ministers or laymen, and welcome to our fellowship all who would extend righteousness, love, and trust in God.

We hold reason and conscience to be final authorities in matters of religious belief.

We believe that loving the good and doing our best is the only life purpose worth following.

We believe in the supremacy of good. Beyond our power to know or understand we trust the Eternal Goodness. This to us is the faith that makes faithful.

We honor the Bible and all inspiring scripture, old or new, and believe in the never-ceasing revelation of God to man in all lands and ages.

We revere Jesus as the greatest of the prophets of religion, and in his spirit unite for the worship of God and the service of man.

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this order is truth; to obey it is right and liberty and more abundant life.

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good.

We believe that man is in the making. From his animal beginning he has steadily developed, morally and spiritually. Apparently he has never had a fall. He is still beset by tendencies that hold him back, but it is within his power, through determined purpose, to reach true manhood.

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all; that we may now and here help to establish the divine commonwealth of love and peace on earth. The office of the church is to inspire, strengthen and uplift man.

We believe that self-forgetting, loyal life awakes in man a sense of union with things eternal which is an earnest of the life to come.

We worship One-in-All—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God, our Father.

UNITARIAN DECLARATIONS

AUTHORIZED AND PERSONAL

OUR FAITH

The Fatherhood of God.
The Brotherhood of Man.
The Leadership of Jesus.
Salvation by Character.
The Progress of Mankind,
onward and upward forever.

JAMES FREEMAN CLARKE.

OUR ATTITUDE

(As expressed by the National Conference in 1894.)

“These Churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man.”

OUR OBJECT

(As expressed in the By-Laws of the American Unitarian Association.)

“The object of the American Unitarian Association shall be to diffuse the knowledge and promote the interests of pure Christianity.”

TYPICAL CHURCH COVENANT

In the love of the truth, and in the spirit of Jesus, we unite for the worship of God and the service of man.

UNITY MOTTO

Freedom, Fellowship and Character in Religion.

PERSONAL UTTERANCES

The business of the Unitarian churches is to unite all children of God for the bringing in of His Kingdom.

EDWARD EVERETT HALE.

Of all great souls, of all steadfast and heroic lives the ultimate basis is simple trust in God.

JAMES MARTINEAU.

He who is true to the best he knows today will know a better best tomorrow.

CHARLES GORDON AMES.

The happiest man is he who learns from nature the lesson of worship.

RALPH WALDO EMERSON.

Religion is voluntary obedience to the law of God. Through it we regard Him as absolute object of reverence, faith, and love.

THEODORE PARKER.

No man can be thoroughly redeemed till social life is lifted, till the state is sound and noble, till humanity is raised up and saved.

THOMAS STARR KING.

The greatest man is he who chooses the right with invincible resolution; who resists the sorest temptations from within and without; who bears the heaviest burdens cheerfully; who is calmest in storms, and whose reliance on Truth, on Virtue, on God, is the most unflinching.

WILLIAM ELLERY CHANNING.

THE PACIFIC UNITARIAN

DEVOTED TO RELIGIOUS TRUTH AND HIGHER LIFE

The Meaning of Life

Jesus saw, with clear vision, the meaning of life, the purpose of its organization in the home, the state, in industry, in moral fellowship and spiritual faith, and he called it the Kingdom of Heaven on earth. He pointed the way out of all our entanglements, and no longer does it seem visionary—it is the only thing to be done, and once again we feel inspired to go out and preach the Kingdom of God among men. For while the old world lies in ruins, under the shadow of despair, the nations are stretching out their hands, pleading for help, and the kingdom of Heaven seems more real, and nearer than ever before. Many ideals have been shattered—the easy-going optimism with which we deluded ourselves, has proved false and foolish. The eyes of the world have been washed with a flood of tears, and we have walked through the Gethsemane of a world-war, up to the very Mount of Calvary, and now are beginning to realize, in a way never dreamed of before, that what Jesus talked about is true; that he alone saw clearly, that only *spiritual* forces can hold the world together.—*Oliver Porter Shroul.*

PACIFIC COAST UNITARIAN ACTIVITIES.

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THE PACIFIC UNITARIAN

God our Father. Man our brother.

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Editorial

When one considers the turmoil and expenditure of substance and energy involved in merely getting ready for a presidential campaign he is led to wonder. He asks is it worth its cost and is its object attained? Is it the best we can do in the all-important matter of self-government? What is the relation of the party to good government, and what prompts this engrossing scramble? Are we stirred up and divided into hostile camps by our interest in national welfare or are we influenced more profoundly in party success and who shall do the governing? It would seem as we weigh results, and consider what influences control in the naming of candidates, that as a means of establishing principles politics, as it is played, is not eminently satisfactory. The idea of ascertaining and expressing the will of the people through an assembly of delegates is sublime, but the reality approaches the ridiculous. Here we have one great party in desperate struggle over a lot of second-rate men, seeking the nomination, and to further whose attractiveness, hundreds of thousands of dollars have been contributed, presumably by interests to be affected by results. And when selection fails, an absent leader of impaired physical power, but healthy as to influence, intimates that a hardly considered candidate will be acceptable to him, the assembled delegates at once discover the will of the people they represent and name the candidate. In the preparation for this a platform has been constructed, on which the candidates may hopefully stand. And so the game is set for an-

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other four years. And now the other great party has repeated the general process. A platform differing principally in its praise of the present administration was built, plank by plank, and then the heroic task of inducing two-thirds of the convention to vote for a nominee was entered upon. It was a stiff fight, but politics won. A shrewd combination of three strong bosses solidified more than one-third of the delegates against the administration majority, and wore them out. Forty-four ballots resulted in the choice of a candidate from the same doubtful state the Republicans had picked upon, and the wearied delegates returned to their homes. And now we go to it with liberty of choice between two party representatives, neither men of commanding power or national leaders. It leaves it a choice between the ins and the outs.

Presumably party allegiance will control, each candidate is at least respectable and has demonstrated fair ability and good character. Two considerations may effect choice by independent voters. The country is weary of conflict between departments of the government. The executive and the legislative at loggerheads tends to disadvantage if not disgrace. In the absence of harmony we fail of government. It is wholly inefficient and grossly extravagant. An autocratic executive is undesirable and dangerous. We need all the constitutional power of all governmental departments, exerted harmoniously for the general good. In meeting the tremendous issues before us, personal or political consideration ought to be laid aside. On the other hand the League of Nations has apparently been given a fairer consideration by the Democratic platform. If it becomes by the declaration of candidates and the course of

the campaign, an issue between joining in a clear and well-considered effort for world peace and welfare, and a safe, but ignominious withdrawal, through national selfishness, political consideration should not hold.

Those Republicans who regarded Mr. Hoover as best fitted by character and training for the Presidency will be apt to rely on his judgment and follow his example in supporting Mr. Harding.

Those who were privileged to attend the Boston May anniversary speak with enthusiasm of the excellence of the meetings and of the deepened spirit and consecration manifested in many ways. The Unitarian Laymen's League is without doubt a most encouraging feature of our denominational life. It is not only what they have done, and what their works prove of them, but that such an organization and the earnestness they display are of themselves proof of us. They more than do us credit. We have reason to be proud that they are our children, and their manners show their bringing up. Not that we would be vain and foolishly fond, but that with all humility we would be thankful, and hold fast to a becoming self-respect.

The Pacific Coast was particularly well represented and our delegates appear to have contributed their full share. Dr. Wilbur was conceded to have delivered a notably able address at the Berry St. Conference. Mr. Speight presented the opportunities for work among the college students in so effective a manner that he received substantial support in his plans. Dr. Perkins impressively conducted one of the services and Mrs. Wyckoff was honored and most agreeably entertained by the leaders of the Alliance. Dr. Wilbur pro-

longs his visitation and has preached in a number of pulpits. Dr. Wendte will remain till Autumn, but if his present plans are carried out will turn his face to the Pacific Coast with a view of settling here.

This anniversary completes twenty-five years of service, as president of the American Unitarian Association, by Rev. Dr. Samuel A. Eliot, and he was felicitated generously for what he had accomplished, and re-elected, for its continuance.

The *Christian Register* editorials are generally excellent. Especially needful was a recent disapproval of the tendency manifested to indulge in hate. At its best it is a negative quality, and its result is almost always harmful. We have too much recent knowledge of its destructive power to foster it in any way. We can not afford to indulge in it. It is a consuming fire and robs us of our best powers. To resist evil is an unquestioned duty. It often involves stern conflict with evil-doers, but if it engenders hate it wrongs our own heart and almost surely leads to injustice. It is a wrong principle. It is destructive of our better impulses and is deteriorating in that it robs us of charity and the possibility of kindness. It is not human, but a survival of the lowest in our nature. The evil in the world is to be overcome by the good, and hate is not good.

There is no question but that war, sure to be accompanied by hate, tends to its increase. Self-control is largely lost. We must at any cost support the right as we see it, and we are prone to continue on hating those whom we feel to be wrong. The Golden Rule gives away to a rule of iron. We become unmerciful and unreasonable. One sad

result is a mad hysteria that leads to mistaken severity and inconsiderate treatment of those we even suspect. We need all the love we can possibly maintain to be just to our fellows who seem remiss in duties vital, as it seems to us, to national life. And if we or they permit hate to grow up, greater peril results. We need today to cherish good will that will restore understanding and sympathy.

It is probable that certain laws, passed in war-time to protect society against persistent and insidious attacks, should be modified—perhaps repealed altogether. It is just, and it is politic, that individual rights should be as fully protected as is possible, consistent with the general good. And we can afford to be just and magnanimous.

Those who resent the abridgment of personal liberty may well allay some of the hate that has crept in with their indignation. They ought to feel that there has been a compelling sense of responsibility and duty on the part of those who preserve love of country amid acknowledged imperfections, and that, on the whole, measures of restraint have been imposed in the face of a danger really felt.

No person should be punished for opinions entertained, however wild and unreasonable, and it may be doubted if they have been. Nor should the mere expression of them be considered an overt act. But self-protection is the natural right of civilization,—to be reasonably exercised, and it is the duty of loyal law-makers to so legislate as that proper protection may be lawful. We want peace, and it is better that overt acts be suppressed by even severe laws than that the nation, which some of us are sufficiently old-fashioned to

love, should be preserved by civil war, forced upon us in the days of Abraham Lincoln.

There is evidence that there prevails a fallacy. There are those that seem to feel that any one who means well is wholly irresponsible because of that fact. If his heart is right he can do no wrong. A good woman is privileged to do anything she chooses. But so far as conforming to laws is concerned, no amount of wrong-headedness can justify ignoring them. The law is concerned with results and if they are unjust they may be repealed or amended, but they cannot safely be resisted.

It is being realized that the war and its outcome has constituted a colossal laboratory demonstration of certain underlying principles in the nature of things. One truth we may well take to heart both for our enlightenment and encouragement. In the matter of progress there is an established velocity of speed. There is a rate of advancement that must be accepted. Acceleration in certain instances may be reached, but as a whole we cannot exceed a rate of speed that is inherent. Time is a necessary element, and beyond fixed limits cannot be ignored. A plan for a ship ordinarily requiring six months cannot be made in six days, and if it is rushed through in two months some oversight is almost sure to delay it for correction or render it worthless. Progress in anything relating to thought or moral conceptions is even more certainly slow. It cannot be rushed and when we fancied that peace would find a world distinctly advanced to far higher conceptions and ideals of justice and honor we expected too much. In supposing that a group of deeply impressed men could meet and in a week or ten weeks undo

the work of centuries and form a new world geared up to nobler ideals of action and reaction we flattered ourselves unwisely. An Englishman of wide observation lately remarked that Wilson was the only one who fought for ideals and he worked blindly and accomplished little, only to have his people fail to back him up. We must not be disheartened that our hopes were not to be justified. Whatever we accomplish in this world we reach through the laws that underly growth, and patience is enforced by experience. We must be satisfied with slow progress, for it is the only kind we can get.

Perhaps the one thing that in the long run will prove the greatest benefit to mankind, as a result of the war, will be the shattering or weakening of the Prussian ideal of the subordination of the individual to the state. The rights of the individual can not be foregone for the glory of an artificial entity, and what is wrong for an individual cannot be right for an aggregation of individuals. The idea and wilful ambition back of this theory was, in association with conditions and false conceptions, the cause of the war. And the abject failure of the effort to establish it, ought to go far in relegating it to the scrap heap.

Progress is slow, because from the nature of things it must be. We live a moment at a time. We live from moment to moment and decide our course of action under our environment and the circumstances that are presented according to our conclusions and convictions, and any elevation to a higher level is not reached by jumping, but by such growth as forms a coral reef. Let us be content with the slow processes of growth, maintaining, as our chief concern, that we keep ourselves in the way of them.

A frank and friendly critic in Southern California writes: "You do not make yourself clear in your editorials as to whether you favor 'A League of Nations' or 'The League of Nations' as presented by President Wilson. The same indefiniteness marks the editorial in the *Christian Register*. I take both of these papers and believe that they are fairly good exponents of practical Christianity. Both papers are edited in the spirit of 'In honor preferring one another' as nearly as human frailty will permit, probably. But there is a noticeable 'Ego' in the editorials of each paper toward the public that it would seemingly be harmless to shadow a little. . . . Now, don't get mad, for I am fraternally yours, ——"

Lastly, firstly, we surely shall not. The natural presumption is against such foolishness, and then, one who takes two church papers is entitled to much respect and consideration. We would naturally be mollified by being classed with a real professional editor, such as *pepifies* the *Register*. An amateur can hardly be expected to hide, or even shadow, his "Ego." He wants to and means to. That is one reason for his indefiniteness. It does not seem a matter of public interest whether he has, or has not, positive convictions on disputed matters of political character. If one aims to be liberal in matters of religion he is apt to carry the same point of view into other realms of thought, and hesitates to obtrude personal views of purely political matters. But when ethics and politics are mixed, when ideals are involved and the principles of religion seem at issue no fear of offense should withhold expression of feeling.

In the matter of the League of Nations, it seemed that President Wilson deserved to be supported in the advanced stand he had taken in the advo-

ce of high ideals and the formulation of a plan to unite the nations of the world in an effort to promote justice, good-will and peace. Admittedly it was not without faults and mistakes, but it was considered to be the best he could get and it was something positive and it was generally accepted by the other powers. Not to join in the effort to gain world betterment, as the result of the awful war, seemed a mistake, and to refuse to try it, the possibility of modification being presumed, seemed wilful selfishness, and a national disgrace. In so far as the failure to enter was based on selfishness, and unwillingness to share responsibility, and even make sacrifice for the general good, no defense can be made for the opposition of those responsible for our standing suspiciously and coldly aloof. As long as the objections seemed purely political, in a narrow partisan manner, my sympathies were wholly with the President, and I was "for the league."

But as time went on, and I read and reflected, I felt bound to admit that the members of the United States Senate, with rights and duties fixed by the Constitution, could not ignore them and were entitled to be considered, and not to be utterly condemned unheard. When it developed that the amendments they felt bound to insist upon were spurned by the President I felt that he showed an unwarranted spirit of wilfulness, and at least shared with the Senate the responsibility for our failure to join the league.

I am bound to admit that the more I know of the doings of the peace conference, and the treaty that came from it, the less confidence I feel in the reasonableness of the President's course and expectations, and if my critic feels that I would "shade my Ego" to any advantage I should say today that I be-

lieve in "A League of Nations, or its equivalent, and that I am not so confident as I once was that it would speedily usher in a far better world. America has a great opportunity and corresponding responsibility. We cannot refuse our utmost cooperation for the peace and welfare of the world, and it should not be delayed beyond the time demanded to insure the wisdom and justice of action.

We Unitarians may be too dangerous for purposes of church federation, but we may be permitted to express our concurrence with the action of the federation on the Japanese question as expressed in these resolutions:

1—The restriction of Oriental immigration is both necessary and wise, and the existing agreement between Japan and America should be continued, and, if necessary, strengthened.

2—We deprecate the spirit of venom and bitterness that is being sedulously injected into this discussion. Our national honor and our sense of international morality demand that our alien residents and their children be treated justly.

C. A. M.

Unitarian churches have worship. They strive for mortal insight and discipline. They insist on character. The very breath of their nostrils is Liberty. They aim at announcing a religion for free minds, for minds open to every advance of knowledge, yet minds that bow before the Eternal Reality, and walk in the inextinguishable light that shines from Jesus our Sovereign Teacher.—*William Laurence Sullivan.*

Never Falter

Never falter; no great deed is done
By falterers, who ask for certainty.
Good is not certain, but the steadfast mind,
The undivided will to seek the good;
'Tis that compels the elements, and wrings
A human music from the indifferent air.
The greatest gift a hero leaves his race
Is to have been a hero.

—*George Eliot.*

Notes

Rev. H. B. Bard of San Diego writes very encouragingly of the work and outlook. He is much interested in the Summer School in August, concerning which particulars may be found in our advertising section.

Rev. Thomas Clayton enjoyed the month of July at Harvard University, attending the Divinity Summer School as guest of the Unitarian Laymen's League, after which he visited various cities in the East.

Rev. H. E. B. Speight wisely sought a remote spot, out of reach of his many activities, on the Feather River, which presents many attractions for a vacation period.

Rev. C. S. S. Dutton early in July took to the high country in the Kern River region and after a satisfactory period of individual tramping returned to semi-social surroundings in joining a congenial family of his congregation camping in the wonderful domain. Mrs. Dutton and daughter enjoyed their vacation in Ohio.

Rev. and Mrs. Clarence Reed after the second Sunday in July, when the Oakland church began its brief vacation, went to Alaska for rest and change, taking the westerly passage from Seattle. Just before leaving they moved to their own home on Glen View Avenue, Oakland, a very charming and fitting residence on the eminence at the head of Lake Merritt.

Rev. N. A. Baker of Bellingham very gladly accepted the invitation of the Unitarian Layman's League to be one of their guests at the Summer School of Theology at Harvard University. He left in time to begin the course of three weeks from July 6. This outing and opportunity extended to all ministers of the Unitarian Church is a most unusual and highly commendable gift. It was a happy thought and in its results will far reaching.

Rev. Thomas Van Ness returned to Boston after his visit to the Orient, at-

tended to numerous calls about Easter time and the meetings in May, and then, having rented for the summer his Bar Harbor retreat, came back and joined his wife, who had remained in California. After some pleasant days at the Berkeley Summer School he went north on July 21 to visit Seattle and consider its denominational situation.

Rev. Charles Pease, minister of our church at Sacramento for the past seven years, resigned his charge on May 17 to take effect July 1. His decision was received reluctantly by the congregation. He gave as one of his reasons for resigning the seeming impossibility of educating his children on the salary of a minister. He will test the possibility of securing more adequate support in the public lecturing field, and has begun a series of addresses at various points on applied psychology. May success crown his efforts.

Rev. E. Stanton Hodgkin, D. D., went East from Los Angeles May 23. He went without the formal degree, but he had earned it by common consent, and as an incident in connection with the seventy-fifth anniversary of the Meadville Theological School, from which he graduated in 1898, it awarded it. He was one of seven of its seventy-five years' output of ministers so honored. The school has heretofore conferred no honorary degree, but chose this anniversary to recognize its best results.

A San Francisco daily paper gave spice to a May issue by printing a very good-looking picture of a young woman under a full-column heading: "She'll Marry You." For particulars, it went on: "Rev. Julia Budlong will be open to engagements for the month of June in Kalamazoo, Mich., and will either marry, baptize, christen or bury you. She has all the credentials from the Pacific Unitarian School of Religion at Berkeley, from which she was the first girl to graduate into the ministry."

It is gratifying to hear that a local chapter of the Unitarian Laymen's League has been formed at Hemet and that it has plans for a church home.

The *Hemet News* announces that the organization is getting estimates on a Unity building to be used for the league and the church society and for all people of liberal faith.

Dr. MacCauley will arrive from Japan on the Columbia about the 12th of August and will spend a fortnight or so before crossing the continent.

A reception and congratulatory expression to Dr. and Mrs. Hodgkin was held at the Los Angeles church on the evening of June 15. The purpose was two-fold: first, to show the appreciation of the degree conferred upon Dr. Hodgkin by his alma mater, and, second, to express the sorrow and regret felt by all at the departure of the well-beloved couple for another field of service.

Late in September a second Mayflower will set sail from Southampton, England, carrying many prominent people of England, Holland and the United States. It will try to follow the original path. The arrival in Princetown harbor will perhaps mark the most dramatic episode of the celebration.

The Democratic convention was liberal in its selection of clergymen to offer the opening prayer. It embraced two Presbyterians and one each of Baptist, Catholic, Christian Science, Congregational, Episcopalian, Hebrew, Lutheran, Methodist and Unitarian. Perhaps some of them felt as Chaplain Hale of the United States Senate did when he looked at the company and prayed for the country.

The trustees of the church at Alameda on June 25 adopted resolutions of affectionate appreciation of Rev. Oliver P. Short of San Jose, who had so faithfully befriended them for a long time as pastor and friend, coming to them for an evening service. They recorded on their minutes their great respect for his "character, his courageous and earnest devotion to his sense of Christian ideals and his life of usefulness and service as our church leader and religious teacher."

The first annual report of the Council of the Unitarian Laymen's League shows that after six months' existence there were eighty-six chapters and 1500 members. At the end of a year there were 174 chapters and 7,850 members.

Dr. E. W. Wilbur, after a comprehensive and interesting trip East, spent the last of July in a pleasant rest at Portland, Ore., and expects to be back in Berkeley on August 2.

At Spokane on June 20 Dr. George A. Sheave of Seattle made an introductory address upon the work of the Washington Children's Home Society. Mr. Simonds then spoke on "God's Stars Above—Men's Stars Below."

Miss Julia N. Budlong has received and accepted a call to the pastorate of the People's Church at Kalamazoo, Mich. She was reared in the Presbyterian fold. She has a bachelor's degree from the University of Iowa and a master's degree from the University of California, and recently graduated from the Pacific Unitarian School of Berkeley.

Rev. O. J. Fairfield on June 6 in a sermon on "Character" very aptly said:

"In spite of our desire to have 'no entangling alliances with Europe,' Europe's troubles, or the cry of any distressed people anywhere, will pursue us and haunt us, even as Europe's great war finally engulfed us. The whole round world is everywhere bound by gold chains about the feet of God, and we are all brethren.

"Our religion must be put to use, to show that within every life there is a mine of worth to be developed, equal to the world's needs, and that it is not dependent upon ritual or creed, but is a life lived."

During the past year the American Unitarian Association received from contributions something over \$66,000, from investments \$136,000, and gifts and bequests to permanent funds \$272,000. The largest single bequest was the house and land at 16 Beacon Street, valued at \$107,000.

Rev. Dr. Samuel A. Eliot with his wife will spend August in England and on the Continent.

At the annual meeting of the Alumni Association of the Harvard Divinity School on June 23 Rev. Frederick L. Hosmer was elected president for the coming year.

At the annual meeting of the Unitarian Association in Boston on May 25 resolutions were adopted urging Congress to refrain from taking any action on the Irish question which might endanger the friendship of the United States and Great Britain. It also urged President Wilson to pardon men who are serving sentences under war-time legislation for expression of religious convictions.

Profiteers are odious creatures, but we cannot hold them accountable in whole for the price disturbance. In 1913 the various debts of the world were \$40,000,000,000. Today they are \$265,000,000,000. During this time the world's stock of gold increased but \$2,000,000,000.

In a sermon at Long Beach the last Sunday of June Rev. O. J. Fairfield took for his text: "If we only had religion enough!" He quoted a European correspondent who was gloomily despondent and saw but one hope, of which he was not sanguine, a genuine revival of Christianity." Mr. Fairfield assumed he meant a revival of genuine Christianity, which would really be real religion. He referred to the reply of Jesus to the disciples when they asked why they had failed to cure the epileptic boy. It was because of the little faith—they did not have religion enough. That is what is the matter with the world. The spirit of religion, enough of it, would solve all problems, labor, housing, education, health, and bring a spirit of good will, so that people would live and work together as children of one Father.

Rev. N. A. Baker of Bellingham is happy in having a parishioner quite capable of relieving him and also willing to serve. Mr. Frank F. Eddy, a

newspaper man, was once a preacher and is still, in one way and another. He lately preached a fine sermon on "A Sane Faith for a Puzzled World."

The sermon was based on the general conception that the chief essential of vital spirituality is loyalty to the human idealism which has characterized the upward struggle of the race from savagery toward the realization of the incarnate divine.

George Santayana was quoted as expressing that great thought in his philosophy of religion and as showing how essentially rational the realities of religion are. Mr. Eddy traced some of the great expressions of faith through the religious history of men, but dwelt especially upon the great need of the times which are so puzzled in many ways for a faith which squares with the facts presented by science, yet does not lose its sense of relationship with the continuity of religious history. Such a faith will accept in their symbolic sense the rites and ceremonies of the past and even the mythology and the magic of many races and literatures, and will see through all the unfolding spirituality of the human, mistaken often as to methods and making and casting down many gods, but ever true to his own spiritual idealism.

In closing he made an appeal to Unitarians to realize that they were carrying the lamp of faith in a unique way among the denominations because they had almost alone the heritage of tradition and an evolution which had walked with the rationalizing prophets, scientific, poetic and religious through the last two revolutionizing centuries. He bespoke for the men and women who had realized the faith which was rational, while remaining deeply spiritual, a new attitude of courage and moral purpose to make it a dynamic missionary force in the life of the times which are so filled with perplexity.

Each day is a fresh beginning;
List, my soul, to the glad refrain!
And spite of old sorrow and older sinning,
Of troubles forecasted and possible pain,
Take heart with the day and begin again.

Contributed

[For the PACIFIC UNITARIAN]

In the Midst of Life

Richard Warner Borst

I will journey now in the midst of life
Where the tides of the soul run high:
Too long have I sat at the wayside gate
While the sad world journeyed by;
And what were the words that I spake, tho' in
love,
When naught of man's toil knew I?

The roadside bench 'neath the spreading shade,
With its well of cool water near;
The bread I ate, though frugal enough,—
These were mine without labor or tear;
But now I cast them aside, once for all,
That I may know pain and fear.
Oh long I have yearned for the glances of men
Who might love me for my true worth,
And to know the true test of all comradeship,
That reckes not of place nor of birth;
Long have I loathed the fawning eyes
Of the sycophants of the earth.

No man shall know the name that I bore,
Nor my little hour of fame.
I trample the cloak of my past in the dust,
And count my old pride but a shame;
I bend in the heat of the wearisome day
And no man knows whence I came.

But now men are wholly themselves in my sight
Nor hide their souls with a mask;
I hear their loud speech, their curses, their
cheers,
As they stagger and bow at their task.
And for once all the truth of the world as it is,
Is mine,—and what more can I ask?

Aye, this I receive, more precious than all,
My voice joins their voices each day;
They harken to me as a comrade who speaks,
And who knows all the load of the way.
At last I have found them, my fellows, my kin,
And at last, men heed what I say!

A correspondent sends to the *New York Times* an additional stanza to Professor Carruth's poem, "Each in His Own Tongue," to show how the formula may be carried on:

Moses leading his people,
Booker uplifting a race,
Elizabeth Fry in the prison,
And Francis of saintly face—
They live in deeds immortal
Though they sleep beneath the sod,
Some of us call it Brotherhood
And others call it God.

Missionary Zeal

Harold E. B. Speight.

The liberal churches have been torn between a wholesome respect for individual freedom in the development of religious thought and feeling and a sense of responsibility for leadership.

Our abhorrence for any kind of coercion and spiritual tyranny, together with a certain optimism, finding expression in the faith that all things are working together for good and leading mankind "onward and upward forever"—an optimism for which we have thought adequate grounds were found in the evolutionary science of today—has made us hesitate to urge upon others our point of view.

At the same time we have realized,—certainly some of our prophets have told us,—that we occupy a position of leadership, that the religious world needs sorely the emancipation from exclusive creeds and dogmas, needs the fresh and untrammelled interpretation of the religious literature of Christianity, needs the new presentation of the great personality around which an accretion of legend and dogma has gathered, needs the stirring application of the profound spiritual idealism of Jesus to the complex problems of our day, and that only the *liberal Church* is in a position to meet this need fully and freely. *There* is the verdict which some of us have poignantly felt. What shall be our policy in the face of this conflict of interests? Shall we be bold to speak, shall we write our convictions and hopes across the sky in flickering signs? Or shall we be content to exert an indirect influence, leaving it largely to chance whether and when anyone shall know what our gospel is?

If you and I and our liberal movement in religion had nothing to offer to the world but another competing creed, we might well hesitate to prosecute any mission, or promulgate our gospel, for we might know that the world has already shown its unconcern for such things. But if our precious heritage be not a creed but a spirit of life, if Christianity as an institution is of less concern to us than the Spirit of Jesus reg-

nant in men's hearts, then we have a gospel which must at once die upon our lips if we cannot bring it to others as a charter of freedom and a challenge to action.

Missionary zeal for us does not mean an ardent desire to force others to walk with us, but it may mean an eager acceptance of the duty which is surely ours,—to reach out a helping hand to all who struggle for a foothold amongst the shifting sands of doubt and fear.

Without this active zeal our faith is a mere profession of optimism.

To an Occultist

In that land it seemed that wind and cloud fought always in the sky; but, because I bore a torch that had been lighted at the sun, I believed that there also the sun would one day shine.

You, who loved me, came and said you had found a temple of an ancient worship, where soft hangings covered the walls, where points of light flitted across the dark and where mysterious whispers told forgotten secrets of the past. You lifted a rank growth before a cavern's mouth and bade me enter, though you knew I bore a torch.

My flame caught in the curtaining cobwebs and bared the rocky walls. The points of light were the phosphorescence of decay. Bats huddled in the corners squealing and their whispering wings were hushed. When I would have set my torch upon the altar, its dusty webbing shriveled and left bare a rough hewn idol.

Then you drove me with reproaches forth and turned to wash the smoke stains from the statue with your tears; but, because I loved you, I set the torch aside, as the dawn broke clear, and tore away the climbing thorns with hands that bled; while you, still blinded by your tears, knelt with your back to the sunrise and knew not that the sun flooded all the cave with light, save the idol whereon your shadow fell. Yet all the shining world outside was one garment of praise and anthem of joy.

—*Emeline Harrington.*

Carmel-by-the-Sea, California.

Know Your Own Church

Rev. Wm. G. Eliot, Jr.

"Most of us will acknowledge the importance of knowing our own community. Many of us believe our churches are of the highest importance to the life of the community. But few of us have begun to realize the importance of knowing our own churches.

"And yet we cannot say we have any adequate knowledge of our community until we know our churches. Our churches on the other hand cannot do all they might do until we do know our churches. We ought, therefore, to know our churches.

"This is true of the entire country, but let us try to imagine in concrete terms what it would be if applied to one unit, our own community, Portland.

"What would happen for example if twenty men in every communion and congregation in Portland should take up seriously and perseveringly the task of informing themselves about their own church?

"First of all they would find that they could not know their own churches until they knew other churches. They would find they could not know other churches without knowing at least the elements of world history.

"But they would learn some things that might amaze them. For they would learn that all other churches than their own are not entirely bad, and that their own church is not perfect.

"What then?

"Would they immediately say:

"There is good in all churches, therefore I will not any longer tie myself up to any church?"

"They will not say this if they are sincere in their desire to know their own church, for they will be quite sure to find that their own church in spite of its defects or limitations is standing for something that constitutes a necessary and distinctive contribution to history and progress; something therefore which ought not to be surrendered.

"But they will also find that in older churches from which their own church

sprang there were virtues that their own church ought not to have neglected or abandoned. They cannot in conscience go back to the older church unless the older church will move to the position maintained by their own. Their only course is to endeavor to restore to their own church what their own church ought never to have let go.

"The only exception to this would be for the man who discovered in the course of his studies that the creeds and membership tests of his own communion could no longer be accepted by him with veracity and good conscience.

"Furthermore, knowing one's own church would mean more than knowing other churches and more than knowing one's own church either on its historical or doctrinal side. It would mean acquaintance with its equipment and a realization of its opportunities.

"What is its organic structure?

"What is its relation to the state in corporate and legal points?

"What are the auxiliary organizations of the parish?

"What are the church buildings and its parish rooms, how are they used and are they used up to their capacity?

"Who constitute the paid and volunteer staff?

"How does it stand in relation to others of its own communion?

"How does it stand in relation to other churches in the community?

"Is it shut out or is it included in federated church movements, and if not included, why?

"Is it working in proper co-operation with the local agencies of ordinary public welfare? Is there adequate and effective team-play between pastor and people, and if not, whose fault is it?

"Is the pastor's function fully understood?

"How does the pastor stand before the public?

"Is the church open every day or only on Sundays?

"And so the inquiries might be multiplied.

"How many men can answer these questions off hand for their own church?

How many are really willing to go beneath the surface? How many really know either the historic background, the church environment, or the organic workings and details of their own church? And how can they give the most intelligent loyalty until they do?

"Such is the 'Know your own church movement' as I could conceive of it and as I could imagine it for our own city.

"Plainly it would be harder to put it into action than to imagine it. For most ministers it is as hard not to suppress adverse facts as it is for most newspapers. Perhaps a book or syllabus of reading could be prepared by a well-balanced committee of clergymen and scholars. Perhaps the public library would help.

"But in any event for the plan to work well a lot of us would have to abandon the un-American notion that a Roman Catholic has no right that any one else is bound to respect; the un-Christian dogma that all Protestants are outside the only true church; that Unitarians are atheists and anti-Christ; or that no one is a Christian who is outside one's own cult.

"Knowing one's own church is important not only as touching the helpfulness of that church to the community; such knowledge is also a clue to any final unity of Christendom. Church federations and inter-church movements are significant and valuable and will bring without doubt vast results in the direction of world redemption, and the spiritual upbuilding of the race.

"But it is only a glueing together at the edges unless among those who federate there comes about a wider knowledge of one another's historic structure and inner life.

"For myself and the church to which I minister, the fact that we are excluded from both Federation and Inter-church World movement shall not prevent us from including them when we can do so conscientiously, rejoicing in the good they accomplish and waiting with what patience we may and with entire good will for the day when we shall be understood at least as extensively as we are misrepresented."

Vacation Notes

Charles A. Murdock

Vacation always furnishes a problem. What is most attractive? Where shall one go for a change? What does one most need? These questions are not to be disassociated with cost in a day and conditions that one is well off who is able to stay at home. It is pretty well established that distance is not a very important factor. One may even remain at home and manage a pretty complete change. In the matter of weather conditions a citizen of San Francisco is absolved from the common necessity of escaping heat and finding some sea-side nook or shaded spot in the forest or by cool lake-shore where gentle breezes fan the parched brow. It is the least of the troubles of the stay-at-home that mid-summer cannot be escaped. In fact the weather is apt to be too generously cool, and the sun never offends by being too genial. We are not always able to forego an unseasonable overcoat.

In the mere matter of weather very little is gained by merely crossing the Bay, but there is a slight modification. A trifle of gain in the matter of sunshine, and perhaps a diminished tendency to fog and wind. But there has grown up in Berkeley a very attractive opportunity for change and youth-renewal in the shape of a summer school session of the University of California. The instructors are largely drawn from eastern and other colleges—often quite distinguished men, who take their vacation and incidental good pay by conducting courses for six weeks or so. This year the enrollment of students is about 4,000 here and 2000 at a branch in Los Angeles, and a very extensive variety of courses is offered. Almost anything that any one wants to take is available and it is most interesting to see what a heterogeneous gathering avails of the privileges. Many teachers come, quite a number of regular students gain extra credits by the course, and then there are old and young, male and female, black and white and yellow, in a delightfully democratic variety. From eight o'clock to five there is

a constant procession of students passing across the campus, and from room to room, where fifty-minute lessons are conducted by professors and instructors of the University or of eastern or foreign universities. There are more than two hundred courses, from agriculture to zoology, and as many distinguished scholars to conduct them. Commerce has a force of 17, headed by Prof. Gilman of the University of Wisconsin; education has 16, with Prof. Lee of Indiana University; english 10, including Prof. W. B. Pitkin of Columbia; history 8, with Prof. Morris Jastro of the University of Pennsylvania; mathematics 6, with Prof. Richardson of Brown; physics 10, with Prof. Bair of North Dakota; philosophy 5, with Prof. Angier of Yale.

The surroundings are rarely beautiful. The location leaves nothing to be desired. The high and sloping ground, in a magnificent grove of oaks, faces the Golden Gate across the bay, the picturesque Marin sky-line and the teeming city at the north and south of it.

The buildings of white granite are scattered artistically, with fine stretches of lawn and banks of shrubs, backed by the majestic campanile, from which the chimes call the hour and at stated times ring out in song.

In a lovely glade a vine-covered, rambling structure shelters a building that houses the Faculty Club, charming in every feature. A gentle climb in another direction discloses the Greek amphitheater, commodious and of wonderful acoustic perfection. Gardens abound and everywhere groups of green beauty of myriad hue and form greet the eye, and over all an atmosphere of peace and happiness. Near the Hearst gymnasium for women a large tennis court is in constant use. Every one seems well in body, care-free, friendly, and commonly hatless.

One striking advantage is the superb Doe library where 400,000 volumes are on call and the Bancroft collection is open to inspection. It is ideally administered and the sight of studying students is most impressive. Near the tennis court, shaded by massive pepper

trees, is located the open-air play school, a combination of the functions of social control, educational training and natural child-like enjoyment. It is an exhibition of rational development and pure happiness of special advantage to the children who enjoy it and to visiting teachers and parents who will surely gain ideas.

Music is an entertaining feature, and the recitals in Wheeler Hall on each Wednesday evening by Sascha Jacobinoff, a solo violinist from the New York Philharmonic Orchestra, and Miss Marie Mikova, an accomplished Russian pianist, are evidently appreciated. Sunday afternoon there is a delightful half hour of music, sometimes the creditable work of the Summer School Orchestra.

One favored with the privilege of attending classes at will finds a bewildering offering, but he soon differentiates and picks out what most appeals to him. One visitor formed the habit of missing few of the illuminating and fascinating talks of Prof. Pitkin of Columbia, who officiates in English, giving a course on the short story, and also in philosophy with a course on "Problems of Conduct." In the latter he analyzes normal needs and desires and keenly considers the actual methods which modern man has developed for "doing the right thing." In analyzing the present day comfort-philosophy he found Matthew Arnold and Pollyanna of the same general class. The cause of the development of various types of religious philosophy—Christian Science and the like—was to be found in the extraordinary conditions of forty years or so ago. It was a time of great material prosperity. Education was largely traditional and not fitted to its environment and actual needs. Religion had lost its rigor and unscientific authority, and the right of private interpretation and theory was thrown open. A universal tendency of human nature is to avoid the unpleasant, to seek that which is easy and agreeable. In philosophy pragmatism resulted, in religion great freedom and queer conceptions. Christian Science was anomalous in being a method of living, but hardly entitled to moral authority since it denied

the existence of evil, and without it there could be no morality. The tendency to use language without regard to its real meaning encouraged the borrowing from Plato and Aristotle whole phrases and attaching to them a meaning wholly different from the thought or belief originally intended. As far as logic and reason are concerned the new science was preposterous, but some primitive truths had been made much of and if it was judged by results it has been successful. He had satisfied himself that it was accepted because it works. He had asked more than two hundred of its adherents if they believed its tenets of truth because of the statements assigned for them, and they all said no, but they accepted them because of the help they had received.

In another lecture he considered the various and contradictory premises upon which different individuals based honesty and referred to a common fallacy. Many who establish in their minds certain premises, and act on the conclusions conclude that because the result is good that the original premises are true.—which they may not be. Another striking study was on the way of justice and of charity.

It is possible to fill the day with a rich variety of information or inspiration. I give a sample of what a single afternoon may yield. I listened from 2:10 to 3 to a very clear statement of the methods of establishing community Centers and conducting community work from Prof. Miller, assistant commissioner of immigration and housing. From 3:10 to 4 heard Prof. Pitkin on Justice, and from 4:10 to 5 listened to a very excellent address on "The Vigilance Committee" by Dr. Mary E. Williams.

Proximity to home made it easy to drop over as often as necessary to see that all went well. Nothing was obligatory in the way of work, but the widest choice of objects of interest was constantly offered, and as complete a change from ordinary occupation was offered as could be secured from visiting the ends of the earth. Such a vacation rests, fortifies and inspires.

In Memoriam

Oliver Porter ShROUT

On June 20 at his home in San Jose there passed away from earthly life one of the best of men and most heroic of ministers. Oliver Porter ShROUT was born in Madison County, Kentucky, March 8, 1855. When he was a year old the family removed to Missouri and he grew to manhood on the Lone Elm prairie near Boonville. He began preaching in school houses when he was sixteen. Then he went back to Kentucky for a college education, which he received at Kentucky University. He was ordained a minister in the Christian Church in 1878. Four years after he married Julia Keith Veach, also a Kentuckian. They had one son, the late Morrison Earle ShROUT. He was a successful and greatly respected preacher, holding some of the best pulpits in the denomination. His last church before coming to California was at Kansas City, Mo. His last pulpit in his boyhood church was at Woodland, Cal.

A strong characteristic of Mr. ShROUT was intellectual honesty. He was open minded and he could but grow liberal. His preaching partook of his advancing thought and was characterized by some of his hearers as Unitarian. This prompted him to investigate what position the Unitarian occupied. For four years he carefully read their literature, and the result was that he could no longer conscientiously preach in the pulpit he occupied. He resigned, and in 1908 at Oakland united with the Unitarian Church. He doubted if he could ever preach again.

The following year he was asked to take the church at San Jose. He frankly told them that while he then felt in sympathy with the Unitarian faith, he could not tell what he might believe in the future and that he could accept the pulpit only upon the condition that he could always preach what he believed. He must be free. On his part he would go whenever the church failed to follow him. They freely accepted his terms, and for the eleven

years of his ministry the utmost harmony prevailed. The church was at a low ebb and could afford but a meager salary. He uncomplainingly accepted what they could pay and began the faithful, assiduous ministry that continued to the end.

The church steadily and slowly grew in strength and standing. It renounced the aid from the association it had always received, and finally ceased to rent to another society for an evening service.

To help the financial burden, and also to be of use to other people, he conducted evening services in Santa Cruz and then in Alameda. The same faithfulness and kindness was extended to them. He never failed them in any way. He gained and held the respect and affections of all. He was held in high esteem by the community outside his church and was distinctly a valuable and efficient citizen. He was the most modest and unassuming of men and never aroused antagonism. He was patient and untiring, for he had faith. He was friendly and sympathetic. He welcomed as a friend anyone who was intellectually honest without regard to whether he agreed with him.

His health had been failing for some time, but he worked on until he could keep up no longer, and after he took to his bed the progress of his disease was rapid. His fond wife comforted his dying hour. No relative survived him save a sister, Mrs. Laura Stephens of New Mexico. Nothing could more convincingly testify to the regard in which he was held than the service at his funeral held in the church. A very large audience in a beautifully decorated room listened reverently and sympathetically to a very remarkable tribute and tender words of consecrated farewell.

Dr. H. N. Pfeiffer of Alameda conducted the services and spoke most feelingly of the great inspiration Mr. Shrount had been to him any many others. "Today," he said, "is his day of emancipation and coronation. Death may still the tongue and heart and brain, but it cannot hinder the spirit,

for it is the great liberator of us all into a larger and freer life."

Col. Hersey spoke of his long friendship with Mr. Shrount and of their social, intellectual and spiritual intercourse for 11 years. Harmony, he said, was the keynote of Mr. Shrount's character, and so strongly did it dominate his people that no dissension had ever arisen among them.

Mr. Paul Clark said: "He was a man of wonderful intellectual integrity and strength of character, beloved alike by high and low, rich and poor. To be honest was to be a friend of his. His belief in a future life was not based upon hope, nor faith, nor reason, but upon absolute knowledge."

Prof. Meredith paid high tribute to him, comparing him to Emerson and the other philosophers of old, who would greet him on the other side. While our life for a time would be poorer without him, some other must be richer for his arrival.

The sincerity and real feeling of these parishioners was most impressive. Few churches hold such men, and few ministers inspire such regard.

Rev. Clarence Reed of Oakland read a favorite poem of Mr. Shrount, "He Is Not Dead, He Is Just Away," by James Whitecomb Riley, and closed with a prayer full of consolation and hope. Beautiful music was rendered throughout the services.

The church trustees adopted these resolutions:

"Rev. Oliver Porter Shrount, minister of this church for eleven years, passed from among us June 20, 1920, on the Great Adventure that for all mankind is the consummation of their earthly life. Death, so-called, has no terrors for souls of true and steadfast faith. Mr. Shrount ever viewed it as only an incident in our common destiny—a passing, as it were, into an adjoining room: in the House not made with hands, eternal in the heavens. To him immortality was more than a hope—it was an exalted conviction of the mind and heart. We can never forget him, for his spiritual influence in our church must always live as an inspiration and

a beautiful memory. To Mrs. Shroul, whose work in the church has also been ever thoughtful, loyal and gracious, we extend our sincerest love."

In concrete evidence of their sincerity they sent a check covering his salary to the expected resumption of services after the period of vacation.

The Life to Come

[Portion of an address of Prof. W. J. Meredith of the Montezuma School, at the funeral of Rev. Oliver Porter Shroul.]

"I do not know, and I do not know how we shall ever come to know, just what form of activity we shall enjoy beyond the change we call death. I can not tell just what is to be henceforward the opportunity for growth of that gallant spirit that has just been graduated from our presence, but this I know, that so surely as this universe is kindly in its relation to us, it must be well with him. It is not to be doubted that he has gone on ahead to have some share in the preparation of those many mansions, that where he is we may be also if we are worthy.

"You remember that beautiful allegory with which J. M. Barrie a few years ago celebrated the passing of his friend, George Meredith. You remember how his kindred immortals awaited him at the top of a neighboring hill; how while the empty coach rolled on toward Dorking graveyard, the good gray poet took his staff in hand and set off up the ascent to meet the others; how one slender immortal youth came bounding down the slope to meet him, shouting gloriously to his companions:

"Here is the fellow I told you about, my master! Hasten to give him welcome!"

"And all the poet-novelist's characters stood on tiptoe to hail his coming; all those splendid women, the children of his brain, who knew the heart of women more profoundly and had a greater faith in the glorious destiny of women, as we see it unfolding today, than any man since Shakespeare, waved their fair hands to him and gave him their smiles of recognition.

"I like to fancy some such welcome awaiting our friend. I like to fancy in that welcoming democracy of emancipated spirits old Socrates, old Epictetus, and the emperor Marcus Aurelius, St. Francis, Servetus, and Thomas Moore and Milton and Joseph Priestly and the Martineaus, and Auguste Comte, and old Ben Franklin and Jefferson and Lincoln and Roger Williams and a cloud of Quakers and discoverers and inventors, and an innumerable company of men and women of every land and tongue and race, who, piercing through all creeds and dogmas, have caught sight of the truth beyond. Can you not see the gentle shade of Channing among that welcoming throng? And can you not see the gently chiding smile of him who left us the gospel of Compensation as with extended hand he greets our friend?

"You need not have been so modest, Oliver Porter Shroul. You had your thoughts, you loved your kind, and the Vision was not withheld from your eyes. Hold up your head, here is no vain ranking or comparison, but the glad communion of congenial souls. Welcome, welcome to the companionship of your kindred in the spirit."

Events

Visit of Miss Mitchell

A visitor from Great Britain in the person of Miss Grace Mitchell of the British League of Unitarian and Other Liberal Christian Women will be welcomed by the Alliance of the Bay region at the end of August and early in September. Miss Mitchell has visited many of the eastern alliances, and during July toured through Canada at the request of the National Alliance, and her visit to California on her return journey is a special arrangement secured by Mr. Speight at the May meetings in Boston. Alliance branches which can arrange meetings between August 23 and September 6 should communicate with the Northern California director, Mrs. Wyckoff, 2532 Baneroff Way, Berkeley, and wherever Miss Mitchell speaks the effort should be made to se-

cure a large audience to hear of the far-reaching work undertaken successfully for several years by the British League under her direction.

Berkeley Club House

It is with great pleasure that we make announcement of an important forward step at Berkeley that has great promise of both denominational welfare and of valuable and needed service to young men pursuing studies at the university. The particulars are fully set forth in an announcement made by the Hosmer Chapter of the Unitarian Layman's League and signed by its president, Prof. E. T. Williams.

"The Hosmer Chapter of the Unitarian Layman's League takes great pleasure in announcing that the council of the league has decided to establish at Berkeley a club house for men students at the University of California. This will offer rooming accommodation for a number of students, and your assistance is earnestly requested in making this venture known among friends of our Unitarian cause so that we may be placed in touch with students from various parts of the state who may desire to avail themselves of the privileges of the club.

"The house to be used belongs to the First Unitarian Church of Berkeley and is situated close to the church, only one block from one of the main entrances to the university campus. Rooms will be simply but adequately furnished, and in addition to bedrooms there will be a common room. Rental charges will be as low as possible. Students associated with the church, whose homes are in Berkeley, will share in the life of the club. Dining room service at varying rates is available at several points in the near vicinity.

"The club will be under the general supervision of Mr. Speight, the minister of the church, who has been closely identified with the Channing Club (of the University of California and the Unitarian Church); he will have the advice of a committee composed of students and members of the university

faculty. In internal administration, however, the club will be self-governing.

"The privileges of the club are offered to young men from Unitarian homes or associated with Unitarian churches. Applications for rooms will be considered by the committee in charge, preference being given to applications made through ministers or officers of Unitarian churches. Owing to the great shortage of accommodation within easy reach of the university, it is desirable that applications be made early.

"Further information may be obtained by addressing the secretary of the Unitarian Layman's League, care of First Unitarian Church, Bancroft Way and Dana Street, Berkeley.

"Your support and co-operation are needed. If you know of any families likely to be interested, will you not send us the name at once? The Laymen's League in establishing this club wishes to be of service to as large a number of Unitarian families as possible."

Installation at Victoria

It has been a great satisfaction that our little group at Victoria has held together in the time of stress and never given up to discouragement and indifference. With any minister they could occasionally lay hold upon, or with no minister if they were left alone, they have kept up their organization and their hopes.

And now they have selected Rev. Paul McReynolds, who left California to minister to the church at Greeley, Colo. On June 20 a company of friends crossed over from Washington and duly installed him in charge of the Vancouver church. Rev. John C. Perkins of the Seattle University Church represented the American Unitarian Association and was in charge of the service. Rev. N. A. Baker of Bellingham gave the charge to the people, and Mr. Frank F. Eddy, formerly of Salt Lake, now a journalist in Bellingham, preached the sermon.

Congratulations and best wishes go out to Vancouver.

Farewell to Dr. MacCauley

In that admirable paper, *The Advertiser* of date of June 23, appeared accounts of two occasions which must have been very gratifying to Dr. MacCauley, who for thirty-one years has been our Unitarian representative in Japan.

Two very flattering farewells were given on the twenty-second. A number of leading Japanese and Americans gathered at a luncheon given by the American-Japan Society.

Viscount Kaneko, president of the society, spoke briefly, wishing bon voyage to Dr. MacCauley and also to Mr. Alfred Johnson, American trade commissioner, who also was returning to America.

Doctor MacCauley spoke feelingly and eloquently. During his more than three decades of residence in Japan he had been a sort of a free lance worker in the cause of understanding and harmony between the land of his birth and that of his residence. Without business or official ties, and not participating very actively in local missionary work, he had made it his purpose to do everything possible to further friendship between the nations, to help spread the spirit of good-will and co-operation throughout the world.

In the evening about 150 Americans, most of them members of the American Legion, gathered for their first anniversary meeting at the banquet hall of the Imperial Hotel. Mr. Robert F. Moss, vice-president of the American association, in opening spoke of the work Americans in Tokyo and Yokohama played in the world struggle and of their appreciation of what the American Legion had endured and accomplished.

Dr. MacCauley, as guest of honor, told something of his early war experiences in America, and begged to take an old man's privilege of giving counsel:

"Be true to the ideals of the nation which you represent. The United States has taken part in six wars and everyone of them, save the one with Mexico in the forties, has been based on idealism

"In the great struggle in Europe our country went in that the world might be safe for democracy. To you, young men and members of the American association, those who were in France and those who were not. I say, be true now to the ideals of your nation. Make your lives of service to mankind by recognizing the necessity for human liberty. Never forget you are American citizens, and when you remember this you will remember the idea of bringing nations of the world together for justice and human liberty to all.

"Such intelligence and justice we of this society and our sister society in America are aiming to spread throughout both America and Japan; such international amity and well-being we are seeking to secure.

"I am glad, consequently, still to be borne on your membership roll, for in leaving you for America I feel myself pledged to carry with me a sense of our aim and to do all in my power to serve this aim wherever I may be and in all that I do, so it may concern this land and the land of my birth, Japan and America."

Another noteworthy acknowledgment of the regard in which he is held was a large gathering of representative friends, both Japanese and Occidental, held at a hall of the Tokyo University of Commerce on June 11. Baron Sakatani presided and nine important organizations were represented by speakers. At the close this testimonial signed by the guests was presented to Mr. MacCauley:

"The undersigned unite in expressing their high sense of appreciation of Dr. Clay MacCauley, D. D., on the occasion of his retirement from public service as the representative in Japan of the American Unitarian Association. For the past thirty-one years he has made devoted efforts for the promotion of religious liberalism in Japan, for better understanding and good-will between America and Japan and for the furtherance of international co-operation and peace."

The first signature to this testimonial is that of Mr. Roland S. Morris, American Ambassador to Japan.

Southern California Picnic at Long Beach

A Unitarian church picnic for a region as large as the three states of southern New England seems a big undertaking, and truly western, yet it has been attempted twice in sunny southern California, the one just held this year in Bixby Park, Long Beach, being a marked success.

All of the churches of the region, except Santa Barbara, were represented—some of them by good numbers. The faithful group at Santa Ana sent three-fourths of their active Alliance workers and two others. San Diego, 125 miles away, had one representative; two or more came from Hemet and from Redlands far to the east. Pomona sent a fair delegation, and Los Angeles, as the metropolitan church of the district, sent the largest number. Many more would have come if the gasoline shortage at the time had not been so serious.

It was especially satisfactory to find so many present from localities where we have no Unitarian church and to have hearty appreciation shown of the opportunity to meet with others of like faith and tradition. The picnic was worth while just for these. And besides these Unitarians of the Dispersion we had a number of summer tourists, two from Phoenix, Ariz., one from Dallas, Tex., some from Oregon, several from Iowa and the Central West, and one each from Chicago, Detroit, New York and Boston, or rather, Brookline.

New England can not claim to have a corner in conscience, even if the "New England conscience" has become a byword. A candidate for the Presidency in his speech of acceptance uses the word conscience notably often, to indicate the growing conviction of new ideals in the hearts of the American people, and Unitarianism, that has been called the flower of the New England conscience, grows in the hearts of free people throughout all our land.

Following the picnic lunch in the park by the sea there was an informal program appropriate to the occasion, some of the songs of the liberal faith,

reports from all the regions represented in a dozen short speeches that often stirred the emotions. Mr. George H. Shellenberger of Los Angeles told of the Laymen's League and the enthusiastic work they are furthering. Miss Harriet R. Spalding, Alliance superintendent for this district, spoke for the women and their faithful, sustaining helpfulness. Two of the reports were in rhyme, one a poetic account of Dr. Hodgkin's closing sermon.

Among others who spoke were Mrs. G. S. Sharp and Major Carrier of Santa Ana, Judge F. H. Taft of Santa Monica and Los Angeles, Mrs. K. A. Inglis, Mrs. A. S. Brewer and Mr. Paul B. D'Orr of Los Angeles and George W. Jalonick of Dallas, Tex.

The chief address was given by Rev. E. Stanton Hodgkin, D. D., who is just closing a twelve years' ministry in Los Angeles that has endeared him not only to the people of his own church but to the liberals of a wide region round about who have come to have confidence in his wise leadership and high spiritual enthusiasm. Rev. O. J. Fairfield of the Long Beach society that acted as hosts for the occasion served as master of ceremonies, and, following Dr. Hodgkin's delightful address, assured him that the loyal good-will and best wishes of the Unitarians of all this region go with him and with Mrs. Hodgkin as they go to make new friends on the Atlantic Coast.

One of the large state picnics, that for Illinois, was held in the park the same day; and while far outnumbering us, did not overrun us; and many inquires came for a copy of the declaration of principles prepared by the Laymen's League and widely distributed at the picnic, being attracted by a friendly poster which read:

"All Illinois people are not Unitarians, but all Unitarians are 'suckers' as that nickname was first applied: they believe the Divine Refreshment is just at hand, if we but put down our own 'straw' to draw it!"

The day, as a whole, was full of satisfaction and encouragement, and suggestive of future advantage.

Summer School of Theology

The Unitarian Laymen's League has shown excellent judgment in their various practical undertakings, but in nothing have they done better than in the matter of the Summer School of Theology at Harvard. Dean Fenn at the dinner given on July 6 to the faculty and students declared that the Laymen's League had restored the Summer School to its old position of usefulness. After a lapse of ten years the session opened with an attendance of 103 Unitarians and other ministers.

Last April the League extended an invitation, eventually extended to include all Unitarian ministers, to attend the session, tuition and half the traveling and living expenses to be met by the League. Representatives of twenty-two states as well as Canada are represented at the enthusiastic and promising meetings. Among the list of attendants the Pacific Coast is represented by Rev. Thomas Clayton of Fresno, Cal., Rev. W. G. Eliot, Jr., of Portland, Ore., and Rev. N. A. Baker of Bellingham, Wash. Rev. and Mrs. Begun, Rev. Ernest J. Bowden, Rev. Fred A. Weil and Rev. Walter Letham are also in attendance.

There is a stiff course of study, with lectures by the best leaders of thought daily from 9:15 to 12:45, five days a week. In connection with the school eight forum meetings will be held at the parish house of the First Unitarian Church in Cambridge. At the first, on July 7, the subject for discussion was "How to Get and Keep the Interest of Our Young People in the Church." Rev. Minot Simons introduced the question by declaring that it was the greatest problem the minister has to face.

God's Garden

The years are flowers and bloom within
Eternity's wide garden;
The rose of joy, the thorn of sin,
The gardener God, to pardon
All wilding growths, to prune, reclaim,
And make them rose-like in His name.

—Richard Burton.

A Scientific Symposium

We cannot too strongly commend the purpose and the comprehensive nature of the series of meetings to be held at San Diego and La Jolla from August 1 to 13. To prepare those who are able to attend, and to suggest their nature and purport to those who cannot, we publish an outline abstract:

1. *The Meeting of Oriental and Occidental in the Pacific Coast Area.*

2. *Reason for the Symposium.*

Important sociological and political questions, some of them menacing, are arising at all the meeting places of the two groups.

3. *General Purposes.*

To take the attitude of science toward the problem and to apply the methods of science in searching for the causes and cures of the difficulties presented.

4. *General Plan.*

To be participated in by experts in various aspects of the problem as a whole.

(a) Special technical discussions at Scripps Institution, at La Jolla.

(b) Public addresses with opportunities for questions at the Community Center of the Unitarian Church at San Diego.

PROGRAM OF DISCUSSIONS.

The Initial Assumption Made for the Entire Discussion:

All particular difficulties rest back on a world problem of three-fold aspect:—

(a) The aspect of world population.

(b) The aspect of world supply of "raw material" and "manufactured goods" for sustaining the world population.

(c) The aspect of world civilization.

Introductory:

Statement, pro and con, of the troubles due to oriental migration, particularly into the Pacific Coast States of North America.

Sole purpose here is to state the local problems as fully and impartially as possible.—William B. Pitkin, School of Journalism, Columbia University.

Program for Discussing World Problem:

(a) In its population aspect (its numerical phase only). Basal question: Starting with calculation on the growth of world population during the last 500 years say, and on present tendencies, what ought to be concluded as to growth of world population during the next 500 years?—W. C. Thompson, Sociologist, Department of Agriculture, Cornell University.

(b) In its material supplies aspect: Basal question: What does comprehensive investigation of the past and present quantity and consumption of the world's raw material, agricultural, mineral, forestal, etc., justify as to adequacy of the supplies for the probable future world population?—E. M. East, Plant Genetics, Bussey Institute, Harvard University.

- (c) In its civilizational aspect. Basal question: What exactly is civilization? What form in keeping with the fundamental nature of mankind, does the "struggle for existence" assume with advancing civilization?—Wm. E. Ritter, Biologist, Scripps Institution for Biological Research, University of California.

Program for Discussing General Oriental-Occidental Problem in the Light Gained from Discussing World Problem as Indicated Above:

Intellectual ideas and practices,
Economic ideas and practices,
Domestic ideas and practices,
Political ideas and practices,
Esthetic ideas and practices,
Religious ideas and practices,
Military ideas and practices?

—M. M. Dawson, for Chinese-Japanese-Korean peoples. Consulting Actuary, New York City.

Program for Discussing Local Oriental-Occidental Problems (of Pacific North America) in the Light Gained from Discussions Already Held:

- (a) "Cheap labor" problem; "standard of living" problem; "race prejudice" problem. Basal question: How far does our factual knowledge enable us to go in assigning the relative importance of each of those in the case?—W. C. Thompson.
- (b) The general and special problems of rural life and agricultural industry. Basal question: How far can any civilization go in developing its urban life at the expense of its rural life before degeneration sets in? What are the American status and tendency in this regard? What, if any, is the connection between these two questions and the Oriental-Occidental problem in the Pacific North America?—Elwood Mead, Professor of Rural Institutions, Department of Agriculture, University of California.
- (c) The "fertility" problem; the "miscegenation" problem. Basal question: How far does the present state of our biological and anthropological knowledge justify our going in applying this knowledge to the specific problem of orientals in North America?—S. J. Holmes, Department of Zoology, University of California.
- (d) The problem of conflicting national policies. Basal question: What is the character of allegiance that the family and the state may exact of its members in keeping with the fundamental nature of the individual man and his relationship to mankind in general? Different views in relation to allegiance and citizenship as held by Japan, China and America.—E. T. Williams, Professor of Oriental Languages and Literature, University of California.

Sermon Extracts

The Larger Good

[A sermon delivered recently by Rev. Oliver Porter ShROUT, at the Unitarian Church, San Jose.]

"It matters little whether we regard Jesus as the Divine One who lived humanly, or as the Human one who lived Divinely; whether we clothe him with authority and make him speak with the voice of God, or put his feet upon the earth, clothe him in the garb of a peasant, and make him speak in the language of a toiler. The fact remains that he lived and spoke; today we read his words with a new vision, wondering at their reach and grasp of thought.

As we begin to understand the message, we better know the messenger, and so far as we are concerned, the only thing that counts is the message. Is it Truth? Does it illuminate and inspire? Does it broaden our vision, quicken our impulses and fire our hearts? Yes, it does all that, and more. The message is singularly modern in tone and content, in reach and outlook—and we become curious to know the messenger, to get acquainted with a man who lived so long ago, and yet spoke a message for today.

When we recall the narrow nationalism and religious exclusiveness which marked the times in which Jesus lived, we wonder that out of such environment should have come a gospel of world-wide significance, and perpetual importance. In habit and manner he was a son of his age. Born a Jew, he lived a Jew, but his mind moved outward toward far horizons, and he thought and dreamed, not in terms of his own nationality, but in terms of all humanity. Somehow he felt the touch of God in everything about him, and read the story of *all* Humanity in the heart throbs of his own people. Very soon he came to interpret the Universe in terms of Unity, and to look upon all men as children of a common Father.

His parables, so rich in local color, have in them suggestions of vast spaces, and great movements of time. He saw with the eye of his soul, and heard with the ear of his soul, the call of God to a

larger kingdom. Strange, indeed, that one living in a tiny, turbulent province, should be so free from narrowness, so broad in his thought of the love and purpose of God. The Father never seemed so near to men, and men never so truly akin, as when this great Teacher spoke of the Fatherhood of God and the Brotherhood of men. Next to his faith in God and man, and growing naturally out of it, was his faith in the Kingdom of Heaven on earth. It was an amazing faith in the possibility of the collective redemption of humanity.

Many great dreams have haunted the minds of men, but nothing in all history ever assumed the proportions of this mighty dream of the kingdom of heaven—the unity of mankind, regardless of race, which burned and glowed in the soul of Jesus. In nothing does he more assuredly reveal his divinity, his insight, his larger faith, than in his conception of man, living by the law of love, in peaceful and happy communion, here and now, on the earth.

To you and me he may have been only a man, thinking and dreaming as a man can; but he was a God-filled man, who opened his soul to the inflow of a divine illumination. His meat and drink was to do the will of his Father. That was the one great passion of his soul which enabled him to look forward, and to tell his disciples what he saw—a redeemed and regenerated world—the Kingdom of God among men—in their very lives. In concept and beauty it is the noblest vision ever dreamed, and today it is no longer an iridescent dream, but a startling necessity. Either that, or extinction is bound to come. We must live together on this planet, and common sense and self-interest suggest that we live in peace and co-operation. The deepest thinkers of our time agree that the supreme need in every field of endeavor is a comprehensive conception of the common good; not here and there an individual needing help, but society as a whole needing to be regenerated. The good of any class, nation or race, can only be realized in the good of all, and any solution of the modern problem that does not take into consideration the whole of mankind, is only a make-shift.

We hear nowadays a good deal about class struggle and class consciousness; the trouble is that we do not see the problems of our day in the light of life as a whole.

A condition that is not good for the laboring man is not good in the long run for society, and a condition that is not fair and just to the employer will in the long run prove disastrous to society; so there is no just solution to any problem that does not take in *all* society, and seek to do justice to all. Jesus saw, with clear vision, the meaning of life, the purpose of its organization in the home, the state, in industry, in moral fellowship and spiritual faith, and he called it the Kingdom of Heaven on earth. He pointed the way out of all our entanglements, and no longer does it seem visionary—it is the only thing to be done, and once again we feel inspired to go out and preach the Kingdom of God among men. For while the old world lies in ruins, under the shadow of despair, the nations are stretching out their hands, pleading for help, and the kingdom of Heaven seems more real, and nearer than ever before. Many ideals have been shattered—the easy-going optimism with which we deluded ourselves, has proved false and foolish. The eyes of the world have been washed with a flood of tears, and we have walked through the Gethsemane of a world-war, up to the very Mount of Calvary, and now are beginning to realize, in a way never dreamed of before, that what Jesus talked about is true; that he alone saw clearly, that only *spiritual* forces can hold the world together.

We must come to trust one another, co-operate with each other, and live together as God's children in God's world. Force is a failure, and diplomacy largely trickery, so we must trust some other way of life to save us; not from some future hell on the other side of the grave, but from the red-hot hell in which we have lived for the past four or five years. Why do we not see clearly that if we are to save ourselves from peril, and the world from destruction, we must interpret all human activities against the background of that marvel-

ous vision of the Kingdom of Heaven, as it shone in the mind of Jesus; only in that way can we make him truly our leader, and prove ourselves loyal to his teachings.

We must find a new and diviner way in which to explain the meaning of our national life, its significance for God and humanity. We need to touch again the great pulsating heart of God's prophet, if we, as a nation, would come to true greatness. I say this, as we are in danger of making the great refusal, of becoming a second-rate power in moral leadership. The great question before every Christian patriot is, "What does God want of America?" What purpose, what plan is He seeking to work out in our history? What are we, that we should ignore God, or the moral law?

During the dark days of the Civil War, some one asked Lincoln if he thought God was on our side. "I am not much concerned as to whether God is on our side, but I am very greatly concerned to know whether we are on God's side," was his reply, and his insight measures the vast difference between a true and a false patriotism, and equally between a true and a false religion. True statesmanship consists in discerning the way God is going, and in getting things out of His way. Great events, which are, after all, the footsteps of God, led America to unite with the free and democratic people of the earth, in a crusade of righteousness—as noble and holy a cause as ever fired the hearts of men. We may have been mistaken about some decisions and movements in the past, but as to America's course in the world-war, there could have been no mistake. But one course was open to her; the freedom of the world was at stake, our duty was plain.

"The only freedom I care about," said Huxley, "is the freedom to do right; the freedom to do wrong I am ready to part with on the cheapest terms to any one who will take it of me."

The man who speaks and lives that which in his soul he believes, has nothing to fear.—*Simonds*.

Books

FROM THE GOSPEL TO THE CREEDS—
Rev. William Lawrence Sullivan, D. D.
The Beacon Press; \$1.00.

This careful study of Early Christian History is of distinct value to any one who would understand the course of events following the death of Jesus and the development and the growth of the Christian Church. No one is better fitted than Dr. Sullivan to trace the unfortunate results of incorporating in the creeds doctrines and practices at variance with the real teachings of Jesus, and perverse of his spirit.

In part I he traces the apostolic preaching and practice, the influence of Paul, the Roman persecution, and the final acceptance of Christianity, as developed, as the religion of the Empire.

In part II he follows the growth of orthodoxy and the adoption of the Nicene formula.

The third part considers the founding of the papacy and the results, including the conversion of the barbarians. The review covers three hundred years to the writing of the creeds and the establishing of Catholicism. The simplicity and sublimity of Jesus gave way to an elaborate theology and an authoritative church. It is for us to prove that a simple faith may yet be sublime, that "without the constraint and terrors of creeds we are one with Jesus in his sincerity, in his religiousness, in his service and his sacrifice."

HEART TROUBLES: THEIR PREVENTION
AND RELIEF by Louis Faugeres Bishop,
M. D. Funk & Wagnalls Company; price,
\$3.50 net.

This book contains an authoritative discussion of this subject written in an easy popular style and avoiding the use of obscure technical terminology. It is designed for the guidance and help of the layman who suffers from heart trouble or for the family or immediate relatives of such sufferers, and especially for the nurses in charge of these cases. It describes the various types of heart diseases in a most lucid and informing way and tells exactly what should be done in each case, the mode of life best suited to the trouble, the most beneficial diet, etc. Its cheery optimism and sane counsel should prove of real service not only to all heart patients, but also to physicians, who can obtain much valuable information from the instructions it gives.

It is a book well worth while, since it makes available the enormous amount of knowledge of the heart gained through the research of the last ten years, which is said to exceed the knowledge gained through the previous century. The better understanding of the text is promoted by the copious illustration afforded, 30 full page half-tone plates and numerous illustrated diagrams and photographic reproductions. The volume contains 435 pages and considers the important topic very completely.

From the Churches

BERKELEY.—Services will be resumed at the Berkeley church on August 1. Mr. Speight has returned from a vacation in the Feather River country and will preach throughout August. The church school will reassemble on August 22 under the superintendency of the minister. Channing Club will bring the university students and other young people together on Sunday evenings, beginning August 15. The Women's Alliance will resume meetings the first Thursday of the month at 2:30 and has issued an attractive printed program covering the period up to Christmas.

EUGENE, ORE.—A forward movement has taken place in our church affairs. The rapid growth of the University of Oregon and the increasing importance of the church as a vital part of the college community so impressed those interested that they determined to materially strengthen it. The salary they have heretofore been able to pay was so inadequate that the minister, Rev. Andrew Fish, was compelled to supplement it by teaching in the college, which was of itself pleasant, but left him unable to give the church the service it required. He offered his resignation as minister. The church, instead of giving up, determined to advance. The members doubled their subscriptions and then felt privileged to call on the American Unitarian Association to increase their allowance and make possible a living salary to a good man who could give all his time to the church. The appeal was responded to promptly. The church cordially invited Rev. Mr. Fish to retain the pastorate, but, having accepted the position of associate professor of the English department of the University of Oregon, he was unable to do so. The trustees hope soon to find the right man and confidently look forward to renewed prosperity. Mr. Fish will pass from the pulpit to a pew and contribute as a layman to the welfare of the church.

FRESNO.—Services, at the Fresno church ended for the summer with the

last Sunday in June, to be resumed some time in September. Rev. Clayton left on the following day for the East, going directly to Harvard University, where he will attend the Divinity Summer School during July. After that he will visit friends and relatives in some of the eastern cities, returning to Fresno in time to open the services in the fall.

We had some very stirring sermons in June and look forward to the opening of the services in September with pleasant anticipation, as Dr. Clayton promises "more of the same kind."

LONG BEACH.—The church was closed during July and will also be closed during August, and so with the Sunday School. The Alliance continued its meetings. It seemed expedient to take a vacation, since we are not strong enough in workers to take individual vacations and keep the church activities up to the point of respectability. Mr. and Mrs. Fairfield remained at home, but took short trips, studying their field from new angles, not possible while church and Sunday school are going on.

Our winter tourists have now mostly gone. We were fortunate to have had with us this past winter and spring Dr. and Mrs. Seth Curtis Beach of Watertown, Mass., who were inspiring fellow-worshippers with us and faithful helpers. They returned East June 1.

Flower Sunday was observed June 13 in a joint service of the church school with the congregation that filled our chapel. Members of the school took part in the service, one baby was presented for christening, and four of our young people publicly united with the church. The school will be closed duly July and August that we may begin September 1 with renewed vigor.

LOS ANGELES.—Dr. Hodgkin preached his farewell sermon July 18. His topic was, "The Concluding Word." Though not given to statistics, he thought if all the people not connected with our church who had availed themselves of his services for christenings, marriages and burials were gathered together it would take a church several times as

large as ours to hold them. It was Minot J. Savage who said something to the effect that it was cowardly for a man to ignore his religious responsibilities in his life and then ask to be buried by the church. Dr. Hodgkin gave brave words of encouragement to the congregation to which he had ministered for twelve years, and which every one hopes will not be forgotten by the audience which crowded the church on a particularly hot day. Ten new members joined the church and three children were christened.

The Alliance gave a beautiful complimentary luncheon to Mrs. Hodgkin and presented her with a fine wrist watch. An original poem in honor of our well-beloved first lady was read by one of the members. Two July birthdays were also celebrated by the cutting of candle-lighted cakes. The parish handed over a generous sum of money to Dr. Hodgkin with which to buy his own present. Our Alliance has received a bequest of \$300 from a loyal member lately passed on, which brings their endowment up to \$1,000.

The Alliances of Los Angeles, Pomona, Redlands and Santa Ana met with the Long Beach branch for their annual picnic, 200 being present, double last year's attendance. Redlands brought just three-fourths of her entire membership—nine.

OAKLAND.—On July 11 the Oakland church held its last service previous to the summer vacation that will extend through the month of August. Mr. Reed before his sermon alluded to the fact that with the resuming of services a year of his ministrations would end. During the year he felt that good progress had been made in promoting a spirit of good cheer and confidence, and there was every promise of renewed and extended life.

That "civilized man cannot live without cooks" was demonstrated by our newly organized Laymen's League, which closed the season with a feast of reason and flow of soul, augmented by an appetizing dinner prepared by their own capable (if not fair) hands, their

better half, the Women's Alliance, being allowed no "finger in the pie." The menu following proves that these Unitarian chefs know full well how to prepare a substantial meal and one which tickles the palate as well:

After the culinary feat of the evening, the "feast of reason" was served by Prof. William S. Morgan of the Divinity School, his *pièce de résistance* being the ever popular topic of the hour, the League of Nations or "The Need of World Cooperation." Not only guests, but cooks and waiters as well, helped to discuss this course, the many questions asked attacking it from all sides and angles. The evening was voted an entire success, and if the future is to be at all judged by the past, the Laymen's League has many hours of work and play before it of untold pleasure and profit.

The Little Theater Players—the baby department of the church in point of organization—is setting a most worthy example to its older sisters and brothers in that it is planning to continue throughout the vacation period. Not all of its members will be away at one time, and the work will therefore go on without special interruption, which we also hope may be the case with the church itself another year when our good and faithful minister has been able to mature more of his plans. The club's membership comprises young people who have shown aptitude in dramatics in the high school and university, its aim being not only to provide an opportunity for amateurs of ability, but it hopes to prove a nucleus for the study of dramatic literature, subscribing for the best publications of music and art as well as of the drama. The plays at present being studied are: "The Florist Shop," "The Maker of Dreams," and "Tchekov's Marriage Proposal." "The play's the thing," as these young people are to demonstrate to us this fall.

The closing meetings of the adult class were greatly enjoyed. Professor Williams of the University of California presented, as only he could, the great wrong which will be done the Chinese people by giving Shantung to

the Japanese. As one of the members expressed it, it was a wonderful address, containing an overwhelming mass of historical facts, not fables, foibles, fancies, follies nor farces, but facts based upon realities and the truth. This was followed by Col. John P. Irish, the ever ardent advocate, on the other hand, of Japan and things Japanese, his splendid presence and gift of speech making him a speaker of interest.

PALO ALTO.—In order to encourage some worthy Unitarian student to attend Sanford University, the Unitarian Church of Palo Alto has established a scholarship for the coming academic year.

This scholarship, which will be awarded mainly on the basis of character, is to be administered by a committee representing the Palo Alto church but working in cooperation with the proper university authorities. Applications should be made to Prof. Karl G. Rendtorff, Stanford University.

The scholarship (\$150 a year) is not very large, but it more than covers the tuition fee at Stanford for a year and it may be large enough to encourage some promising man or woman to enter the university who, without this aid, might not be able to do so.

SAN DIEGO.—We have had a busy year down here in this "corner of the kingdom." Mr. Bard has been trying out some experiments in community center work, such as open forum and entertaining the people of foreign nations that live among us. It has been great fun, and we have succeeded beyond our wildest hopes. It has been our custom to invite the women to our Alliance meetings in the afternoon; have some of them speak to us of their manners and customs, and perhaps exhibit samples of their handiwork. Then we would serve a nice supper from 100 to 150, to which the men also were asked. The evening would be spent in a genuine old-fashioned good time, music and folk dances in costume by the visitors, and good speeches by their best orators. At the last meeting we had the Czecho-

Slavs, and it seemed to me as one fine violin solo followed another and called forth the heartiest applause, that it was a regular "won't-go-home-till-morning" crowd.

SAN FRANCISCO.—Services were continued during the month of June, Mr. Dutton preaching except for one Sunday, when the pulpit was filled by Rabbi Wise of New York City, who spoke to us very ably and attractively on the Jewish acceptance of Jesus and non-acceptance of Christ.

During July the church was closed. Mr. Dutton will return from his vacation in mountain climbing the first week in August and services will be resumed on August 8.

SPOKANE.—The church at Spokane is liberal with its minister and with its congregation in the matter of a summer vacation, closing for the months of July and August.

The last book review of the past season was given on the evening of May 28, when Mr. Simonds spoke on "The Contribution of William Dean Howells to American Literature."

On June 5 the members and friends of the Young People's Home Club enjoyed a picnic at Liberty Park.

The first Sunday in June was made a fraternal day. Two organizations attended in a body, listening to a sermon on "The Gospel of the Lodge Room—What Is It? Is It Helpful, Patriotic, American? In the Best Sense Christian?"

On the 13th Mr. Simonds spoke on "Nevertheless the Sun Rises—the Prophecy of an Optomist." On the 20th he spoke on "America's Debt to Thomas Payne," being the third discussion in the series on "Prophets and Defenders of Liberalism."

WOODLAND.—The last meeting of the Unitarian Sunday School before separating for the summer vacation, held on Monday evening, May 31, at the Unitarian Church, was marked by so fine a spirit, such cordiality, enthusiasm, spon-

taneity, as to make it a memorable occasion. Each person on entering was given ten dollars, currency of the festive reign of the evening. With this each could pay admission to concessions, the Old Curiosity Shop and Doll Show; the privilege of voting for favorite masterpiece in art on exhibition there; the right to fish in the fish pond; to enter guessing contests; to peer into the future by fortune telling; to buy lemonade, ice cream, cakes. When one's money was all gone one could earn more by doing some "stunt." This lead to a charming impromptu program of vocal solos, duets, recitations, gymnastic feats. The fancy costumes gave a unique tone to the whole. There was a full attendance. The presence of parents and guardians was a gratifying feature. Much credit is due to the superintendent, Miss Gertrude White, for the success of the affair.

Our Gift to New England

(Poem in honor of Mrs. E. Stanton Hodgkin read at complimentary luncheon by Mrs. A. S. Brewer)

New England, my birthplace, we hail you with pleasure,

And into your midst we are sending a friend
Whose welcome we're sure of, who'll prove such
a treasure

Your warm hearts will open and glad hand
extend.

No fear for her future in rock-bound New England;

All faith for the love we are sure you'll bestow;

All sure of the worth of the one we are sending,
And what means your pleasure but means our
own woe.

We are sending her to you with hearts heavy laden,

Our wish that with goodness her future be blest.

May her's be much pleasure, and joy without measure

Be meted to her who will give of her best.

We have tried her and know well the gift we are giving.

We will think of and miss her through all of our days.

We are glad we have known her and say with the poet

None knew her but loved her, none named but to praise.

Sparks

"Morning, stranger," began the talkative party as he settled himself in the only vacant half-seat in the smoker. "and what state might you be from?"

"Oh," replied the stranger wearily, "it doesn't matter, now, one's as dry as another."—*Home Seator*.

"Brevity is the soul of wit," observed the sage.

"I guess it is," agreed the fool, "I never heard a witty sermon.—*Cincinnati Enquirer*."

Judge: "It seems to me that I have seen you before."

Prisoner: "You have, your honor; I gave your daughter singing lessons."

Judge: "Thirty years."

Teacher: "What is a friend?"

Johnnie: "It's a feller that knows all about you and still likes you."

A little girl was told by the Sunday school teacher of the love she should feel for Jesus. "Of course, I do love Jesus," she said, "but Santa Claus has done much more for me."

Wound Too Tight: "Yes, I don't know how it is, but I feel thoroughly wound up tonight."

Hostess: "How very strange! And yet you don't seem to go."—*London Tit-Bits*.

Father (upstairs): "It is time for that young man to go home."

Young Man: "Your father is a crank."

Father (overhearing): "Well, when you don't have a self-starter, a crank comes in mighty handy."—*Pitt Panther*.

Clergyman: "I was sorry not to see you at church yesterday."

Parishioner: "I wish my hearing was no better than your sight. I was there, and heard your sermon."—*Toledo Blade*.

"Some ministers uses big words," said Uncle Eben, "same as a turkey spreads his tail feathers. Dey makes an elegant impression, but they don' represent no real meat."

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

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

A Scientific Symposium

Announcement is made of a summer course of scientific lectures on "The Meeting of Orientals and Occidentals in the Pacific Coast Area," being the second series of lectures on "The Contribution of Science to Human Relationships," given under the joint auspices of the Scripps Institution for Biological Research and the Community Center of the Unitarian, August 1 to August 13. The following eminent scientists of national reputation will deliver lectures:

Dr. Walter B. Pitkin, School of Journalism, Columbia University, New York City.

Dr. E. M. East, Plant Genetics, Bussey Institute, Harvard University, Cambridge, Mass.

Dr. W. C. Thompson, sociologist, Department of Agriculture, Cornell University, Ithaca, N. Y.

Hon. M. M. Dawson, attorney at law, consulting actuary, author of "The Ethics of Confucius," New York City.

Dr. Ellwood Mead, professor of rural institutions, Department of Agriculture, University of California.

Dr. S. J. Holmes, Department of Zoology, University of California.

Dr. E. T. Williams, Agassiz professor of oriental languages and literature, University of California.

Dr. W. E. Ritter, director, the Scripps Institute for Biological Research of the University of California.

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By action taken at the 1918 meeting of the Conference, three sections were constituted—a Northern, a Central and a Southern—and it was determined that in 1919 and 1920 each section should meet separately. In 1921 and every third year thereafter the Conference will meet as a whole in the Central Section.

American Unitarian Association.

(Headquarters, 25 Beacon Street, Boston)
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(Meeting every third year)
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THE UNITARIAN ATTITUDE

AS COMMONLY ACCEPTED

Believing that freedom of thought and word leads to truth, we prescribe no creed for ministers or laymen, and welcome to our fellowship all who would extend righteousness, love, and trust in God.

We hold reason and conscience to be final authorities in matters of religious belief.

We believe that loving the good and doing our best is the only life purpose worth following.

We believe in the supremacy of good. Beyond our power to know or understand we trust the Eternal Goodness. This to us is the faith that makes faithful.

We honor the Bible and all inspiring scripture, old or new, and believe in the never-ceasing revelation of God to man in all lands and ages.

We revere Jesus as the greatest of the prophets of religion, and in his spirit unite for the worship of God and the service of man.

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this order is truth; to obey it is right and liberty and more abundant life.

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good.

We believe that man is in the making. From his animal beginning he has steadily developed, morally and spiritually. Apparently he has never had a fall. He is still beset by tendencies that hold him back, but it is within his power, through determined purpose, to reach true manhood.

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all; that we may now and here help to establish the divine commonwealth of love and peace on earth. The office of the church is to inspire, strengthen and uplift man.

We believe that self-forgetting, loyal life awakes in man a sense of union with things eternal which is an earnest of the life to come.

We worship One-in-All—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God, our Father.

UNITARIAN DECLARATIONS

AUTHORIZED AND PERSONAL

OUR FAITH

The Fatherhood of God.
The Brotherhood of Man.
The Leadership of Jesus.
Salvation by Character.
The Progress of Mankind,
onward and upward forever.

JAMES FREEMAN CLARKE.

OUR ATTITUDE

(As expressed by the National Conference in 1894.)

"These Churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man."

OUR OBJECT

(As expressed in the By-Laws of the American Unitarian Association.)

"The object of the American Unitarian Association shall be to diffuse the knowledge and promote the interests of pure Christianity."

TYPICAL CHURCH COVENANT

In the love of the truth, and in the spirit of Jesus, we unite for the worship of God and the service of man.

UNITY MOTTO

Freedom, Fellowship and Character in Religion.

PERSONAL UTTERANCES

The business of the Unitarian churches is to unite all children of God for the bringing in of His Kingdom.

EDWARD EVERETT HALE.

Of all great souls, of all steadfast and heroic lives the ultimate basis is simple trust in God.

JAMES MARTINEAU.

He who is true to the best he knows today will know a better best tomorrow.

CHARLES GORDON AMES.

The happiest man is he who learns from nature the lesson of worship.

RALPH WALDO EMERSON.

Religion is voluntary obedience to the law of God. Through it we regard Him as absolute object of reverence, faith, and love.

THEODORE PARKER.

No man can be thoroughly redeemed till social life is lifted, till the state is sound and noble, till humanity is raised up and saved.

THOMAS STARR KING.

The greatest man is he who chooses the right with invincible resolution; who resists the sorest temptations from within and without; who bears the heaviest burdens cheerfully; who is calmest in storms, and whose reliance on Truth, on Virtue, on God, is the most unflinching.

WILLIAM ELLERY CHANNING.

THE PACIFIC UNITARIAN

DEVOTED TO RELIGIOUS TRUTH AND HIGHER LIFE

Unitarian Principles

Unitarians have no creed, accept no dogma, but have clear and definite principles, a true and abiding Faith.

The Council of the Unitarian Laymen's League holds these principles and this Faith to be as follows:

We worship the living God, our Father and our Friend.

We are disciples of Jesus of Nazareth, teacher of the love of God and the way of life.

We believe in the infinite worth of man and his power of unending growth.

We believe in Liberty, Democracy and Law, as essential to human progress.

We pray for help to worship God sincerely, and to serve our brothers faithfully.

We seek ever for more Truth and Light.

PACIFIC COAST UNITARIAN ACTIVITIES.

UNITARIAN HEADQUARTERS, Room 570, No. 760 Market Street (Phelan Building). Miss Maude G. Peek, Manager. Office hours, 10 to 12, 1 to 4 (excepting on Saturday afternoon).

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THE PACIFIC UNITARIAN.

Published monthly by the Pacific Coast Conference, Subscription \$1.00. Representing, or desirous of representing, all the churches of the Conference, and striving to further the interests of a reverent, reasonable, vital faith. It is denominational in no narrow sense, interprets Christianity as the hand-maid of humanity, and religion as acknowledgment of man's relation to God. It believes in clean thinking, and fearless following where the truth leads, but its highest interest is in life, and in worship expressed in terms of service. It welcomes contributions from those of high purpose and especially asks the co-operation of all interested in making our little group of Pacific Coast churches strong and active in uplift helpfulness. Contributions should reach 760 Market Street by the 25th of the month. Advertising rates furnished on application.

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THE PACIFIC UNITARIAN

God our Father. Man our brother.

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Editorial

It is well for each soul, in the multiplicity of questions besetting him, to deliberately face them and determine what is of first importance. Aspects are so diverse and bewildering that if we do not reduce them to some order, giving them rank, we are in danger of becoming purposeless drifters on the sea of life.

What is the most important thing in life? What shall be our aim and purpose, as we look about us, observing our fellows,—what they have accomplished and what they are,—what commends itself to us as best worth while? And what course can we pursue to get the most and the best out of it?

We find a world of infinite diversity in conditions, in aims and in results. One of the most striking differences is in regard to what we call success. We are prone to conclude that he who is prosperous in the matter of having is the successful man. Possessing is the proof of efficiency, and he who possesses little has measurably failed in the main object of life. This conclusion has a measure of truth, but is not wholly true. We see not a few instances of utter poverty of life concurrent with great possessions, and are forced to conclude that the real value of possession is dependent on what they bring us. Merely having is of no advantage. Indeed it may be anything, from a burden to a curse. Happiness is at least desirable, but it has no necessary connection with property accumulations. They may make it possible, but they never insure it. Possession may be an incident, but seldom is a cause.

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If we follow our thought a bit further we will find that in the accepted methods of accumulation arises much of the causes of current misery and unhappiness. Generally he who is said to succeed pays a price, and a large one, for the prosperity he achieves. To be conspicuously successful commonly involves a degree of selfishness that is almost surely damaging. Often injustice and unfairness are added to the train of factors, and dishonesty and absence of decency give the finishing touch. Every dollar tinged with doubt is a moral liability. If it has been wrested from its rightful owner through fraud or force of opportunity, it would better be in the bottom of the sea.

The power and practical irresponsibility of money has ruined many a man, and the misuse of wealth has made scandalous, immense opportunity for good. It has coined a word that has become abhorrent, and "Capitalism" has, in the minds of the suspicious, become the all-sufficient cause of everything deplorable in human conditions. No true-hearted observer can conclude that the first consideration of life should be wealth. On the other hand, no right-minded person will ignore the desirability, and the duty, of judiciously providing the means for a reasonable degree of comfort and self-respect, with a surplus for the furtherance of human welfare in general, and the relief of misfortune and suffering. Thrift is a virtue, greed is a vice. Reasonable possession is a commendable, and necessary object. The unrestrained avarice that today is making cowards of us all is an unmeasured curse, a world-wide disgrace that threatens civilization.

In considering ends of life we cannot ignore those who consider happiness as adequate. Perhaps there are few that

formulate this, but there are many that seem to give it practical assent. They apparently conform their lives to this butterfly estimate, and in the absence of any other purpose, rest satisfied. Happiness is, indeed, a desirable condition and in the highest sense, where it borders on blessedness, may be fairly termed "the end and aim of being," but on the lower stretches of the senses, where it becomes mere enjoyment, or pleasure, largely concerned with amusement and self-indulgence of various sorts, it becomes parasitic, robbing life of its strength and flavor and preventing its development and full growth. It is insidious in its deterioration and omnivorous in its appetite. It tends to habits that undermine and to the appropriation of a preponderating share of the valueless things of life. Here, too, it is the excess that does the damage. The danger is in the unrestrained appetite, in intemperance that becomes habit. Pleasure is exhausting, both of purse and mind. We naturally crave pleasant experiences, we need a certain amount of relaxation. Enjoyment is to existence what ice cream or other palatable dessert is to a dinner. But if we live on the dessert we die of indigestion. And so, if we reduce happiness to cigarettes, and candy, autos and movies, vaudeville and fiction, we disorganize our mental and moral digestion and become chronic spiritual invalids. Let us take life sanely, accepting pleasures gratefully but moderately.

But what is best in life? Why, life itself. Life is opportunity. Here it is, around us, offered to us. We are free to take what we can, or what we like. We have the great privilege of choice, and life's ministry to us depends on what we take and what we leave, and on the degrees of both.

We are equal in our right to choose, but our nature and capacity greatly modifies our desires and our ability. This we cannot question, but we are all free, and at least can do our best.

We are providentially assigned our place, whatever it is, but in no fixed sense of its being final and unalterable. The only obligation implied is of acceptance until it can be bettered.

Our moral responsibility is limited to our opportunity, and the vital question is the use we make of it. The great fact of life is that we are spiritual beings and that our life is fulfilled by its realization and growth. Religion has to do with this soul existence and is the field of its development. It is concerned primarily with being and secondly with doing. It is righteousness inspired by love. It is recognition of our responsibility to do God's will.

Hence the best life is that which accepts life as opportunity and faithfully, happily seeks to make the most of it. It seeks to follow the right, and to do the best it can, under any circumstances. It accepts all that life offers, enjoying in moderation its varied gifts, but in restraint of self-indulgence, and with kindly consideration of others. It subordinates its impulses to the apprehended will of God, bears trials with fortitude, and trusts eternal good.

The good life is the most admirable, and commands our highest respect. Its quiet dignity and calm assurance profoundly inspires us. Last month in San Jose such a life ended trustingly and gained award of great honor. Oliver Porter Shroust simply did his part from day to day content with the small acknowledgment he seemed to receive. He said to his wife: "I'm not concerned with results. I'll do my part and I

know that God will do his, and that is all that concerns me." For himself he craved little, but he jealously defended his liberty. He often said: "I must have freedom to go where God leads." He was absolutely positive of immortality and the continuity of life, and he had absolute faith that justice ruled the universe. He had no fear of death as an experience. He was sure that the other side was the best side, and he felt curious to know just what it was like. He talked of it with the same assurance that he would express if he were going to San Francisco for the day. In such a spirit he steadfastly lived and calmly died. His life was simple, steadfast, cheerful and trustful. Surely he chose the better part.

In the promotion of this general conclusion as to the most important thing of life one is led to feel that the means first to be cherished is the education of the young in this matter of choice. The ways of the adult do not readily change and the hope of the future rests with those pressing forward to take our places. But are we preaching, directly or indirectly, the value or even reality of spiritual things?

Education in the public schools of the land has its value, but it is necessarily directly concerned with the body and the mind; moral, ethical or spiritual values being incidentally, if at all, inculcated. Religious schools at best have brief control, and religion in the home is sadly neglected. Is the church in any adequate manner utilized in this great need, and is not the growing indifference to the church a further lack of its possible influence for any adequate view of life? What hope is there in an engrossed and crowded world for any true realization of values if parents

fail to sustain and attend the only institution dedicated to fostering God's Kingdom on earth?

The church needs emancipation and strengthening. It needs to be reinforced with robust honesty and common sense, but it surely cannot be given up as a no longer needed adjunct of righteousness.

Every serious minded citizen should feel it his duty to select some church—the one he can consistently select and faithfully serve, and do his part in support, as a public duty, if he does not feel it to be a personal necessity or a general privilege.

The summons to Unitarians to meet a great opportunity is not to be ignored or evaded. In another column appears a specific statement. Months have been given to careful preparatory work. The national committee under William H. Taft has received over a hundred acceptances for co-operation, and our honor is at stake. Let no plea that difficulties beset be heard. Of course it is not easy to do any big thing, and monetary conditions are not favorable. The greater the call for determination.

Taft's letter of appeal nobly and clearly sets forth the great adventure. A sentence condenses the reasons for it in nut-shell compass:

"There could be no more opportune time for every agency of the Unitarian Church to join in a great nation-wide movement to spread the message of Unitarian Christianity, to counteract the irreligious tendencies of the times and in so doing to weld our churches into a strong and unified body conscious of its tremendous power for good. I say this because I feel that the spreading of Unitarianism and the strengthen-

ing of our churches are fundamental needs in our country today."

In a late *Register* editorial the writer finds the most important question in the world to be contained in four words: "Will Lenine get Poland?" Subsequent events seem to have answered "Not this time," and it may be hoped that those who so vehemently traduce anything that favors order and rationally developed justice and opportunity are to be permanently disappointed in the triumph of a new order so destructive and threatening. The editorial expresses faith in "domestic fidelity, gentle decency, respect for constituted authority, willing intelligence to make changes as they are needed; in sum, the good spirit," and concludes with the wise assertion that "the most complex problem in the world is very simple when people have religion and its best child, common sense."

This is apparent to the thoughtful, everywhere, but it seems to find little more than indifferent consent. There is nothing to be expected from it, unless it is put in force through action. If we do nothing more than agree to an axiom we are utterly failing to do our part in righting wrongs we deplore. Use common sense and do as you would be done by.

C. A. M.

"Twixt Joys and Tears

So strive I best 'twixt joys and tears,
Since in a land not barren still,
Because thou dost by grace distill,
My lot is fall'n, blest be thy will!

Blest be thy dew and blest thy frost,
And happy I to be so crost,
And cured by crosses at thy cost.

Thus while thy sev'ral mercies plot,
And work on me, now cold, now hot,
The work goes on, and slacketh not.

For as thy hand the weather steers,
So strive I best 'twixt joys and tears,
And all the year have some green ears.
—Harry Vaughan, 1621-1695.

Notes

Rev. N. A. Baker, after completing the Harvard summer school course in theology, took a vacation at Wellfleet, Mass. He expects to resume services at Bellingham about September 12.

Rev. Andrew Fish of Eugene has relinquished the charge of the church which he has served for four years and in September will assume his position as assistant professor in the rhetoric department of the University of Oregon. He and his wife spent the most of August in a vacation visit at Vancouver and Victoria.

Rev. Thomas Clayton in a letter to his home paper, the *Fresno Republican*, gives his impression of the East after a few years' absence, he finds the cities worn and crowded, with cost of living from a fourth to a third higher than in California: He says:

"The people who have been permitted by a merciful providence to settle in California, and especially in the San Joaquin Valley and Fresno, had better stop complaining, and give devout thanks to that same providence that has given them a place in that 'Garden of Allah.' Taking life as a whole, I know one man who will be mightily contented to come home to Fresno in September and settle down to the conditions of life he will find there."

Rev. W. G. Eliot, Jr., after the Harvard course, returned to Oregon and completed his vacation at the old family homestead, alternating with Hood River, which gives him a rest from his very active life in connection with his church work at Portland.

The comments of authorities on the social statement made by the Unitarian Commission are encouraging. Professor Carver of Harvard says: "It is by far the sanest and most constructive statement that has yet been made by any organization—religious, political or industrial." Professor Seligman of Columbia says: "I would say that the declaration which you have sent me seems to me wholly admirable;" and Professor Ross of Wisconsin says: "The

declaration of the Unitarian Church on the social question strikes me as broad, progressive and statesmanlike." It does not satisfy Samuel Gompers.

The laity are earning more and more recognition as denominational leaders and workers, and the women are fully holding their own. The cover page of the *Christian Register*, the decoration of honor, was lately bestowed on Frances E. Duschack of Berkeley for a fine comment on "Denominational Loyalty."

The Channing Club of Berkeley on August 20 gave an informal reception especially inviting freshmen whose registration cards indicated no preference in matters of religion. The attendance was large and the dance which concluded the entertainment was very much enjoyed.

Contrasts are surprising. Some of our representatives were cordially met and entertained by Jews, Catholics and orthodox Protestants of Transylvania, but the Unitarian Church of Berkeley is not even listed by the exclusive Christians that control the information as to available churches near the campus.

The Harvard Summer School of Theology aroused grateful appreciation and was pronounced of incalculable value. It was the testimony of those who attended that it rendered greater help to the denomination and liberal religion generally than could have been done by any other means. At the final forum meeting, on July 22nd, a resolution was passed to send, through the Laymen's League, to each absent minister, a letter of appreciation and asking co-operation with the League "in all its undertakings whereby it proposes to support us and our work with its strong and beneficent arm, clear mind, and sympathetic heart."

The year 1920 is doubly significant, historically. It marks the 300th anniversary of two important events which led to the founding of the Republic of the United States of America. One is the signing of the Mayflower Compact and the landing of the Pilgrims, and the other is the meeting of the first American legislative assembly.

On June 28 the Duke of Connaught unveiled the statue of Abraram Lincoln in Canning Square, Westminster. At a meeting in the Central Hall, presided over by Lord Bryce, Mr. Elihu Root, late Secretary of State in the U. S. government, made a formal presentation of the statue to the people of Great Britain on behalf of the people of the United States. The statue is a replica of the St. Gaudens' figure in Chicago.

Armenia—persecuted and plundered—makes a special appeal to the Christian churches of the world. The people of America, through the Near East Relief, contributed last year over \$15,000,000 for succoring this stricken country and have also given invaluable personal service, but conditions are more terrible and threatening than ever before. More than 20,000 children are constantly fed and 500,000 homeless refugees have been saved from starvation. The help must continue, and if the people would escape annihilation they look to America as their only source of rescue.

Very remarkable has been the career of Herr Masaryk, the founder and first President of the new Czecho-Slovak Republic. Partly because he began life as son of a coachman and as apprentice to a blacksmith, yet rose to be a University professor; but also because, at the very outset of his work as an academic lecturer, he conscientiously quitted the Roman church and joined the unpopular little band of Protestants, thereby prejudicing his life's prospects under the Austrian rulers of the universities. All Bohemia venerates his high personal character.

Dean Charles R. Brown of Yale Divinity School addressed the International Congregational Council at Boston June 29. Appealing for an application to world problems of the Pilgrims' sense of God and his belief in the final significance of the regenerate man, "In days such as these," he said, "let the Pilgrims stand forth and recall to us the final significance and determining influence of sound judgment and renewed personal character."

Rev. William Maxwell has been engaged as supply for the San Jose pulpit for the month of September.

Mrs. Charles H. Thomson, Jr., field secretary, Central Pacific region, for the Young People's Religious Union, headquarters at the Berkeley Church, is anxious to be in touch with all who are interested in organizing the young people in Unitarian churches.

Rev. Martin Ferishettian, minister-at-large of the Unitarian Church, having completed his campaign work in Salt Lake City, will address himself to the situation in and around Sacramento, having in view especially the development of Woodland and Stockton.

Rev. Samuel A. Eliot, D.D., preached at Nottingham, England, on August 8; met members of the British and Foreign Unitarian Association at Essex Hall, London, during the following week, and preached at the American Church in Paris on August 15.

Los Angeles is hoping to secure the services of Rev. Edwin W. Backus, formerly the well-loved minister of our church at Lawrence, Kansas, and lately serving the church at Erie, Pennsylvania. He is said to have written encouragingly, but will not be available till late

Rev. E. M. Cosgrove of Helena, Montana, protests against the action of the Interchurch World Movement in publishing a large advertisement in the Chicago papers on Washington's birthday representing the father of our country on his knees in prayer, and saying that there is nothing we need more than the faith which inspired the father of our country. He said:

"I am sorry, but it is necessary to say that this statement is not true to history, and why should a movement that asks to be intrusted with more than a billion dollars resort to falsification? It is a matter of universal knowledge that George Washington was not a church member. All the clergy of his day were powerless to make Washington stand up and profess their doctrines."

Contributed

Professor Pitkin Draws Reply
from Christian Scientist

[It is but fair to state that Professor Pitkin merely alluded to Christian Science incidentally in illustrating a point in his discourse on methods of conduct. In his off-hand remarks he did not speak in condemnation, or even in criticism of it. The report was from memory and claimed no exact accuracy.—ED.]

EDITOR, *The Unitarian*: That the Christian Science estimate of evil is not always appreciated, even by discerning critics, is well illustrated by Professor Pitkin's statement, published in the preceding issue of the *Unitarian*, to the effect that Christian Science is hardly entitled to moral authority since it denies the existence of evil, without which there can be no morality.

Christian Science, it is true, insists that evil does not exist as an entity or reality, but it admits that to human sense there is an insistent belief or claim of evil, which, so long as accepted, becomes, to all intents and purposes, actual in individual experience, but which, when detected and met as a mere pretence, can be overcome on the basis of its unreality and the all-presence and all-power of good.

This doctrine does not make morality obsolete, but it does furnish an intelligent procedure for overcoming evil. Certainly there can be no hope of escape from evil so long as it is regarded as a reality.

But the professor adds that this "new science," as far as logic and reason are concerned, is preposterous. Yet when we, as all Christians do, acknowledge that there is only one Creator and that He is good, is there any escape from the conclusion that creation must be good? Or when we acknowledge that God is Spirit and that He made all, is not the conclusion irresistible that creation is spiritual? How then can it be said that the Christian Science doctrine that matter, sin, and disease are unreal, or at most only the human misconception of reality, be denounced as preposterous from the standpoint of reason and logic?

But the learned professor may reply, "Do I not see these things; that is, evil,

matter and disease, on all sides, and shall I not believe my eyes?" Well, he does not believe his eyes when he sees the rails of the Southern Pacific come together a few miles ahead, but, relying on science and experience, boards the train with perfect assurance that converging rails present a human phenomenon, not a reality or a danger. Science, in the ordinary sense of the term, is largely concerned with correcting the shortcomings and mistakes of the five senses. Christian Science carries this correction into the most fundamental things of life, and what is more, the results obtained convince many people of the soundness of its doctrines.

If the professor would take the time actually to test the propositions of Christian Science, he would present the subject very differently to his students, or, what is more likely, he would doubt the propriety of presenting the subject at all to a class in a state university, where theological and religious discussions were better left alone.—*Peter V. Ross.*

These Are the Things I Prize

These are the things I prize
And hold of dearest worth:
Light of the sapphire skies,
Peace of the silent hills.

Shelter of forests, comfort of the grass,
Music of birds, murmur of little rills,
Shadows of cloud that swiftly pass.

And, after showers,
The smell of flowers
And of the good brown earth;
And, best of all, along the way, friendship and
mirth.

So let me keep

These treasures of the humble heart
In true possession, owning them by love;
And when at last I can no longer move
Among them freely, but must part
From the green fields and from the waters
clear,

Let me not creep
Into some darkened room and hide
From all that makes the world so bright and
dear.

But throw the windows wide
To welcome in the light;
And while I clasp a well-beloved hand,
Let me once more have sight
Of the deep sky and the far-smiling land,
Then gently fall on sleep

And breathe my body back to Nature's care,
My spirit out to Thee, God of the open air!

—*Henry Van Dyke.*

A Rational Hope

Edith R. Mirrieles.

[In the fall of 1919 the Unitarian Society of Palo Alto, Calif., decided not to engage a resident minister for the conduct of the church services during the year, but, instead, to depend upon members of the congregation or community for the weekly addresses which accompany the Sunday morning service. On a recent Sunday the pulpit was occupied by Edith R. Mirrieles of Stanford, a young woman not reared in our fellowship. Her address so impressed her hearers that they sent it for possible publication in full. Limited space forbids this, but we are glad to select portions.—ED.]

She sought to think aloud "what the thing is that just now, in this bleak back-wash of feeling that has followed the war, many people are trying to find in, or to read into their religious practices."

She alludes first to the discouragement that has been felt, and the horror at confusion and selfishness which we thought had been safely left behind. We attributed it to the back swing of the pendulum, the inevitable aftermath of war, but we have felt that but partly true. One doubt has haunted us: What demonstrable gain have we made? Upon what can we rest?

There seem to be two ways out. "One is the road of denial, of flat refusal and absorption in the immediate," the lure of the senses that call us to found life on the aesthetic, finding absorbing interest in things artistic or natural, so making as complete and perfect as we can a life which has its be-all and its end-all here.

But that is not sufficient. "Through all beauty the question-mark is visible still. The longing for a basic reality grows rather than diminishes with the attempt to find satisfaction in other things."

Obviously the answer to the question as to what we want lies in the spiritual field, but obviously not identical with that which has been phrased in earlier communions. Our want is primarily connected with present life. "If we aspire to moderation, self-sacrifice, truth-speaking, we do so not as means to an end but as ends in themselves. As a rule, in this present day, the saving or the future of our individual soul con-

cern us but slightly." If we knew there were no immortality "most of us would still want the same things—as necessities to our spiritual self-respect * * * What we want, then, seems to be not an assurance for any future life, but a hope and aspiration which looks toward the betterment of man as man; a right to believe that, by our assistance, we are traveling a path which shall ultimately make us proud and not ashamed of our human fellowship, and are thus, to the extent of our single effort, helping, in the one way in which we can help, toward the production of an endurable world."

We yearn to see something in our belief and practice that shall lead us to feel that we are increasing the chance of that respect,—approaching our pattern, and making more possible on earth the existence of the so-called Christian virtues.

"Then the war came. I am not trying to measure what the war did to communities or groups—I could not do so—but what it did to the individual mind was very often this: It tore up accepted ways of thought, shattered tacit expectation, and made us see that the things we were living by—actually living by, as opposed to admiring at a distance—were not things Christian at all, but things Pagan—the same age-old, world-wide, intrinsic acceptances that were of record before Christianity was born. And what happened in our own minds we saw happening in the minds of many other people. Virtues enough came into sight, marvels of courage and fidelity, but throughout we recognized them as the knightly virtues, not the churchly ones. I question whether any one looking on with open eyes could feel that in the spirit of this struggle there was any alleviation whatever of the spirit that stirred in the wars between the Greek states. We did not hate our enemies less for having been for a matter of two thousand years acknowledging the duty of forgiveness. On the other hand, no one who looked could fail to wonder at the universality of certain things that we had been taught to regard and to reward as rare. Carelessness of danger, stoicism under

suffering, the things for which we give medals and laudations, existed not as occasional things, but as the possessions of the greater number of almost every group. The man who took precautions or evaded danger or gave way under pain was the exception, not the rule. And in this very noticeable fact lies, it seems to me, a point well worth study, the answer to that 'Why?' with which we face the anomaly of our lack of change in spite of change of religion. I cannot myself believe that it was inevitable that clerks and laborers and schoolboys—the ordinary rank and file—not only faced necessary danger bravely but went out of their way to perform acts of special danger, often even when no audience was at hand. It was not inevitable. Rather, it was that, through centuries for the race, through every year of his life for the individual, there had been drilled in the fact that courage, endurance, fidelity to a cause were the highest virtues humanly obtainable. If a man displayed those virtues, he satisfied himself, fed his own self-respect; if he failed in them, he de-heroized himself in his own eyes. I remember one tired little man, a street cleaner from a Southern city, who could neither read nor write, and who had been shuffled into the army without initiative on his own part; he came into hospital after spending twelve hours in a single-handed guerilla warfare with two of the enemy for the capture of dispatches, following and hiding and exchanging fire. There was no one to order him on or to rebuke him if he slipped away; he had as little of what might be called the tradition of the war as it was possible for a man to have, but, even so, even to him, the lowest layer of our civilization, there had filtered down the general tradition, the habit of heroism, so that for his own soul's comfort he must do that which all his ratlike prudence and accumulated common sense would teach him not to do. A little while ago, in reading a history of civil war during the fifteenth century, I was struck by the fact that this quality seemed, if the history was a fair one, noticeably less nearly universal among ordinary, undistin-

guished people then than it seems to be now. Five hundred years ago, public expectation centered the knightly virtues in a single class. Public expectation has changed since then, and even in the space of five hundred years we have, by admiring, moved ourselves a perceptible distance nearer to that which we admire.

But for the things which are essentially the Christian contribution, self-abnegation, forgiveness, the resolute suppression of passion which makes it possible to do by our neighbor as we would he should do by us—for these, though we admire, there stands no monument of long established expectation. Qualities to reverence, qualities to worship, not qualities possible for merely human men to attain; so reads the doctrine preached explicitly or implicitly through most of the ages of the Christian era and through most of the channels open to each one of us. We see the distinction between what we may, and what we may not, aspire to emphasized in a host of ways—in the special dress of the priesthood; in the sanctity made to hedge them round; most of all, in the distinction between shortcomings which the church might pardon and those from which it could not remove the stigma—the line drawn clearly between those acts for which a man might forgive himself and those for which he was shamed in his own eyes.

The difference in practice between the two codes is of general acceptance and of long standing, but is it, therefore, proved to be inevitable? Is there in the nature of the Christian virtues something which makes their acceptance as a generally attainable goal, demanded of men by the expectation of their neighbors and thus ultimately by their own self-respect, impossible? Superficial thinking answers yes, and points to that instinct that, in the last analysis, lies at the base of all the knightly virtues—the instinct for self-preservation where courage finds its root, as courage, in its turn, is the root of all the rest * * *

Unitarianism does not lie in the things one most often hears spoken of among its adherents—not in its liberal-

ity nor yet in its tolerance. Its very reason for being is its understanding of man's ideal as Man indeed, "like unto us," with emphasis upon the likeness more than upon its qualification. In the strength of this understanding, of this splendid insistence upon the possibilities of humanity, we walk surely even through these present days, knowing that our failures are bred less of our inherent limitations than of our misunderstanding, adding the small contribution of one more individual strength to the removal of that barrier which paralyzes effort, and looking with confidence toward that time when the Christian code, accepted as possible, shall actually direct human action."

The End of the World

On a lone peak I stood, and gazed afar
O'er sadder leagues of desolate wilderness
Where the sad moon laid shadowy-luminous veils
Of spectral light. In dense remoter gloom
Lay the dead ocean, void of ship or sail,
The floor thereof a mass of creeping ooze,
Whence rose rank odors blown from pole to pole.

Nearer the base whence rose the cliff whereon
I stood, spread seamy chasmed levels, slashed
Immeasurably, as by the hand of God,
And, as the moon that swam in cloudless skies
Vainly her shafts of feeble light unloosed,
So Vainly strove mine eyes to see what lay
Deep in those yawning gulfs of fear and dread.

Ah, well I knew what hidden lay within
Those crevassed ridges, those inscrutable fields,
Where flowers grew nauseous with the breath of ill,

Where nevermore should speak the voice of child
Nor women's laughter rise, nor lovers sing.
Lo, mingled with the globe's primordial sand,
Adding a silver whiteness to the earth,
Prevailing through the length and breadth of hills,

The powdered bones of myriad vanished men,
Of ravished women, children pierced at play,
Lay gleaming there in that sepulchral bourne.

And the slow wind that ever veers and wafts
Over the empty world, bore to my ears.
Or seemed to bear, the wailing of a voice:
"Long strove I through the weary centuries;
The cross, the hemlock, these I knew full well;
They spurned me lest I show the way of life.
They spurned me, and ran headlong unto death.
Still o'er the grave of man I moan in grief—
Silence is all my answer: I am Love."

—Richard Warner Borst.

Condensed Religion: Love to God and man. Do all the good you can.

Colonial Days

Chas. A. Murdock.

To induce a sympathetic and appreciative understanding of the important historic event of New England, and incidentally to learn what was recorded as to ancestral participation, some little time has been very pleasantly spent in the vacation days in considering early events and Colonial beginnings.

Bradford's history records very closely the causes that led up to the departure of the Pilgrims, and recounts in painstaking manner the difficulties overcome, the privations endured and the heroic doings of the little band we are proud to consider our forefathers. They deserve all the honor we can pay, and stand in history almost without comparison as high-minded, loyal-hearted workers with God for the embodiment of virtue, liberty and the fundamentals of Christian righteousness in the establishment of a state that held allegiance to right and the worth of the individual of first importance.

The story is thrilling in many of its features, but in its simple straightforward telling brings a certain encouragement in showing how far from perfect was human nature at that time as expressed in many of those associated. A fervently religious people was for a long time deprived of the leadership they yearned for. The revered Robinson could not come with his followers and died in Holland, like Moses being denied the promised land.

The first minister that joined them was a reprobate, who tried them sorely. The second was of unsound mind and was indignantly returned to those who sent him.

Hunger and sickness beset them. A half of their original number died within two months, and their first governor in the first year. Conditions were almost unbearably hard, and nothing but heroic courage and profound trust carried them through. There were dissensions and betrayals. Their agents fattened at their expense. Cruel distrust and brutal selfishness were encountered from those they trusted, and wresting

from poor soil mere subsistence was a matter of extreme difficulty. But the majority were God-fearing and had faith through it all.

When they slowly conquered in spite of the most discouraging events they still had an almost crushing community debt at exorbitant interest. But there was in them a sort of unquenchable truth and determination, a character and integrity that nothing could crush and that became the cornerstone of a morally great community. Their virtues and their imperishable belief in God and His power was the rock on which a great democratic commonwealth was founded.

Their mien was grim. They were not the full-orbed denizens of a world of beauty and joy. They were no doubt narrow, and in many respects hard, but they were true and unflinching. They represented the essentials of the godly life. They became proverbially men of conscience and laid the firm foundation of national morality and of loyalty to idealism. We do well to mark their coming and may we not mend our ways by studying theirs?

We have left behind their simplicity of life, their frugality and their patient persistence. We suffer from abundance of opportunity unbalanced by corresponding sense of responsibility and the restraint of a robust conscience. The liberty and freedom they labored to win for us we use for selfish ease and enjoyment. We are soft and trifling where they were hard and unyielding. We can see that conditions and circumstances compelled much of their severity and that present environment is at least favorable to relaxed seriousness. We would not go back to all they suffered, nor covet all their characteristics, but we may well emulate their faithfulness, their sense of duty, their choice of upright life as in preference to enjoyment or greed of possession.

The lesson for us is, to face the world of today with its great changes in the same uncompromising spirit in which they conquered for us so many of the blessings and responsibilities that we enjoy.

It is immensely interesting to study the conditions of their time and to realize their manner of daily life. A study of the town histories of almost any community of New England is fruitful of knowledge and sympathy. Plymouth itself is a profitable field. It has been so exhaustively surveyed and searched that each lot on the original streets has been traced from its first ownership to present occupancy. I am satisfied that if able to attend the coming celebration I could identify at least five lots, most of which were sold by Governor Winthrop's son to my great grandfather's great grandfather.

The history of Newton is full of interest. In 1631 Boston and adjoining towns were pretty well settled and need was felt for a new settlement which could if necessary be fortified and become the capital of the colony. Whereupon the present site of Harvard College was selected and a New Town was established. It appears to have been the first instance of protective legislation. In 1631 a thatched building in Boston caught fire and was destroyed, whereupon the deputy governor observed: "In our New Town no man may build his chimney of wood, or cover his house with thatch."

In 1638, when Harvard College was founded, a portion of the town north of Charles River was called Cambridge, and Newton became the name of a large portion of the original location. It was sparsely occupied for a long time and land brought little. In 1703 an ancestor who had gone from the Plymouth Colony to Roxbury removed to Newton and bought a house and 120 acres of land for £90. Fifty-four years later he sold it to a son for £1500.

The early records of the town church give interesting testimony. About 1770 a certain number of seats were removed and six pews were installed, which were rented at auction, rental being paid in Indian corn, bids to be not less than thirty bushels a year. For a long time six shillings a bushel was the established value of corn, but when currency was depreciated much higher cost followed. In 1781 corn sold for \$62 a bushel. Ten

years afterward \$1.14 in real money was its equivalent.

The family in those olden days seems the greatest wonder—how they subsisted, size considered, is a mystery. A son of the emigrant who settled in Newton was by occupation a cordwainer—a worker in Cordovan or other valuable leather. He raised a family of twelve (born within a little more than sixteen years) and “left a good estate.” How did he do it?

For size at least this family was comparatively insignificant. Another ancestor, with a relay of a second wife, was the father of eighteen children. Frugality alone is not to be credited with the prodigious task. Infant mortality was a factor. The frequent repetition of names in a family tells the sad story. Names were almost exclusively scriptural. John, James and Thomas predominate, but Benjamin, Nathaniel, Ezekiel and Obadiah are found in alternation with an occasionally Submit, Desire and Faith among the girls.

We need a robust imagination to reproduce any comprehensive picture of conditions in those days so remote from motor cars and moving pictures. A diet of Indian corn, even if varied with an occasional fish, must have been monotonous. Our forefathers had very little that we have. But then they escaped some things we are compelled to endure—the comic supplement for instance. They seem, as we read of them, to have been pretty severe. The stocks were resorted to rather frequently and on pretexts that seem somewhat trivial. That a seaman arriving from a voyage on a Sabbath day should be punished through them for kissing his wife on a holy day seems undue interference with personal liberty, but we must not judge them too severely, remembering that standards have changed. So far as we can judge the rulers and leaders were without a sense of humor, and that is in itself a sad deprivation—even as it is today. And then we can take comfort in the thought that some of our ancestors sat in the stocks—for light offenses that testified to their being human. No doubt there was a good deal of unrecorded kindness and possibly happiness.

The story that comes down to us reveals almost nothing of the joy of life and we must feel sympathy with much that they endured, as with sober fortitude they followed the straight course that led to such strength of character and nobility of purpose.

It was Beecher who expressed his sympathy for the women of the early time who were obliged to endure all the trials of the Pilgrim Fathers and, in addition, to endure them. But we will not be just if we condemn them for undue severity. Life was altogether a serious matter in those days, and to fit their environment they were compelled to be hard. Looking back we have reason to be thankful that the Mayflower found a resting place near Cape Cod. If the Pilgrims had followed some Francis Drake and been landed in California their virtues might have melted and left them vaqueros, never doing today what they could possibly put off till tomorrow.

Events

Visit of Dr. Clay McCauley

The event of the past month of most interest to San Francisco Unitarians has been the brief visit of Dr. McCauley, our representative in Japan for over thirty years.

Last month we reported some of the farewell acknowledgments accorded in Tokyo before his departure. They were continued in surprising numbers and great expression of regard up to his departure. It was remarked by those familiar with Japanese affairs that never had such distinguished consideration been shown to any foreigner on his leaving Japan for his home. He was declared to be the best-loved and most influential American Japan had known.

His trip on the steamer *Columbia* was uneventful, and he arrived on August 12, well and alert, prepared to enjoy a brief sojourn in San Francisco.

During his stay he enjoyed meeting his friends and doing all in his power to promote a better understanding of Japan and its conditions and relations and a firmer friendship between the two nations.

He was entertained at the Faculty Club in Berkeley at a luncheon of ministerial and educational friends, and at various occasions in San Francisco. On August 18 he met with the Immigration Section of the Commonwealth Club and gave them the benefit of his familiarity with the Japanese people and particularly of the leaders in political and educational affairs. He was listened to with great interest and questioned as to the real sentiment of the Japanese people, especially as affecting the subject of immigration. He said there was general high regard for America. They valued its friendship more than that of any other nation. Japan was almost without public opinion, and it must be borne in mind that the nation was unique as being wholly governed from above. Its course was not dictated by the people. The government was not representative. It was an oligarchy, and neither emperor nor party government controls legislation. Government was paternal and the growth of democratic sentiment would be slow. The present government was conservative and resisted changes.

As to immigration he felt that the leaders appreciated conditions and were disposed to consent to restrictions. They admitted that they themselves would not consent to unlimited coming of Hindoos or any other people who would threaten Japanese with lower-priced labor and inferior standards of living, and they could not expect the United States to welcome them. But the Japanese people were not a servile race and they resented naturally to be discriminated against on a race basis.

Asked as to how the method of immigration could most satisfactorily be adjusted, he gave it as his advice that a body of fair-minded, representative men, preferably not officials, meet a similar body of Japanese and talk the matter over and arrive at a plan that each government might approve.

On the day of his departure, August 19, he greatly enjoyed hearing President Barrows at the luncheon of the Commonwealth Club, who gave his impressions of European conditions as gained from a recent visit.

Dr. McCauley crosses the continent by the Canadian Pacific, spending a week or more at Lake Louise. He will be in and around Boston at least until the centenary celebration, in which he is assigned a part. He seems to entertain a hope that he may return to California, perhaps taking up his residence in Berkeley.

Unitarian Headquarters

The directors of the San Francisco headquarters held their quarterly meeting on August 18.

The report of the director covered an account of the usual activities and was satisfactory, save as revealing a troublesome deficit in finances. The cost of maintenance is kept at a minimum. The salary of the manager is but \$60 a month—a very low pre-war basis. The rent has been advanced to \$54 a month, but we can do no better elsewhere. The other expenses do not exceed \$10 a month, but the total cost is about \$1500 a year.

The income is irregular and uncertain. The Pacific Coast Conference contributes \$300 a year, and other contributions and earnings barely amount to \$800, so that a deficit of \$400 is impossible to escape and difficult to meet.

One of the directors, in whom there is fortunately willingness and ability in happy conjunction, quietly slipped a check for \$100. Unhappily the unbackable desire of the others does not avail in disposing of the rest of the pie of debt and so it is left for subsequent disposal. Sections of any size will be cheerfully awarded to those with an appetite.

Religion is no sedative, soporific or narcotic; it is dynamic and intended to change things. What was promised to Christians was Power. The original word suggests dynamite. Religion is moral dynamite. It is more, its dynamism is sufficient for all new creations. Many hoary institutions are destined to fall before it in the future as in the past, and by its inspiration men will build better than the best now dream.—*Christian Register*.

Call to University Students

The Channing Club of the Unitarian Church at Berkeley has issued this statement and invitation to the students of the University of California, which has recently begun a new semester:

"For a number of years there has existed a society of young people connected with the Unitarian Church in Berkeley and a considerable number of men and women now holding responsible positions in all walks of life have belonged at some time to the club. Many of the members have been university and high school students. Temporary residents in Berkeley and strangers who find the atmosphere of the club congenial are especially welcomed. The club has two main objects. It seeks to unite open-minded young men and women in allegiance to the principles and ideals to which the liberal churches are committed.

"Leaving to each member the fullest liberty of interpretation, the club desires to promote in the community:

"(1) Spiritual fellowship—a unity of good purpose, not a uniformity of conviction; (2) religious freedom; (3) social progress towards a genuine and vital democracy, and (4) the spirit of service.

"All who feel that such a purpose expresses their own higher aims in life are invited to the membership of the club.

"The club also provides opportunities for sociability among its members in the form of dances, hikes, discussion-circles, and other social gatherings.

"Unitarian students and other young men and women, or those without religious affiliation, but interested in the program of the club, are offered this opportunity of meeting with people of similar sympathies.

"The Sunday evening meetings, which are addressed by leaders of thought and action and followed by general discussion, are announced in the *Daily Californian*, in the *Berkeley Gazette*, and on the university bulletin boards. The bulletin of the Unitarian Church, *Unity*, also contains information about the club every month. The meetings are held at 7:30 p. m. in the Channing

Chapel of the Unitarian Church (entrance Dana Street). Each meeting is preceded by a social hour from 7 to 7:30, during which light refreshments are served and to which all who care to come are invited.

"Services are held at the Unitarian Church, Bancroft and Dana, every Sunday morning at 11.

"The minister of the church, Harold E. B. Speight, and the field representative of the Unitarian Young People's Religious Union, Mrs. Charles H. Thompson, Jr., '15, will be glad to meet students from 9-12 and 2-5 at the church office (entrance, Unity Hall, Bancroft Way).

Death of Mrs. Henrietta Head

Mrs. Head passed away at a private sanitarium in Berkeley, Calif., July 26 in her 83rd year after a short illness.

She was born in Charlestown, Mass., Dec. 8, 1837, the daughter of Philip and Hannah Murry Blake. She was the widow of James H. Head. She had one child, a son, Freddie, who died at the age of six years in November, 1869.

For a number of years Mrs. Head had a kindergarten and private school at 466 West Chester Park, Boston, Mass. She was one of the early kindergarten teachers, having graduated under Elizabeth P. Peabody in 1884.

She came to California in May, 1902, and resided in Fruitvale at the home of her brother, the late Philip H. Blake, until he passed away eight years ago, and since has lived in Oakland and Berkeley.

She was a woman of rare intellectual attainments and will be missed by many friends. During the war she worked with the Women's Alliance of the First Unitarian Church of Berkeley.

The funeral was held at the Cooper undertaking parlors in Fruitvale, and in accordance with her last wishes the Rev. H. E. B. Speight conducted the services.

She is survived by a sister-in-law, Mrs. H. Blake; two nieces, Mrs. Mary Jorden and Mrs. Lester Green, and two nephews, Philip Blake and Lewellen Blake, all of Fruitvale.

Czecho-Slovakia Celebrates

In the *Christian Register* of August 12 Miss Ann Van Ness contributes an eye-witness account of the remarkable celebration of the Czecho-Slovak deliverance after five hundred years' domination by Austria. The brilliant event took place in Prague last June. Miss Van Ness, the daughter of Rev. Thomas Van Ness, lately in charge of the circulation department of the *Christian Register*, went to Europe in March under engagement to do work under the Y. W. C. A. in Prague, and her account of the brilliant celebration is absorbingly interesting.

The feature of the celebration was the great seventh slet or exhibition of the Sokols, societies of men and women who are devoted to physical development and training. During the war there were no slets. This demonstration is the first for five years and the first since Czecho-Slovakia has become an independent republic. The slet is held on a plateau a mile square with bleachers on all four sides. Let her tell of what she saw:

"The band installed in a huge covered balcony had begun to play, and from the entrances at our right and left marched two great companies of Sokols, each six thousand strong, uniformly clad in white athletic shirts, long blue trousers, and little round caps, like bell-hops' caps except for the rosette and the—presumably—falcon's feather in front. Down the field the men marched in columns sixteen abreast. At a signal given, every man spread his arms, broke the close ranks, and stood at attention an arm's length from his neighbor. The mile-square field was completely covered, and all in a moment's time. * * *

"The exercises began at once. While the band played, two men, on little platforms one on the right and one on the left above the bleachers, demonstrated the exercises that were to be performed. All these men from every corner of Czecho-Slovakia, who had probably never seen each other before except at

their one ensemble rehearsal, began doing exactly the same thing to the same rhythm. The precision was thrilling and remarkable. The field vibrated as they turned, bent, or rose to attention. The quick change of color with the quick change of movement was almost dazzling. The slet had an entirely different character from any army manœuvres I had ever seen. These people were going through the thing because they wanted to. Their intense patriotism, the patriotism which had conquered and had at last the right to assert itself, was in the air.

"Then came the children in smaller groups.

"After the children came the women, like the men, twelve thousand strong. They wore red kerchiefs bound around their heads, white, short-sleeves blouses, and short blue skirts. Again the great field was entirely filled, and again we watched the even more vivid vibration of of movement and color.

"I saw something great, fine, strong, and noble. The spirit animating the Sokols had made itself felt. Their patriotism, their intense love of freedom, their devotion to democracy was communicated to the spectators. The enthusiasm at the end of the exhibition was not like the burst of enthusiasm after a football game. You went away shouting for joy, it is true, but with a solemn respect and admiration in your heart. I believe any one seeing the Slet must go away with every confidence in the future of Czecho-Slovakia as an independent democracy."

What art thou afraid of? Wherefore, like a coward, dost thou forever pip and whimper, and go cowering and trembling? Despicable biped! what is the sum total of the worst that lies before thee? Death? Well, Death; and say the pangs of Tophet, too, and all that the devil and man may, will or can do against thee! Hast thou not a heart; canst thou not suffer whatsoever it be; and as a child of freedom, though out-cast, trample Tophet itself under thy feet while it consumes thee?—*Carlyle*.

The Unitarian Campaign

The Campaign Corporation, organized to the last detail, is ready for a great forward movement.

The Unitarian Campaign, which was formally launched at the last May meetings in Boston, is now thoroughly organized and prepared for the hard work preliminary to the appeal for funds.

About a year ago several Unitarian leaders, of the clergy and laity, concluded that the time was at hand for the free churches to move forward in a comprehensive union movement. They were influenced, first, by greatly increased costs in church maintenance and in educational and charitable enterprises, and second, by the evidence abroad in the nation of a steadily increasing lack of interest in things religious. The fact forced itself to immediate attention that the free churches were face to face with their greatest opportunity. But if they were going to prove equal to that opportunity they would have to have at their command certain funds. As Dr. Albert C. Dieffenbach, editor of the *Christian Register*, expressed it: "It is not to be a campaign for money, but money for a campaign."

Shortly after the May meetings a committee was appointed for the purpose of organizing the campaign. This committee consisted of fifteen members, with William H. Taft, honorary chairman; Ernest G. Adams of Boston, chairman, and Robert F. Duncan, secretary—Mr. Duncan has since been appointed campaign director. In July Mr. Taft sent letters to a number of laymen and women, asking them to serve on a larger committee. Mr. Taft explained in that letter that the time had arrived for every Unitarian to contribute money and energy for the purpose of putting Unitarianism before the country as a saving gospel. One hundred and fifty men and women responded, and these compose what is known as the larger campaign committee.

ORGANIZATION

Unity House, 7 Park Square, Boston, the home of the Unitarian Laymen's League, is serving as campaign headquar-

ters. One of the first acts of the committee was to apply for a charter under the laws of Massachusetts. The campaign organization will be known as the Unitarian Campaign, Incorporated. Eight trustees, who at the present writing are: R. M. Saltonstall, president; R. F. Duncan, secretary; Ernest G. Adams, Miss Anna M. Bancroft, Oliver M. Fisher, Miss Lucy Lowell, Minot Simons and Henry M. Williams, will be responsible for all phases of the movement. The trustees have appointed an executive committee, of which Ernest G. Adams is chairman and Minot Simons vice-president. The executive committee will administer the departments of finance, apportionment, organization, estimate, publicity, and so on. Various other committees will direct different departments. The committee on apportionment will have charge of the divisions of the money collected and will decide to what Unitarian organization and in what amounts the funds will be transferred. The committee on organization will have control of the field; that is, it will divide the country into divisions, arrange for visits by traveling secretaries, see that divisions and church units function properly, and maintain at headquarters a bureau of information on all matters pertaining to field organization. The ideas committee will meet weekly and consider suggestions relative to the more efficient conduct of the campaign. The committee on estimate will determine the share of the \$3,000,000 to be raised by each church and division, secure the acceptance of these figures, and solve all relative problems. The publicity committee under the direction of Mr. H. W. Thirkfeld of the John Price Jones Corporation will arrange for the distribution of literature throughout the various parishes. It will also see that the movement is properly represented in the public press. All speaking, advertising and pamphlet production will be placed under the control of this committee.

At the other end of the movement are the churches, on which rest the final responsibility for the campaign's success. Headquarters is sending out two meth-

ods, one for the larger churches and one for the smaller churches. Though the two methods are practically similar in their working, the idea being for each church to canvass its leading men and women and secure them for work on local committees. One of these persons will act as local director, and on him will devolve the necessity of seeing that his church responds with its apportionment. Mr. Adams and the committee distinctly state that the burden of collections is not to be borne by the minister, but by the laity; in fact, one of the objects of the undertaking is to arouse Unitarian men and women, and enlist their more active coöperation with the ministers. Local chairmen and their committees will receive continual help and suggestions from headquarters; already a number of bulletins and a 30-page booklet have been issued. While local workers will assume considerable responsibility, they will have their reward in realizing that they are an active part in the greatest forward movement ever undertaken by Unitarians.

HOW FUND WILL BE DIVIDED

Seven large divisions have been tentatively announced to which funds may be applied.

1. Salaries of Clergymen.—Indeed no more necessary cause could be named than this. When we recall that these self-sacrificing men have preached the Unitarian gospel, often under exceedingly trying conditions and for a mere pittance—the average Unitarian minister receives something like \$2200 a year, and a number receive less than \$1200—we feel that their incomes must receive a material increase.

2. Pensions for Retired Clergymen.—Unlike men with larger incomes, ministers are not able to lay by against the time of retirement. Young men realizing this, hesitate to adopt a profession which cannot guarantee for them and their families a competence for old age. A large sum will be set aside for this deserving purpose.

3. Women's Alliance.—No one need be told of the noble work done by the Alliance. The number of churches which

would have closed their doors had it not been for the branch Alliance will never be known. This organization requires more money to develop its usefulness.

4. Laymen's League.—The most encouraging aspect of Unitarians since the war has been the organization of that remarkable body known as the Unitarian Laymen's League. Though hardly more than a year old, this organization has developed into the strongest fraternity of men within the Protestant Church.

5. Religious Education.—During the last five years the church school has come into prominence in all Protestant churches, a number of which have modeled their schools after the Unitarian type. A Harvard professor of education, lecturing at the Harvard Divinity School recently declared that religious education should stand at the head of the entire educational system, and that it was the heart and soul of liberalism.

6. Church Extension, including the Western Conference.—One of the great objectives of the campaign is an extension of the work of the Unitarian Church. If this is going to be accomplished, then Unitarianism must be preached vigorously throughout the country.

7. Young People's Religious Union.—The hope of the church lies in the young people. If you cannot enlist the interest of young men and women what is going to happen to your churches? The Young People's Religious Union is the accredited organization for doing this work. It is much impeded by lack of funds. It needs more officials who can give full time, and it ought to be able to develop centers of activity in the larger cities.

Various items will be added as the need appears. All donors will later be made familiar with each division in detail, because the committee wishes that each prospective contributor shall know precisely how every dollar of the fund is to be spent.

But this enterprise is not one for money only. In fact the directors are endeavoring to spread abroad the idea that the important thing is not so much

to get money as to get the Unitarian gospel before the American nation. The \$3,000,000 asked for is but one means to that end.

FINAL CONCLUSIONS

The Unitarian message has been preached now for upwards of a century. The churches have at no time had any system of continuous self-development and church extension; in consequence, other branches of Protestantism have appropriated the splendid principles, so that today practically every Protestant denomination has a very influential liberal wing, the teaching of which is the Unitarianism of Hedge, Dewey, Channing and Parker.

The campaign directors feel that nobody is so well equipped in the matter of organization, heredity, disposition and knowledge to disseminate Unitarian principles as the Unitarian Church. In America there are approximately fifty million unchurched individuals, the major portion of whom would not oppose a sane presentation of the subject of religion, and might be persuaded to affiliate with the church of Abraham Lincoln, the one described as based entirely on New Testament teaching, and which in substance is the Unitarian Church.

Ernest G. Adams, chairman of the campaign committee, in describing the task before us, says in effect: "I wish I could make you feel as I feel in regard to the latent power in our churches. When I think of our resources, of the power which lies therein unused, I feel humiliated because I, personally, have done so little. What a tremendous source of good living and sane thinking is included in the parishes throughout the United States and Canada. Let's learn how to harness up the whole stream. We have been content long enough with the running of little individual mills. Let's get together and build a great-power-plant at some strategic point.

"THE OPPORTUNITY HAS COME.
ARE WE EQUAL TO THE TASK?
THE ANSWER LIES WITH YOU."

Selected

To the Unchurched

Maintaining that the prodigious and fast increasing number of million of Americans who are not even nominally affiliated with churches presents a crisis—not of creeds, not of creeds, but of morals and character and freedom—8,000 laymen of the Unitarian Church have combined in "A Statement to the Country," in which they say: "No man of insight can look at a fact like this and not understand that a historic change—grievous in its injury and perhaps ominous of disaster—is befalling this heir and hope of the ages, the United States of our republic."

To meet this crisis, the laymen contend, there is absolutely nothing else than spiritual insight, moral discipline, an understanding of liberty and a recognition of the supreme righteousness by which men and nations nobly live.

Recent and authoritative surveys reveal the unsuspected and alarming fact that the unchurched are now in a considerable majority in the United States. The Unitarian laymen address themselves impartially to both groups—to those who are affiliated with the church as well as to those who are not. From the statement that "the proselyting busybody is abhorrent to our spirit and unknown to our tradition," plus the repetition that "we would disturb no man's sincere convictions, nor disparage the work which any church is doing," these laymen say:

"We earnestly hope that our fellow citizens who believe in the historic creeds and desire them will enter the churches that teach them. We wish these churches well. They are indispensable in maintaining the great tradition and in meeting present needs. But you, fellow Americans who cannot enter by the gateway of a creed, yet who are distressed by your churchlessness and are aware of the necessity of religion in the face of our threatened spiritual danger and desolation—you and your children we invite and welcome to Unitarian Christianity—a church that, whatever its faults, is liberal and sim-

ple, kindred to the spirit of Jesus, and one with the spirit of America."

In the Unitarian mind this invitation shapes itself in the form of an obligation to the future—a simple question of fair play. "Are we doing for the rising generation," Unitarians ask, "what our parents in their time did for us when we were the rising generation?" They recognize also an obligation to the past "to the whole spiritual program of Christian faith and enterprise which was inaugurated three hundred years ago by our ancestors," and so "we find that there emerges upon our vision a great truth—a truth which older nations have learned before us, but which we in America are just beginning to perceive."

"There is such a thing as the continuity of a nation's history. We in this generation are only one link in the continuous chain of America's development; and the strength of the whole chain is only the strength of its separate links. It is our task to see that the chain does not snap at our link; that the ideals of faith and freedom for which our ancestors labored and suffered do not perish through our neglect and indifference; that the torch they have passed to us does not become in our hands a blackened and smouldering stump. This is a great and holy task. We can do it."

How they propose to do it is by spreading among Americans everywhere the faith that is in themselves. These 8,000 laymen have taken the initiative in the creation of a great religious and educational program. They seek to revive the religious enthusiasm of the Puritans and to unify in a powerful working force those who follow the trail blazed by those pioneers. And they aim to spread among the 60,000,000 or more unchurched Americans a knowledge of Unitarian principles, which are generally stated as belief in:

"The fatherhood of God, the brotherhood of man, the leadership of Jesus, salvation by character and the progress of mankind onward and upward forever."

Serbian Conditions

Eight months spent in a mountain outpost in the heart of Serbia doing relief work for the American Society of Friends has given to Samuel E. Eliot a deep insight into domestic conditions of that war-ravaged land. Mr. Eliot, who is a son of Dr. Thomas L. Eliot and a brother of Rev. W. G. Eliot, pastor of the First Unitarian Church of this city, arrived in Portland yesterday and will speak on some of the aspects of his journey abroad at 11 o'clock this morning at the church.

Mr. Eliot and his wife are on their way to California, for which place they will leave tomorrow. They passed several days at Neah-kah-nie before coming to Portland. Mr. Eliot spent his boyhood days here, later going abroad and finally becoming resident director of Woodsrun settlement in Pittsburg.

The Eliots went to Serbia in September, 1919, and left there May 10 of this year. They were members of a group of ten Americans working in old Serbia and were stationed alone in the mountains at Tulari in a territory that had been invaded by the Bulgars, who burned homes and fields. Mr. Eliot saw to it that the supplies sent by the American food administration were properly distributed, and his wife did medical work.

"Reconstruction in Serbia," said Mr. Eliot last night, "is slow. People are getting food because they are in an agricultural country. Their intelligence, however, is not highly developed, and one of their greatest problems is how to utilize the resources they have. Potentially they have a rich country, but the war and unsettled conditions in the Balkans have made it hard for them to know what to do."—*Portland Oregonian*.

A demobilized world is in great danger of becoming a despiritualized world; * * * a reconstructed church may be the means of a reconstructed world.—*Prof. Francis G. Peabody*.

Man is under the noble necessity of being true.

Tributes to Lincoln

The two remarkable addresses made at the unveiling of the statue of Lincoln at Westminster on July 28 deserve permanent place in our literature.

“He was of English blood; and he has wrought enduring honor to the name. Every child of English sires should learn the story, and think with pride, ‘Of such stuff as this are we English made. He was of English speech. The English Bible and English Shakespeare, studied in intervals of toil and by the flare of the log fire in the frontier cabin, were the basis of his education; and from them he gained, through greatness of heart and fine intelligence, the power of expression to give his Gettysburg Address and his Second Inaugural a place among the masterpieces of English prose. He was imbued with the conceptions of justice and liberty that the people of Britain have worked out in struggle and sacrifice since before Magna Charta. * * * It is the identity of these fundamental conceptions in both countries which makes it impossible that in any great world emergency Britain and America can be on opposing sides * * * Because under the direct tests of national character, in the valley of the shadow of death, the souls of both Britain and America prove themselves of kin to the soul of Abraham Lincoln, friendship between us is safe; and the statue of Lincoln, the American, stands, as of right, before the old abbey where sleep the great of Britain’s history.”—*Elihu Root*.

“I am not sure that you in America realize the extent to which he is also *our* possession and *our* pride. His courage, his fortitude, patience, humanity, clemency, his trust in the people, his belief in democracy, and, may I add, some of the phrases in which he gave expression to those attributes, will stand out forever as beacons to guide troubled nations and their perplexed leaders. Resolute in war he was moderate in victory. Misrepresented, misunderstood, underestimated, he was patient to the last. * * * In his life he was a great American. He is an American no longer. He is

one of those giant figures, of whom there are very few in history, who lose their nationality in death. * * * I wonder whether I may be forgiven for saying that George Washington was a great American, but Lincoln belongs to the common people of every land. They love that haggard face with the sad and tender eyes. There is a worship in their regard. There is a faith and a hope in that worship. The people, the great people who can produce men like Lincoln and Lee for their great emergencies are sound to the core. The qualities that enabled the American nation to bring forth, to discern, to appreciate, and to follow as leaders such men are needed now more than ever in the settlement of the world. May I respectfully but earnestly say one word from this platform to the great people of America: This torn and bleeding earth is calling today for the help of the America of Abraham Lincoln.”—*Lloyd George*.

Japanese War with America Held Unlikely

Any future war between America and Japan is unlikely unless instigated by America, in the opinion of Dr. Clay MacCauley, for the past thirty years a resident of Tokio, where he represented the American Unitarian Association and was recipient of numerous honors at the hands of the Japanese emperor. The doctor, who was one of the leading American figures in Nippon, arrived in San Francisco recently on his way to Boston, where he will retire from his third of a century of labors in promoting of a proper understanding between America and Japan.

AMERICA’S POWER, FEAR

Dr. MacCauley says that contrary to general belief, Japan considers America more powerful than herself, and that California anti-Japanese agitation can never cause serious trouble between the two nations; that Japan is not averse to limiting immigration, but to what it believes amounts to discrimination against Japanese. He added:

"We Americans have come to the belief that Japan's alarm at anti-Japanese agitation arises from commercial or imperial impulses, but my thirty years of acquaintance with leading men of Nippon, as well as knowledge of the great thinking classes, tells me that it is rather from a feeling of dignity and self-respect. Japanese leaders of thought can see that limitation of immigration is necessary, but that discrimination against the Japanese is an affront to their racial dignity. The Japanese do not harbor ill feeling against Americans for what they believe is discrimination, but rather surprised grief at what they feel is an American inability to understand them."

JAPANESE DEFENDED

Regarding allegations in America that Japanese have been smuggled across the Canadian and Mexican borders with the connivance of the Japanese government, Dr. MacCauley said:

"I cannot bring myself to believe that the leaders in the Japanese government have had a hand in getting Japanese into this country illegally. Premier Hara, and Koto, leaders of the Liberal party, I have known for many years, and both of them, as well as other high officials of the Japanese government, are too honorable to conspire against a nation for which they hold only friendship and admiration.

"Japan is a nation where tradition holds sway and is not yet ready psychologically or socially for liberal government, although a liberal party imbued with American ideals of government is making slow but certain progress.

"Two thousand years of custom has left Japan unprepared for liberal government. There is a colossal social and political inertia which has come down the centuries and which cannot be discarded in a day without serious consequences, nor will it be discarded in a day, for the Japanese are conservative in their worship of the past. Rule from the top down, whether in Tokio or in the Japanese home, is the prevailing ideal of the Japanese, and in view of the fixed belief in the one above, paternalism is a necessity at the present stage

of Japanese history. Universal suffrage does not obtain in Japan. Affiliation of workingmen is in its infancy, and the Japanese Diet, known as parliament, and comprising the House of Peers and the House of Representatives, is virtually controlled by the party in power.

"The Liberal party, which is inculcated with American ideals, is, however, gaining power year by year. It is led by Count Okuma, Count Kaneko, Baron Sakatini and Baron Shibusawa."

Dr. MacCauley says that Japan is at present in serious financial straits, and that the Japanese emperor, of whose health vague reports have reached America, is suffering from a nervous breakdown.

Dr. MacCauley will leave for Boston August 20. During his thirty years of labor in Japan aside from representing the American Unitarian Association, he has been president of the American Japanese Society of Tokio, president of the International Press Association, and the American Peace Society. He was decorated by the emperor with the Order of the Rising Sun in 1909 and the Order of the Sacred Treasure in 1919.—*San Francisco Chronicle*.

In the progress of each man's character, his relations to the best men, which at first seem only the romances of youth, acquire a graver importance; and he will have learned the lesson of life who is skillful in the ethics of friendship.—*Emerson*.

"Several years ago the *Ladies' Home Journal* published an article to the effect that of all the magazines read in the navy this particular one was most in demand. When looked at from an ordinary point of view the statement seems fallacious. But nothing could get a modern gob's mind farther from his work than the *Ladies' Home Journal*."

A teacher gave her pupils the following sentence, asking them to put it in their own words: "The boy climbed the tree and stole the bird's nest." The rendering by one boy was as follows: "The kid shinned up the tree and skun the ebippie's bunk."

Constructive Church Ideals

Conducted by REV. WILLIAM G. ELIOT, JR.

(Contributions for this Department should be sent to Rev. W. G. Eliot, Jr., 681 Schuyler St. Portland, Oregon; to reach this address not later than the fifteenth of the month.)

The Sovereignty of God in the Church

Abraham Lincoln once said that you cannot disprove a theorem of Euclid merely by calling Euclid a liar. It behooves those of us who still believe in the sovereignty of God to remember the wide application of that sage and true observation. For the argument by epithet is still alive and kicking; and, except possibly in the sociological and political field, is never happier nor likelier to attract the superficial mind than when calling names instead of giving reasons against us.

Do you believe in the sovereignty of God?

Well then, you are a "theologian," a "metaphysician," a "speculative philosopher;" you are an "ecclesiastic," a "mystic," a "sentimentalist," a "reactionary," a "mediaevalist," an "orthodox;" you are "unprogressive," "undemocratic," "unscientific;" you are "futile," "childish," "anthropomorphic;" you are "conservative," "pious," "superstitious," a "supernaturalist." Any sort of theism is "out of court;" you are concerned with a "dead issue;" you are making payments on a "dead horse;" you are "threshing old straw;" and you are wasting time and precious energy on insoluble acrostics that have no more to do with genuine and vital human concerns than the puzzle column of the children's weekly.

At the hazard of mixing the metaphor, one cannot but note that this is a pretty violent barrage for the "popular mind" to come up against; and it is no wonder that sometimes its effects are disastrous.

The barrage may hit the "popular mind," *but* (and I wish there were some way to introduce here in print a Taftian chuckle!) *does it exactly reach the sovereignty of God?*

Possibly the other side can make as good a collection of epithets as I have exhibited—I do not know.

Of course the converse of Lincoln's maxim is valid. You cannot prove a theorem of Euclid merely by calling Euclid a saint. The sovereignty of God is, or it is not; and for those who believe and for those who disbelieve, the issue is there and not in the clash of epithets.

It is not the purpose of this article to elaborate a body of divinity, but simply to urge that the issue be kept clear and possibly to make one or two helpful suggestions to that end.

To proceed, therefore, besides avoiding the argument by epithet, may we not obviate still further possible confusion if we try to avoid the fallacy, so clearly set forth in a recent book review by Principal Jacks, of classifying the group to which we belong according to the best there is in it and the group to which we do not belong by its worst, and so instituting in our arguments a comparison in which the dice are loaded and the cards stacked? Do we not commit this fallacy when for purposes of argument we compare the worst atheism with the best theism or the worst theism with the best atheism; or when we compare a sanctified titillation of the emotions or bigoted orthodoxy with concrete human helpfulness; or when we compare secularism at its worst with a manly, reasonable, and impassioned belief in and practice of the sovereignty of God?

Are we not likely to discuss this supreme and crucial problem in a friendlier and more profitable fashion if we endeavor to play fair in our argument? To do this does not involve avoidance of the issue, nor does it call for the opposite of argument by epithet, viz: reconciliation by compliment. It does involve meeting the issue, and it does involve resolving the issue only when this may be done honestly.

Perhaps it involves first of all a clear statement of the issue itself, and this can probably be successfully done only after many approximations and after

mutual and friendly correction and amendment.

At any rate here in conclusion is an attempt to state the issue and let any injustice to others in this attempt be charged not to any intentional unfairness but to the fact that the statement is offered by one who himself believes in the sovereignty of God and that the attempt to make void or to belittle this belief is calamitous and that a church bereaved of God is unthinkable!

The issue as I apprehend it is this:

1. Does a true and adequate belief in the sovereignty of God and the effort personally and socially to practice that belief exclude any real human value or any important human interest? On the other hand, does a "humanism" that excludes the Divine really include all that is human.—is it true to name?

And even more fundamentally:

2. Is there a God; is God sovereign; does the belief and the practice of this belief have any vitally important relations to supreme human concerns?

I cannot doubt that the answer to the questions in the second paragraph will be equally the answer to the questions in the first.—*W. G. E., Jr.*

It is strange that for centuries oaks have grown and roses have bloomed and lilies have sprung from the slime without humanity having learned the spiritual significance of it all. The great oak grew from the tiny acorn by patient development of its inherent strength. The rose bloomed by reason of its fidelity to the law of its being. And the unsightly bulb engulfed in the slime of the pool became a lily of spotless purity because it, too, trusted its own ideal and its own strength, and yearned upward to the sunlight of fulfilment. And all that may be included in the term "salvation" is simply this applied to mankind. Every human life has within it the strength of the oak, the beauty of the rose, the purity of the lily. To repeat, religion is simply living life at its best. Let the man, like the oak and the flowers, trust his own ideal and his own power to achieve it, and the only salvation worthy the name is his.—*Chas. W. Casson.*

Fourteen Points on Killing a Church

1. Don't come.
2. If you do come, come late.
3. When you do come, come with a frown.
4. At every service ask yourself, "What do I get out of this?"
5. Never accept office. It is better to stay outside and criticize.
6. Visit other churches about half of the time to show your pastor that you are not tied down to him. There is nothing like independence.
7. Let the pastor earn his money; let him do all the work.
8. Sit pretty well back and never sing. If you have to sing, sing out of tune and behind everybody else.
9. Never pay in advance, especially for religion. Wait until you get your money's worth, and then wait a bit longer.
10. Never encourage the preacher; if you like a sermon, keep mum about it. Don't let his blood be on your head.
11. It is good to tell your pastor's failings to any strangers that may happen in; they might be a long time finding them out.
12. Of course you can't be expected to get new members for the church with such a pastor as he is.
13. If your church unfortunately happens to be harmonious, call it apathy or indifference or lack of zeal, or anything under the sun except what it is.
14. If there happen to be a few zealous workers in the church, make a tremendous protest against the church's being run by a clique.

Aphelion—June

The sun is far away from earth;
 Earth pauses in her apogee,
 Her every promise come to birth—
 O June, thy beauty palls on me!

Perihelion—December

The pale, wan sun is near the earth;
 But far away the summer's boon.
 How bright home joys and fireside mirth—
 And God seems nearer than in June!

—*W. W. Lovejoy.*

From the Churches

BERKELEY.—Services in the Berkeley church were resumed August 1. *Unity*, the monthly bulletin of the church, for August was largely devoted to an earnest letter from Rev. H. E. B. Speight, concluding thus: "I feel sure that many of you who have been most active in such directions will agree that idealism in action must have a goal, a direction, a purpose. *Today an increasing number of people are discovering that our social progress rests upon the progress of the individual and that spiritual factors in character will ultimately determine the success or failure of all social changes. Our church exists to conserve and cultivate those spiritual factors and emphasizes them not at the expense of but in the interest of true social progress.* I have therefore no hesitation in bringing before you, even before you who are busy already in useful ways, the claims of our church upon your strength, time and interest. If you are anxious to serve you will not find it hard to discover the opportunity."

OAKLAND.—In our school days, we often used to recite:

"Let us, then, be up and doing
With a heart for any fate—
Still achieving, still pursuing,
Learn to labor and to wait."

Since the fifteenth day of August the Oakland Church has "been up and doing." We had a good year, capped that with a fine vacation, and now are ready to "achieve and pursue" an even better showing than that of the past.

One portion of our membership, however, spent the four weeks (which were supposedly for rest) in earnest labor. As "order is Heaven's first law" and "cleanliness is next to Godliness," the House Committee was entrusted with the task of renovating our church home, inside and out, made possible by the gift of \$1,000 from Mrs. Chauncey Gibson. Strangers to our city are shown the First Unitarian Church as one of the landmarks and one of the buildings which is architecturally of note. We are justly proud of our "church beautiful"

—it is a "stately mansion" with its ivy covered walls—but, oh, that ivy, at once the pride and despair of our lives! If only all the Unitarians of Oakland were as tenacious as was that vine. Mr. Reed's work of rebuilding would be lessened an hundred fold! However, the greater part of the work which the committee planned, under the able leadership of its chairman, Mr. James Rattray, has been accomplished, and the committee has well earned this word of public commendation.

On September 7 one of Mr. Reed's constructive plans will reach fulfillment—when the Reading Room opens. Hours, 2:30 to 5 daily—visitors cordially welcomed, and we take this opportunity to express the hope that all our friends who may be in our midst at any time, no matter how short their stay, will visit our library. To our old members and friends, it comes as a happy successor to the reading room which was maintained by the Starr King Fraternity for so long a time.

The other committees, in accordance with Mr. Reed's well-thought-out plan for giving each member some part in the routine work of the church, are holding their initial meetings and will soon have results to report.

Mr. and Mrs. Reed are back from their most enjoyable trip, and we who stayed at home are now reaping the benefit. The opening sermon, August 15, was devoted to "Alaska, God's Wonderland," and August 22 continued the idea, "The Prophets, Saints and Heroes of Alaska."

Some time ago one Sunday was profitably spent on "The Education of Henry Adams," who was, however (as is constantly happening in these days), so bitterly disillusioned not only in religion and along educational lines, but in the conduct of government in his work in London and in our own affairs—a story of bitter disillusionment. Read this story, Mr. Reed recommends, then go with John Muir through the Yosemite, on up to Alaska, the land of the Midnight Sun, and learn that, after all, God *is* in His heaven and all *is* right with the world.

SAN FRANCISCO.—The church services were resumed on August 8, and Mr. Dutton preached on the 8th and 15th strong, vigorous sermons that gave us a breath of his mountain climbing.

On August 22 Rabbi Martin Meyer filled the pulpit and gave us a fine sermon—enjoyed by all.

On August 23 the Society for Christian Work resumed meeting. A fine audience, after the business meeting, enjoyed two exquisite flute solos played with rare skill by Mrs. De Forest Anderson, after which Miss Grace Mitchell gave us a most interesting talk on the work of the fellowship section of the British League of Unitarian Women, of which she is the secretary.

In giving an outline of the work it is impossible to write into it the beautiful diction, the earnestness, the enthusiasm of Miss Mitchell. The object of the work is to quicken the religious life of the members, to give them a fuller, richer life of dedication to our faith. We should show the world that reason and faith are one, and that we stand together in this work. Its object is to keep in touch with members living away from us, in places where there are no churches, with members unable to attend church services through ill-health, to send them literature and church bulletins every month. It runs in parallel lines to postoffice mission work—but where that is sent to encourage persons to unite with us, this work is to keep people who are in danger of drifting away.

In connection with this work friendly links are formed, one member is linked to another, a correspondence ensues and church and Alliance news is exchanged, that no one may feel lonely, but each one a member of our wonderful Christian faith.

If one member, say from Manchester, England, is going to Alberta, Canada, or to San Francisco, California, the central organization sends word to a member to meet them, and they are welcomed and taken into the church home. A wonderful idea, that wherever she is no woman nor girl but may share this warm-hearted system and all stand together in the faith.

SANTA BARBARA.—After being closed for the summer vacation, the Unitarian church at Santa Barbara resumed services August 15. Mr. and Mrs. Goodridge did not go away this season, but enjoyed a good rest right at home, where the weather has been delightful.

SEATTLE, UNIVERSITY CHURCH.—The church was represented by delegates at the sessions of the May meetings in Boston.

On June 20 Mr. Perkins represented the church and had part in the installation services of Rev. Paul M. McReynolds at the church in Vancouver, B. C.

Services have been held during August, the church not closing at all during the year.

On July 26 Miss Grace Mitchell of London, with her splendid message of religious devotion and fellowship, was the guest of the Women's Alliance. At a meeting of between forty and fifty women of both Seattle churches Miss Mitchell conducted religious services and gave vivid accounts of her efforts to maintain fellowship among Unitarians everywhere, also her plan of "Friendly Link." Her spirit, her great emotional giving of her own strength, her wise suggestions of what our Unitarianism should be for our lives created real inspiration. To our too often rather dull and complaisant attitude toward our faith her very plain statements of how precious religion is, how helpful our faith is, how much our Unitarianism may do for ourselves and the world, her words came like a new light and a fresh breeze.

Committee meetings of women and work meetings have been held in August in preparation for the Autumn.

Also definite suggestions have come to light in meetings of the executive committee of the Laymen's League.

SEATTLE, FIRST CHURCH.—Services have been held the first four Sundays in August in the old church building by Rev. Thomas Van Ness of Boston. He with Mrs. Van Ness have been among the church people and brought great enthusiasm and helpfulness.

The church is holding together well and with good courage for the future. A new lot of land for a church has been purchased on the corner of Eighteenth Avenue and Spring Street. It is somewhat further from the business part of the city than the old church lot, but well situated, sightly and convenient for many car lines. When sufficient funds are available, and that time is not far away, a building will be erected and regular services resumed.

A large and happy reception was carried out on the evening of August 17, to which members of the University Church were invited. Mr. Van Ness gave a most interesting lecture on the development of Japan.

VANCOUVER, B. C.—This church, which has been without a regular minister since 1915, gave a glad welcome to their new minister, Rev. Paul M. McReynolds, at the Sunday morning service, May 9, and again at a reception during the week. Loyal and capable laymen of the congregation maintained regular services during all these years and by so doing maintained a center and a spirit of free religion in this Greater Vancouver, a community of 200,000 souls.

So enthusiastic were they that they proposed keeping the services going all summer, partly on account of the throngs of tourists and visitors from the nearby districts. The minister gladly agreed to this and the result has proven its value. At no service in July or August have we not had at least one stranger. Last Sunday we welcomed a young Unitarian and war veteran just arrived from the north of Ireland. He knew not a soul in Vancouver and came to the church as his rightful home.

On Saturday, July 31, was a pretty church wedding, our church treasurer taking to wife a member of his former church at Bolton, England, she having arrived only the week before.

On the 25th we were favored with a visit from Miss Grace Mitchell of London, England, with her message of cooperation and closer fellowship. She occupied the pulpit on that day most acceptably and also met the Alliance in

conference. At the request of the Victoria church, the minister preached there on that Sunday for the first time. He found an equally loyal group of men and women who are also keeping the church and school going since the departure of Rev. E. J. Bowden. Rev. Paul R. Frothingham of Boston was present at the service. He and Mrs. Frothingham have for four summers spent their vacations at that beautiful island capital.

Rev. and Mrs. Andrew Fisk of Eugene are spending a portion of their vacation here with a sister of the latter.

The installation of Rev. Mr. McReynolds took place on Sunday evening, June 19. The following account is taken from the *Vancouver Province* of Saturday, June 26:

"The formal induction of Rev. Paul M. McReynolds as minister of the First Unitarian Church took place last Sunday evening at Tenth and Granville. There was a large attendance. The moderator of the evening was Rev. John C. Perkins, minister of University Church, Seattle, who also gave the charge to the new minister and the installation prayer.

"Mr. Fay Eddy of Bellingham preached an inspiring sermon on "Fellowship, the Heart of Religion." A statement of the action of the congregation and a welcome to the minister was made by Mr. James Taylor of the church board, which was followed by a forceful charge to the congregation by Rev. N. A. Baker of Bellingham. Mr. G. W. Bolden, one of the laymen present from Victoria, presented the felicitations of the church in the Capital City.

"A delightful solo was rendered by Mr. E. J. Hobson, who has accepted the position of chorister to the church. Great enthusiasm and a spirit of expectancy marked the occasion, and it was announced that contrary to the usual custom the minister would take no vacation this summer and that morning service would be held each Sunday."

Early in September on the return of members from vacations the various or-

ganizations will take up work planned by them.

We are looking forward to the Northwest Pacific Conference to be held at Bellingham some time in October.

VICTORIA, B. C.—Our church is still without a minister, and our services have been chiefly carried on lately by seven of our most active members, three of whom are ladies. We have been favored, however, with four visitors, first by our old friend, Mr. Speight, in April. It was quite refreshing to have his energetic personality with us again. At the Sunday service we had the largest congregation for a long time. In May Mr. Frank Eddy of Bellingham very kindly visited us and his thoughtful discourse was much appreciated.

Then in July Mr. McReynolds, the new minister at Vancouver (not Victoria, unfortunately, as stated in a previous issue), came over for a Sunday—another energetic young man. Vancouver has made a fortunate choice. As the distance is not great between our two cities, we are hoping that he will be able to visit us fairly frequently.

The following Sunday Miss Mitchell, the representative of the British League of Unitarian Women, filled the pulpit. Her fame must have preceded her, for, in spite of the holiday weather, quite a big congregation assembled. Her earnest address (she is the best lady speaker we have heard in Victoria since Mrs. Pankhurst) and her way of taking the service and reading the lesson, the elocution being perfect, made a great impression. The church is closed during August, reopening in September, when Dr. Frothingham of Arlington Street, Boston, will preach, to be followed by our leading lay preacher, Mr. W. W. Baer, who has promised to preach once a month in the fall and who always is worth listening to.

A branch of the Unitarian Laymen's League was formed in March, Mr. J. W. Belden being elected president; Mr. Frank Rand, vice-president; Mr. W. L. Llewellyn, secretary, and Mr. F. N. E. Shakespeare, treasurer. We are hoping to double its membership shortly.

Sparks

Last month the Buffalo Charity Organization Society received a gift of one dollar, with the line: "You are welcome to this. I can't buy anything with it."—*The Survey*.

Wifey—I heard a noise when you came in last night. Hubby—I suppose it was the night falling. Wifey—No, it wasn't; it was the day breaking.—*Blighty*.

The Greatest Need—"What the country needs is more production." "What the country needs," replied Farmer Cornrossel, with a slight trace of irritation, "is less talk about what it needs and more enthusiasm about delivering the goods."

A good old scout living north of town came in Saturday and handed us a dollar for his subscription. "Take it," he said. "I can't buy anything with it any more."—*Siloam Springs Herald*.

Here are more schoolboy "howlers": "The place where they keep all kinds of beasts is a theological garden." "Benjamin Franklin invented lightning." "Fannie L. (Faneul) Hall was an American patriot." "The Pope lives in a vacuum." "A cuckoo is a bird that does not lay its own eggs." "The Sublime Porte is very fine old wine."

A Desperate Criminal—WARDEN: Your wife here to see you. PRISONER: Tell her I'm out!—*Fairplay*.

"One finds it difficult in these times to dress as one ought." "Oh, I don't know. I have a suit of clothes for every day in the week." "Really?" "Yes, this is it."—*Tit-Bits* (London).

"In large cities the sky is kept clean by means of tall skyscrapers." "The principal products of Great Britain are Beef, Bishops, Banks and Barometers." "The inhabitants of Scotland are a tall, barbed-wire, music-loving, pious, and joke-fearing race, fond of loud plaids and still Lauder songs." "France is the greatest millinery power on earth." "We will leave Russia as quickly as possible. Watch your Steppe!"—*Oliver Harford*.

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

Henry Pierce Library

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

Charles A. Murdock, Trustee and Librarian.

AMONG RECENT ADDITIONS

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By action taken at the 1918 meeting of the Conference, three sections were constituted—a Northern, a Central and a Southern—and it was determined that in 1919 and 1920 each section should meet separately. In 1921 and every third year thereafter the Conference will meet as a whole in the Central Section.

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THE UNITARIAN ATTITUDE

AS COMMONLY ACCEPTED

Believing that freedom of thought and word leads to truth, we prescribe no creed for ministers or laymen, and welcome to our fellowship all who would extend righteousness, love, and trust in God.

We hold reason and conscience to be final authorities in matters of religious belief.

We believe that loving the good and doing our best is the only life purpose worth following.

We believe in the supremacy of good. Beyond our power to know or understand we trust the Eternal Goodness. This to us is the faith that makes faithful.

We honor the Bible and all inspiring scripture, old or new, and believe in the never-ceasing revelation of God to man in all lands and ages.

We revere Jesus as the greatest of the prophets of religion, and in his spirit unite for the worship of God and the service of man.

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this order is truth; to obey it is right and liberty and more abundant life.

We believe that good and evil inevitably carry their own recompense. no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good.

We believe that man is in the making. From his animal beginning he has steadily developed, morally and spiritually. Apparently he has never had a fall. He is still beset by tendencies that hold him back, but it is within his power, through determined purpose, to reach true manhood.

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all; that we may now and here help to establish the divine commonwealth of love and peace on earth. The office of the church is to inspire, strengthen and uplift man.

We believe that self-forgetting, loyal life awakes in man a sense of union with things eternal which is an earnest of the life to come.

We worship One-in-All—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God, our Father.

UNITARIAN DECLARATIONS

AUTHORIZED AND PERSONAL

OUR FAITH

The Fatherhood of God.
The Brotherhood of Man.
The Leadership of Jesus.
Salvation by Character.
The Progress of Mankind,
onward and upward forever.

JAMES FREEMAN CLARKE.

OUR ATTITUDE

(As expressed by the National Conference in 1894.)

“These Churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man.”

OUR OBJECT

(As expressed in the By-Laws of the American Unitarian Association.)

“The object of the American Unitarian Association shall be to diffuse the knowledge and promote the interests of pure Christianity.”

TYPICAL CHURCH COVENANT

In the love of the truth, and in the spirit of Jesus, we unite for the worship of God and the service of man.

UNITY MOTTO

Freedom, Fellowship and Character in Religion.

PERSONAL UTTERANCES

The business of the Unitarian churches is to unite all children of God for the bringing in of His Kingdom.

EDWARD EVERETT HALE.

Of all great souls, of all steadfast and heroic lives the ultimate basis is simple trust in God.

JAMES MARTINEAU.

He who is true to the best he knows today will know a better best tomorrow.

CHARLES GORDON AMES.

The happiest man is he who learns from nature the lesson of worship.

RALPH WALDO EMERSON.

Religion is voluntary obedience to the law of God. Through it we regard Him as absolute object of reverence, faith, and love.

THEODORE PARKER.

No man can be thoroughly redeemed till social life is lifted, till the state is sound and noble, till humanity is raised up and saved.

THOMAS STARR KING.

The greatest man is he who chooses the right with invincible resolution; who resists the sorest temptations from within and without; who bears the heaviest burdens cheerfully; who is calmest in storms, and whose reliance on Truth, on Virtue, on God, is the most unflinching.

WILLIAM ELLERY CHANNING.

THE PACIFIC UNITARIAN

DEVOTED TO RELIGIOUS TRUTH AND HIGHER LIFE

Christianity a Life

Christianity involves a theology, but it is first of all a life, a life for the individual soul, and a social life—the life of a brotherhood, the Church. It is first of all as a life, visible and intense, that it is to inform the consciences of men and make its appeal to them. If this is always true, it is, it seems to me, especially important today, when the constructive intellect is weak and the spirit of scepticism widespread, but the sense of moral need and the cry for practical guidance is deep and urgent. And I am persuaded that there is no task to which the Church of Christ, in the largest sense, should more insistently devote itself than to the task of reinterpreting, reapplying, and reinforcing its moral and social meaning. Let it make “the old commandment” to love one another once again “a new commandment,” and let us give all men to understand that Christianity is a life before it is a theology.

—Charles Gore, Late Bishop of Oxford.

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God our Father. Man our brother.

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Editorial

A recent book summarizes very impressively "the rising tide of color." There is little doubt of the facts. Another observer has fixed upon 1900 as the historic point at which the white races reached the zenith of supremacy. It is said that the natives in Central Africa were elated at the news that penetrated at the close of the Russo-Japanese war, that somewhere in a conflict between a white race and a yellow, the latter was triumphant. "Africa for the Africans" became a watch-word.

The fact that the yellow, the brown and the black outnumber the pure white race, and that by birth-rate increase the white tends to double in eighty years, the brown in sixty and the black in forty, is in a way portentous. It is certain that this century is less impressed than the last with the responsibility of the white man for world-control. The "white man's burden" seems to press less insistently.

Egypt is practically self-controlling, India is at least chafing, and the Philippines have been helped to willingness to rule themselves by notorious deterioration of American administration. China is slowly awakening and resents the encroachments of Japan encouraged by America, while Japan really needs territory she finds it hard at least to get, and resents being singled out as undesirable.

There may be trouble ahead. Some see a return of the Dark Ages. It is well to consider possibilities and dangers. But to be over-apprehensive, indulging in paralyzing fear, is foolish and wicked.

Always laugh when you can; it is a cheap medicine. Merriment is a philosophy not well understood. It is the sunny side of existence.—

Byron.

If color causes foreboding it is because of something far deeper than the racial distinctions. The world ought to be advanced beyond the possibility of conflict along lines of race. Race distinction is a fact to be recognized and accepted with all the providential advantages we are able to recognize, and with mutual determination to preserve peace.

One great step is to deserve peace, and to cancel all considerations likely to disturb it.

The feeling of superiority is a great menace and a mark of weakness. Self-conceit in an individual puts him at a disadvantage. It is ridiculous and an indication of a small unlovely nature. Racial conceit is the same thing. Generosity, sympathy and justice are manifestations of good sense and a kindly nature. It is give and take, playing life's game fairly, and being good-natured about it.

Race prejudice is out-of-place. It is a pebble in the shoe. It tends only to discomfort. It is foolish and dangerous.

To the extent that superior shrewdness and facility have given us certain advantages we owe it to our less favored fellows to be generous. To use whatever advantages we have for sole selfish advantage is to invite unreasoning and unreasonable reprisals. We all need each other. We cannot afford to alienate and dominate others, whatever color separates us. Good will is a world necessity, and it is the part of the white races, for which we only are responsible, to cultivate good will, to do justice, to love mercy and to walk humbly with our God. As Mr. Dutton declared in his noble sermon, 'The rising tide of color is to be met by the rising tide of soul in the white races.'

There are men of apparent sincerity who question the value of modern science to human life, who look upon it as a malign influence or at least as a serious menace and in no sense a blessing.

There can be no question that the application of its results has been immensely disturbing and that in many ways the changes effected have overturned the simplicity and the charm of the good old days. We have gained immensely in conveniences, and cheapened product has enabled millions to enjoy privileges formerly restricted to the few. But it is not certain that on the whole we are better off and happier. Every advance brings trials and temptations with added advantages. The telephone is a great and practically indispensable convenience, but we pay the price of loss of privacy and of quiet, in which we can be at rest, and, if able, think, undisturbed. We have no security from our foes or our friends, and are always on tap. The automobile has made a changed world, and added enormously to possibilities of delight, but it has been an immensely demoralizing influence, and has furnished a form of temptation and an inciter of extravagance apparently irresistible. It has bred dishonesty, effrontery, and brazen disregard of human rights. The devotee seems oblivious of responsibility and manslaughter is little more than a regrettable occurrence dividing the whole of common people into two great classes—the quick and the dead.

And now comes the conquest of the air, regardless of daily sacrifices of life. Mails speed up to half the former time. What is death if a Californian can land fresh flowers and ripe fruit in New York in two days.

A friend in London is asked to dine in Paris, and reckons not of risk. He flies over and enjoys the highest art of cooking, and flies back and rests in peace and comfort.

Dwellers in China speak of the effect of scientific methods in life in that half-awakened land. A few years ago a family raised a few silk worms. They treated the cocoons and spun the silk. They prepared their own dyes, and they wove beautiful textures and fashioned works of art. Today machine methods, aniline dyes, and factory efficiency produces far cheaper silk but also far inferior, and art has flown.

Scientific methods and quantity production have added immeasurably to available amounts and to individual profit, and so to disparity of conditions.

Wealth and luxury are indexes that point out those who have profited by scientific methods. They beget envy and class distinction, they make for fancied superiority and craven sense of inferiority, the haughty looking down and the depressed gazing up. Such divisions weaken and make miserable the great human family.

But are we just in blaming all this on science?

What is science, and what its methods? What is the genesis of distrust and condemnation of science? Science is knowledge. It is the ascertained truth of things. Known facts are correlated. We apply what we find. It is a search for the truth. All our progress has followed its methods. We are here to know all we can, and to ascertain and follow the truth wherever it leads. We are to use all we find for our greatest good. If we make a bad use of power of any kind it is not the fault of the power. The utmost that scientific truth

can give us is more power and more responsibility. In its nature it is limited to what it can do for us. It tells us of what is, of how things are done; it shows us what we can do. It has no word of ought. It inspires us to no act. It gives us better tools. It furnishes possibilities. It shows us the way. It has to do with material things, with forces. It reveals wonderful facts, and properties and power. It opens to all our senses, paths to marvels that have no end. But it is not responsible for the use we make of the knowledge we gain. It tells us how, but cannot tell us why.

When reason and research were turned on accepted dogmas of theological belief or assumption, in the last century they were found untenable in a large degree and there followed strained relations between science and religion. There was misunderstanding as to mutual jurisdiction. Science no doubt in instances assumed too much and denied as not existing things they could not find, while religion bristled in defense of unessential presumptions not based on fact and of no vital importance. Science was merciless and arrogant. Religion as represented by theology was jealous and indiscriminating and fought for forms and assumed beliefs, unintelligent relics of superstition. But time has cleared the atmosphere. Science has grown more modest. The truly scientific mind freely admits that there is a spiritual domain, unfathomable, immeasurable, where its methods cannot be applied, that exact knowledge is not all, that beyond the comprehended there is a vast realm of the apprehended.

Religion is on the whole more reasonable and at the same time more spiritual. It is all too slowly surrendering the form for the substance, and giving

up the obsolete tenets of the childhood of the world. The danger today is that in the disproportionate gain in world of science, the bewildering advance in the material domain, that the more precious things of the spirit are ignored or forgotten. They are less insistent. They make less noise and show. They can be ignored. They are unrecognized. The voice of conscience is not heard in the mighty din of a world of things.

But there is a great, persistent, unperishable fact—the soul of man! Man by his nature is divine. His greatest good, his highest welfare is not in what he has, or even in what he does, but in what he is, what he becomes. And all this wondrous world is his field of action, of opportunity, given and developed for his use. And so all questions of the effect of science and invention on human life come back to the life itself, its choice, its control, its appropriation. And quantity does not determine value. There can be no doubt that on the whole life is immeasurably enlarged and increased in possible good by all that has been added to it. Think of the check of disease, the great strides in sanitation, the advance in knowledge, physical comfort and rational enjoyment. And these cannot come without bringing with them the possibility, yes, and the temptation, to abuse and misuse. In the nature of things the sun casts a shadow, and the power to do the right presupposes the possibility of doing wrong. The problem is to withstand possibilities and tendencies and to stand erect when to relax and give way is easier. Comfort is not all. Enjoyment is not all. There is a success that is failure, and a failure that is triumphant.

But science is more a friend than a foe. More a help than a hindrance.

The automobile has more use than

abuse, and the poor man, be he even an educator or a clergyman, may become stronger and possibly happier by conquering envy and throttling indignation as he escapes with his life from the path of the profiteer or the plumber.

On October 16 Rev. Dr. Frederick Lucian Hosmer attains the eminence of eighty years of mortal life and is entitled to very sincere congratulations. To live long is an accident that may be fortunate, but to live well is the supreme accomplishment, and a result to be deeply thankful for. Dr. Hosmer's life has been blessed in many ways. It has been given to him to voice in matchless poetic form the deepest and the noblest thoughts of human life. His thoughts of God, as embodied in tender or ringing hymns, have brought help to thousands of fainter souls. His ministry has been wide, not bound by sectarian fences, or division of races. He has been a friend of man, and his hymns have found their way to many communions of faith. As an expression of what Unitarians believe and feel they are more informing than any creed or statement that could be framed and they will endure when the old and the new dogmatic division shall pass away.

To those whose lives have been sweetened by his genial and beautiful spirit, who have enjoyed his personality, there is a greatly added source of congratulation. His friendly smile, his benign presence, once realized is not to be forgotten. And then, his steadfast support of the truth he sees, his love of freedom, his scorn of pretence, his absolute liberality—how fine it all seems, whether we meet him day by day, or look back upon it when separation makes it a memory.

Accept, dear friend, our fixed regard, our admiring respect, our heart-felt love.

C. A. M.

Notes

Rev. Benjamin A. Goodridge of Santa Barbara, who was settled there in 1901, has been constrained to offer his resignation and it will take effect December 1st. Mr. Goodridge is the dean of our Pacific Coast ministers, his settlement exceeding by many years that of the other active incumbents.

Rev. Edwin M. Slocombe has accepted charge of the Unitarian church at Ware, Mass. Rev. Edward H. Brennan has come to California for an indefinite stay, it is said, and we hope in the matter of pulpit supply we shall gain what Ware has lost.

Rev. Albert E. Mobbs, a recent graduate from Meadville, has accepted the call to become pastor of Unity Church, Humboldt, Iowa.

Since May five ministers have settled in the Western Conference: Alton, Ill., Rev. Vincent B. Silliman; Iowa City, Iowa, Rev. F. C. Doan; Keokuk, Iowa, Rev. George R. Gebauer; Kalamazoo, Mich., Rev. Julia N. Budlong; Humboldt, Iowa, Rev. A. E. Mobbs.

Notice is hereby given that the Pacific States Fellowship Committee has received from Rev. William Maxwell, graduate of the Pacific Unitarian School for the Ministry, Rev. Elmo Arnold Robinson of the Universalist church, and Rev. Thomas Louis Kelley of the Roman Catholic Church, applications for the certificate of commendation issued by this committee. Charles A. Murdock, Rev. Harold E. Speight, Rev. Earl M. Wilbur, Chairman, 66 Panoramie Way, Berkeley, California.

There is little comfort in knowing that others suffer even worse than we do, but it is helpful in attaching blame. The English food controller says:

"Compared with pre-war standards the rate of increases in food prices have been: United States, 107 per cent; United Kingdom, 155; Sweden, 194; Norway, 195; France, 220; Italy, 345."

He adds the curious fact that the custom of "meatless days" during the war has led to a still-continuing reduction

in Englishmen's consumption of meat. An average English family now consumes only three pounds of meat for every four it used to eat before the war.

On June 27 the First Unitarian Church, Louisville, Ky., Rev. R. Ernest Akin, minister, closed a very successful year. The Sunday morning congregations increased from an average last fall of 133 to 700.

At the annual meeting of the First Unitarian Church of Detroit the reports showed that the church "went over the top" on both the budget for the coming year and on the accumulated deficits of the past two years.

It is learned that our beloved Dr. F. L. Hosmer has left New England for the West, expecting after a Cleveland visit to come to Berkeley probably for the winter. He will be very welcome.

Mrs. G. A. Downs has been elected president of the Woman's Alliance in Spokane, and the program for the year has been announced. The meetings will be held the first and third Monday of every month. Among those announced to address the meetings are Rev. W. D. Simonds, George O. Ayres and Walter Bruce.

The three months' experiment of the Unitarian Church at Keokuk, Iowa, under the leadership of Rev. George R. Gebauer proved so satisfactory that the church extended a call to Mr. Gebauer to take permanent charge beginning September 1. Mr. Gebauer accepts the challenge.

The church at Portland has this year maintained its enviable standing at the head of the list, sending in its annual contribution to the Pacific Coast Conference. Last year it gave \$136.41. This year it sends \$255.09. This is distinctly encouraging, as it is proposed to pay a large part of the traveling expenses of ministerial delegates to the general meeting to be held in San Francisco. About \$400 had been accumulated for the purpose, but the increase of rates will considerably increase the amount estimated to be necessary.

Churches, alliances and generous individuals gave \$10,000 last year to the Unitarian Service Pension Society, which made possible the payment of a pension of \$300 to 59 ministers, the largest number ever paid. It is hoped that this year a large number may be helped or that the allowance for each may be increased.

We wish to extend publicity to the substance of an advertisement in a recent number of the *Christian Register* to the effect that a pulpit in "an inland town in Western Oregon" with a salary of \$2000 wants "a live and progressive Unitarian minister." Address W. F. O., care *Christian Register*, 16 Beacon street, Boston.

On the second Sunday of September the Oakland Unitarian church reorganized its School of Religion. The opening session included a talk by Rev. Clarence Reed on "A Horseback Trip to Palestine" and the organization of the primary and intermediate departments. The adult class was addressed by Rabbi Joseph Goldman on "The History of the Ten Tribes of Israel." A reading room will be open every afternoon from 2:30 until 5 o'clock. A number of the leading magazines on religion and ethics are supplied and a library on these topics is being collected. Tracts on the liberal interpretation are provided for general distribution. The church looks upon the establishment of the school of religion as its great undertaking for the present year.

The War Department announces the promotion of Chaplain George D. Rice, U. S. Army, from major to lieutenant-colonel, in compliance with the new army legislation that became effective July 1, 1920. Chaplain Rice is a minister of the Unitarian Church and joined the army twenty years ago as chaplain with the rank of captain, at which time there was no provision for the advancement of chaplains beyond that grade. In 1908 the grade of major was authorized for chaplains of seventeen years' service and the new legislation gives chaplains the rank of lieutenant-colonel after twenty years of service. Chaplains are retired from active

service on three-quarters pay for life at the age of 64 years, like other officers. Chaplain Rice will be retired this fall.

The boys in charge of the San Francisco Boys Aid Society have returned from their summer outing at Camp Perkins in Sonoma County, during which, in addition to a fine vacation, they earned over \$11,000 in picking berries and fruit. Over \$7,000 of this they retain as individual earnings. The average net earnings were about \$60.

The church at Victoria at its annual meeting on September 23 made a very satisfactory financial report. All current bills were paid and a small balance remains in bank. A modest mortgage remains on the church property, but a good surplus is shown. Mr. Wilfred Llewellyn has been treasurer of the church for eight years.

Paul Kanamori, a Japanese evangelist, has the saving grace of humor. He recently said: "All human beings are of the same form, just as all the rice biscuits cut out by the same cutter are the same, although there may be a difference in colour, according to the degree of baking. Some are baked too much and become black, as Africans. Some are not quite done and are pale, as the white race. Some are baked *just enough*, and are coloured like the yellow people!"

Rev. Thos. Van Ness spoke at Spokane on August 20th on "The Orient, Its Promises and Its Threat."

Dr. Van Ness was introduced by the Rev. W. D. Simonds, the Unitarian minister in Spokane. He traced the expansion of Japan during the last century and compared it to France, England, Germany, the United States and other civilized countries. He showed that Japan had been compelled by industrial conditions to make accessions of territory. Japan, like every civilized country, had to have access to raw materials, such as coal, iron and cotton. "Her gain of territory, where she has introduced law and order in place of semi-savagery, is lessening any danger of a Japanese invasion of America," he said.

Mr. W. W. Montague, perhaps the earliest of the faithful members of the San Francisco church, passed quietly away at his farm in Santa Clara County on September 27th. He was within a few days of 93 years of age. Until almost total deafness befell him he was a constant attendant at church.

On September 5th Rev. O. J. Fairfield of Long Beach spoke on "The Cause of Labor, the Cause of Humanity."

"The early thought of mankind regarded work as an evil. But so far from being a curse to have to work, the greatest curse that could come upon one is to have absolutely nothing to do. There is healing in toil, a blessing in work.

"There is, too, a religion of toil. It is not all drudgery; a mere stretching of the limbs, straining of sinews to tasks. It has meaning. It has intent. Man is the only animal that forgets self in working for something beyond self. Work has given man all that he has above the animal life. So we can say, blessed be labor! It makes our life light with happiness and peace, and helps us on our way toward heaven."

Rev. Martin Fereshetian and his wife have taken up residence at 2616 U street, Sacramento, and he preached his first sermon on the first Sunday of September.

Rev. Fereshetian holds degrees from the Meadville Theological Seminary, affiliated with the Chicago University, and from the Colorado College, and this summer did research work at Harvard University.

He served his first pastorate at Kent, Ohio, where he was chairman of the civic committee of the City Club, and director of agriculture under the auspices of the Chamber of Commerce and Kent Normal College. He also served as state secretary of the Ohio State Home and School Garden Association.

His second pastorate was at Colorado Springs.

He says he comes to serve not only his church but the city and its various institutions as a citizen.

Rev. O. J. Fairfield in his sermon on "The Pilgrim Spirit" sets forth the power that may be gained if we meet disappointment in the right spirit, and cites two current instances:

"At the present time two American statesmen of national fame are known to be disappointed in their political parties; but they are not disheartened. Mr. Bryan came on to San Francisco to make the fight of his life for the great cause that he considers the supreme issue before the American people today, and to have his party take a stand thereon. But he was completely and utterly voted out. And then his party in convention chose as its candidate the man Mr. Bryan most bitterly opposed. In his disappointment he is not campaigning for Cox, but he is going to see that every candidate for Congress, of whatever party, tells where he stands on the wet and dry issue, and that the people have a chance to express themselves.

"Another famous American disappointed in the action his party took is Mr. Taft. He considers the League of Nations as the one issue that is up for acceptance around the world to make our war truly successful and to end war. He regards it as an issue outside of politics, to be judged by all on its merits, free from party prejudices. But he was disappointed in having it made a party issue because of the advantage this party or that could get out of it, and still more to have his party nominee go clear over to the group that most bitterly opposed Mr. Taft's position. He was disappointed. But like a good Unitarian, he did not sulk in his tent. He went to work to see what can be done. He has already effected some significant changes. He would clear the issue of party entanglements and make it possible for the next Congress to consider the question on its merits, and to give a decision that will further the peace of the world."

"Disappointment will come to all. But it is the pilgrim spirit that counts—the resolve to organize victory from defeat, and to go forward with courage, with daring, with faith, for God is God."

Contributed

The Meaning and Lesson of Unitarian History

Earl W. Wilbur

(At the anniversaries in Boston last May Dr. Wilbur made the annual address at the Berry Street Conference of Unitarian Ministers on the above subject. The first part of the address reviewed the progress of thought in the Unitarian movement during three centuries and a half, and traced the development of the characteristic Unitarian principles of freedom, toleration, and reason. The second part is given here.)

The whole history of Unitarianism must be of absorbing interest to any one who is concerned in the freedom of the human spirit, and above all to us who inherit the gains which it has brought us. It is surprisingly rich in its record of struggle, sacrifice, heroism, martyrdom for the supreme interest of the soul. Its development of thought and its contributions to the stream of contemporary civilization are rewarding to any one who will trace them out. But the key-word to our whole history, as I interpret it, is the word, *complete spiritual freedom in religion*, which has been secured through successive emancipations from all external authority, and is made permanent by reliance only upon the authority uttering itself within.

See where this leaves us. It leaves the soul of man face to face with God, finding him, learning his truth, gaining his inspirations and receiving his comfort through our own religious experience, instead of by relying upon the experience of any prophets and saints in the past, or any priests in the present. It means that in the spiritual life we are entitled with proper safeguards to trust our own religious institutions of truth and to follow our own religious instincts. In other words, complete spiritual freedom clears the way for that free and independent type of religious experience which, in the best sense of an abused word, may be called Mysticism. Indeed it is this that we find expressed in most of those hymns and prayers which I take to be the truest index of what is the living soul of the Unitarian movement today. Of

course, even this is not an ultimate goal with which we may rest content. Even the most perfect spiritual freedom is to be valued only as a *means*—means to a more perfect knowledge of God and communion with him. And even these in turn are not ends in themselves; for if they were, the end of religion would be wholly selfish. More perfect knowledge of God and more fervent love to him have still to issue in more complete obedience to his will; and that leads us beyond merely our relations with God, over to our relations with men, and our contribution to the whole common life of man. But to pursue this branch of the subject would take me too far from the history of the past, which was the theme with which I set out to deal.

If, now, I have correctly interpreted the essential meaning of Unitarian history, as it has been wrought out and expressed in the successive stages of our movement, what significance have our doctrines and our name? for thus far I have hardly mentioned either. I answer that it seems to me clear that the merely doctrinal phase of our movement must be regarded as but a passing phase in a far broader and more important process; and that our history must attach broader meanings to our name in future, as it is already doing in the present. The first question which most inquirers ask about Unitarianism is, What do Unitarians believe? Our chief differentiation from other Christians is generally taken, even by the most of our own company, as being along lines of doctrine. The main staple in the preaching of not a few of us, especially those who have lately experienced emancipation themselves, is denominational doctrine. They seem to think that Unitarianism is what the Unitarian movement is. I have given another account of the matter; for at the heart of our movement seems to me to lie something quite independent of mere doctrine. Emancipation from the creeds of course involved doctrinal reform, and for a time no more than this was aimed at or felt to be even desirable. We have no intention to retrace our steps in that direction; and wher-

ever dogmas yet bar the way to spiritual freedom, we shall still have to oppose them. But the controlling interest throughout has been not doctrine, but freedom; and wherever complete freedom is won, there specific doctrinal interests yield the ground to spiritual or practical ones.

Again, those new to our fellowship, or unfamiliar with the inner meaning of our movement, and smarting under the slings and arrows with which an outrageous orthodoxy sometimes still pursues us, from time to time proposes by a *tour de force* to bring about a wider acceptance of our message, or a more friendly feeling toward it, by a mere change of name. But he that believeth in our movement, and understandeth its history, shall not make haste. It can at first be described by the historian only in negative terms, as Anti-trinitarian; and such it remains for the first generation or two. Then it becomes associated, in a stage of transition, with the name of a personal leader, as Socinianism. Finally it takes a positive doctrinal connotation, as Unitarians. But it is now rapidly outgrowing also this doctrinal meaning; not because we have at all given up the doctrine, but because its importance in the life and growth of the movement has largely faded or is fading away. Desire to change our name as we may, no resolution of our own, and no decree of court, can really effect the desired result, because the name and the movement are bound together by psychological associations of ideas whose roots, even in England and America, are a hundred and fifty years old, and on the continent of Europe go back for three centuries and a half.

As the particular issue between Trinitarian and Unitarian is now, by common consent of both parties to it, a dead issue, no doubt by another hundred and fifty ears it will be also a quite forgotten quarrel, familiarly known only to students of New England church history—as well forgotten as is now, for example, the contest between Unitarian and Arian which raged so hotly among our English brethren a

hundred and fifty years ago, of which few of you perhaps have ever even so much as heard. By that time our denominational name should have well divested itself of any objectionable theological meaning, and in the public mind and our own a new chain of associations will have been formed, which will not depend on any definitions we may artificially make—as some of our spokesmen have more than once tried to do in the past, by declaring that Unitarianism means simply belief in the *unity* of all things, a belief in a *universe*: a definition which never corresponded with historical fact, but simply represented a wish to substitute a new definition for an old one; and words never acquire their meaning in that way.

This transformation of connotation is even now going on; in fact, with many of us it may be said, at least on its negative side, to be tolerably complete; and the world at large will gradually receive it in proportion as the original controversies recede into the dimness of the past. But what the future or ultimate connotations of our name shall be, in others' minds or in our own, will depend upon what we by our spirit and our effort put into our movement, and upon how clearly and sympathetically we grasp the meaning and appropriate the lessons of our four hundred years' history; and it may then have no more association with the doctrine of the unipersonality of God than the names Quaker and Methodists now have with the ridicule that gave them birth.

This whole consideration of the meaning of our history also casts some illumination on the frequently raised question whether our work is not now done, and whether it is not now at length time for Unitarianism to retire from the field. Well, if the history of Unitarianism taught us that the principal meaning of the movement has been a purely doctrinal one, and that the goal we have aimed at has been nothing more remote than that of winning the world to the acceptance of one form of doctrine rather than another, then, if it were true that Protestant theology is now predominantly Unitarian,

it would naturally follow that the purpose of our existence had been fulfilled. But if, as I have tried to make clear, the doctrinal aspect is but a temporary phase, and if Unitarian doctrines are only a sort of by-product of a larger movement, whose central motive has been the quest for spiritual freedom, then our work is not yet finished; in fact, we have thus far done hardly more, as we have removed the obstacles which dogma had put in our way, than clear the decks for the great action to follow. Our vital task still remains, in common with that which falls to every other Christian church, the task of inspiring Christian characters and moulding Christian civilization, the task of making men and society truly Christian, the task of organizing the kingdom of heaven upon earth.

And here, finally, is the problem with which we find and shall find ourselves perpetually challenged, whose answer must measure our success or pronounce our doom, as we prosecute our own endeavors for our movement, and try to make our own contribution to the stream of Christian history. Can we maintain unrestricted spiritual freedom and yet refrain from indulging in spiritual license, and thereby proving ourselves unworthy to be intrusted with the liberty our fathers so hardly won for us? Can we recognize and submit to the supremacy of reason without suffering it to hold harsh, despotic sway over our emotional life, which also has its full right to be, even though reason restrain it from excesses and direct it in exercise? Can we emphasize the primary importance of character over creed without being led into the question-begging fallacy that it does not matter what you believe if you only do what is right, as though there was no relation between conviction and conduct? Can we still be tolerant of views which we do not accept, and yet not be indifferent to all distinction between truth and honor, straight thinking and crooked, right action and wrong? Can we eschew narrow and bigoted dogmatism, and yet preserve earnestness and zeal for a holy cause? Can we en-

joy the beatific vision of God in his nearness to us without sacrificing the humbler interests and sympathies that keep us in touch with the needs of men? Our history is punctuated throughout its course with the records of those who have fallen short in one or more of these respects. If we, too, should fall short, the lesson of that history would have been lost upon us. Better that the spirit be still kept in leading-strings than that it should wander into a far country and debauch itself in riotous freedom. Better generous irrationality than flawless but heartless rationalism. Better convictions transmitted to us in creeds from men in the past who held intense convictions than for us in the present to cherish no convictions at all. Better narrow intolerance than shallow indifference. Better zeal *with* dogmatism than no zeal or earnestness at all. Better no vision of God than one which should leave us heedless of men. But best of all the rich and fruitful enjoyment of our religious heritage: a complete freedom of the spirit, guided by sober and enlightened reason, sympathetic to all who by any other road are pressing forward to the light, hallowing all our lives and all our world with the sense of the ever-presence of God, and inspiring us to unwearied effort in promoting his reign among men.

The Graves: Keats and Severn

There at Rome, and 'neath these stones, they lie:

A lyre, broken strings, a poet's name;
A carven palette, an artist's worth to claim;
Severn, Keats' friend in life, in death still
nigh;

Keats, whose epitaph is writ awry.

O lovers twain, through you to us there came
Companionship with all who still proclaim
Beauty, one with Truth, the soul's ally!

So, when, dear Keats, I turn thy pictured
page—

Its colors, warmth, so like the painter's art;
And fears and doubts and darkness would as-
sauge;

I hear, above the beating of my heart,
Shelley's high chant, and Tennyson's lament,
And through thy dying, know grim Death
forespent!

—W. W. Lovejoy.

Two Views of Life

Jesse M. Emerson.

It is one of the perverse things of life that a pessimist never seems to comprehend, that there are some people who do not care to hear his croakings. I have such a friend, who declaims against nature as the work of God, who is supposed to be the master workman. He says: "How immutably merciless nature is in carrying out the mandates of this unseen but overawing Deity, no exceptions, all subject to the same inexorable list of cruelties, all, day by day, going through the same petty puppet-show of life, commencing with bounding blood, the bright eye, the strong body, ending in the halting step, the sere and yellow, until at the edge of the grave it meets its final consummation and nature shows her one merciful act, in her long list of cruelties, by bringing death and unconsciousness to her suffering victims."

It all depends upon which side you look as to how severely you condemn nature. The list our friend has made shows all the debits of the account very carefully tabulated but without a single credit. This is manifestly unfair. Even a merchandise account could not be kept upon such a system. I said to him: "Suppose you were charged full price for everything you bought and given no credit for amounts you paid on account, you would be justly indignant, and at once demand a just accounting."

Is the principle in life's accounts and balances not the same? There are a million joys, anticipations of pleasure and rewards scattered through life, and if there is pain and suffering, it is because they are a part of the innate requirements of the process, which are schooling-charts by which we may learn to compare one fact with another, and thus enjoy the blessed freedom of choice.

If we are wise to see and anticipate nature's laws, we may save ourselves much suffering and long mental journeys, but if we disobey them, as most of us do, we shall find that the governing conditions of our world cannot be

chained or stopped to suit the apparent necessities of any particular individual; all must rise or fall as they govern their lives in unison and obedience with the primary laws which originated them. Human laws and their enforcement are faulty and inefficient. Nature's laws are exact and dependable; she places certain penalties on infractions, and rewards for obediences. The debtor is apt to complain at the judgment of the court, and look upon it as excessive and unjust. We can conceive of no working condition of life which could be founded upon any other base than: "As a man seweth, so also shall he reap." This is not only recognized by the religious mind, but by the layman as well. Even a good sport will abide the result of his bet. It is not inspiring to hear a man who has sewn his field with bad seed bitterly complaining at the harvest, not only at the final accounting, but all the way along the road. We receive continual warning that daily become louder and louder as we persist in the evil course. Such are entitled to no special favors. Any exception of a like effect following a like cause would immediately destroy the whole working plan of the Divine Architect, the wisdom of whose laws no fair or sane mind can deny. When we are inclined to complain, let us think along these lines, and stand prepared to play life's game according to its rules, as thus only shall we make the best average which lies within the domain of the possible.

Achievement

Great heaps of gold,
Huge monuments of stone—
But empty dreams
To one who seeks achievement
Not in material grandeur,
But in the souls of men!

—Felix Fluegel.

Nature's Bondage

A budding leaf
I broke my bonds
And came to grief.
I tried to live, but all in vain,
My happiness soon turned to pain
And silently I closed my eyes again.

—Felix Fluegel.

Events

Campaign Organization Completed

"One hundred per cent subscriptions." That was the remark made by Ernest G. Adams, chairman of the campaign committee, at a dinner given the committee at Unity House, Boston, Tuesday evening, September 14. "We want a subscription from every Unitarian on the continent," Mr. Adams continued. "One-half the churches have elected their local chairman, an excellent showing in view of the fact that a number of Unitarian churches do not begin the year's activities until well into September." Mr. Adams said that the materials had been assembled and that the campaign ship was ready for her trial voyage. He expressed satisfaction with the earnest coöperation of the members of the committee and the interest of the various allied organizations and churches. To launch a campaign of the magnitude proposed required a great deal of preliminary conference and preparation.

Mr. Adams left Boston the 16th of September on a two weeks' speaking tour through the Middle West and the Southwest. His purpose was not only to appeal to the churches to contribute their quota but to get the Unitarian message before the American people. He is already known in New England as a distinct figure in religion. His manner of speaking is simple and direct, and his ideas, fresh to the minute, find a quick response in his hearers. Some of his epigrams spoken on the inspiration of the occasion have been preserved and published. Among them are the following:

"Religion and patriotism are pretty much the same thing."

"Religion is loyalty and responsibility to God. If a man has that spirit every day in the week he has religion."

"I believe just as firmly as I believe anything that this government is the fruition of a tremendous plan which has been working for thousands of years."

"Most religion is based on the principle of safety first."

"The first group of Christians were laymen. We are laymen. We have got to put the trick over."

"We laymen have sat back and left our religion in our wives' names."

In a foreward included in a campaign booklet, one of a number which the committee is issuing, Mr. Adams explains how the campaign is going to be a test of Unitarianism. He says, "To the members of the committee this campaign is the *test of Unitarianism*. For years thousands of people in all parts of the country have known about the Unitarian Church in a vague sort of way. Thousands have been doubtful as to just what its beliefs were. For various reasons we have never been able to conduct a country-wide campaign of education.

"Now the opportunity has come, not to conduct a country-wide educational campaign in ten days, but to make a start—to strengthen Unitarianism and to collect the funds for such a campaign. The work of the coming months is the first step toward an organization which, growing with the years, should gradually place before all American citizens the sane, simple, reasonable beliefs of the Unitarian Church. Such a unified organization, presented throughout the land by the individual churches, would be as powerful a force for right living and consequent national welfare as it is possible to create. It would give the Unitarian Church that position of religious leadership for which it is today peculiarly fitted. Never was there a greater opportunity!

"The test comes now—at the first step. Will that first step be successful?"

"This campaign will provide the answer. This is the true meaning of the campaign."

Not many new faiths have promised to accomplish what Unitarianism promised during the first ten years of its career. Harriet Beecher Stowe, writing of the period between 1826 and 1832, says: "All the literary men of Massachusetts were Unitarians. All the trustees and professors of Harvard College were Unitarians. All the elite of wealth and fashion crowded Unitarian

churches. The judges on the bench were Unitarian. All offices were in the hands of Unitarians."

Unitarianism, though it failed to develop as its friends expected, includes today a number of distinguished men and women. Among the persons who responded to Mr. Taft's invitation to serve on the campaign committee are a number of the country's leading manufacturers, professional men, statesmen, railroad men and financiers. The names of these leaders in industry, business, statecraft and the professions guarantee for the campaign national prestige.

Among the railroad men are Daniel Willard of Baltimore, president of the Baltimore and Ohio Railroad; Ira A. Place of New York City, vice-president of the New York Central; George S. Hobbs of Portland, Maine, vice-president of the Maine Central; and Frederick A. Delano of Washington, D. C., former president of the Wabash Railroad.

In the list of public men are Honorable William Howard Taft, Dr. Charles W. Eliot, Judge Leslie C. Cornish and Thomas Mott Osborne. Among the publishers are the names of Cyrus H. K. Curtis of the Saturday Evening Post; Charles W. Ames, head of the West Publishing Company, the largest publishing house for law books in the country; and Lewis Parkhurst, member of Ginn & Co. Joe Lincoln heads the list of authors, and "Wally" Trumbull, Jr., represents the athletes.

As its honorary chairman the committee was able to secure America's first citizen, William Howard Taft. Mr. Taft is a firm believer in the application of the liberal faith to the national life. He expresses his conviction in the following words: "After a not inconsiderable contact with many religions, I do not find my views changed as to the profound importance of maintaining the Christian religion as an indispensable element in the progress of civilization to better and higher ideals, and of the persistent upholding of liberality in Christian religious thought as a means of stimulating and elevating the lives of those whose faith in a strictly ortho-

dox creed has failed, and who, but for a broader outlook might drift into indifference and lose the inspiration of religion which all men need.

"The longer and more intimate my knowledge of their political and social lives, the more deeply impressed I have become with the critical importance of the part the church and religion must play in making popular government what it ought to be, and in vindicating it as the best kind of a government that an intelligent people can establish."

In the letter which Mr. Taft sent out to one hundred and fifty prominent Unitarians, inviting them to join the campaign committee, he said: "* * * there could be no more opportune time for every agency of the Unitarian Church to join in a great nation-wide movement to spread the message of Unitarian Christianity, to counteract the irreligious tendencies of the times, and in so doing to weld our churches into a strong unified body conscious of its tremendous power for good. I say this because I feel that the spreading of Unitarianism and the strengthening of our churches are fundamental needs in our country today."

From all this evidence we may conclude that the campaign is gathering power, and that by the end of November Unitarian Christianity will have recorded the mightiest forward movement in its history.

The International Congress of Liberals

On August 12th a special meeting was called at Essex Hall, London, for conference on the aims and work of the International Congress and especially to meet Rev. Samuel A. Eliot, D. D., President of the American Unitarian Association, and to advise with him on the future of the organization. He was given a warm welcome.

The first business was the consideration of a resolution expressing appreciation and gratitude for the devoted services rendered to the International Congress by Dr. C. W. Wendte, the retiring Secretary. Dr. Carpenter, who

moved the resolution, and Dr. Eliot, who seconded, bore eloquent testimony to the splendid work of Dr. Wendte, who during the past twenty years has guided and inspired the International Congress of Religious Liberals. The resolution, adopted with cordial unanimity, was as follows:

"That this meeting of members and friends of the International Congress of Free Christians and other Religious Liberals, held at Essex Hall, London, August 12th, 1920, records its warm appreciation of the labors of Rev. Charles W. Wendte as General Secretary since its formation at Boston, U. S. A., in 1900."

"The first meeting of the Congress held in London in 1901, and subsequent gatherings at Amsterdam, Geneva, Boston, Berlin, and Paris, owed their success very largely to his enterprise and energy. With untiring zeal he prepared the way for one Assembly after another by personal travel and incessant correspondence with leaders of thought in many lands. He aided by his counsel the managers of local organizations; he suggested topics and speakers for the Conferences; he generously provided funds toward the cost of the meetings and publications; and to each Assembly he brought a spirit of enthusiasm which conquered all difficulties and inspired an unflinching goodwill.

"This meeting assures him of its gratitude for his many services, and its hope that he may still have strength during the coming years to promote the great purpose of the Congress by correspondence with European friends whose interest in its aims he has thus secured."

Dr. Eliot gave an outline of the program at the Tercentennial celebrations of the landing of the Pilgrim Fathers which will be held at Boston, beginning with a religious service on Sunday, October 3rd. In regard to the International Congress, Dr. Eliot said that representatives from France, Holland, Denmark, Switzerland, India, Japan, and other countries will be present, and opportunity will be taken to consider the wisest and best methods to adopt in order to reopen communications with

those in all lands who are striving to unite pure religion and perfect liberty, and to increase fellowship and co-operation among them. Dr. Eliot's declaration, that Unitarians simply could not afford to lose the large and noble vision of international friendship made possible by the Congress of Religious Liberals, met with the warm approbation of all who were present.

Dr. Carpenter, who followed, cordially agreed with Dr. Eliot on the importance and value of the great meetings which had been held; the continuance of the Congress as an active organization merited the united and sustained support of Unitarians on both sides of the Atlantic. He hoped that a capable and energetic secretary to succeed Dr. Wendte would soon be discovered, and that the necessary steps would be taken to hold a thoroughly representative gathering in London in 1923.

It was finally unanimously resolved to recommend the Committee of the British and Foreign Unitarian Association to consider the advisability of inviting the International Congress of Religious Liberals to hold its next series of meetings in London in 1923, and to consider the further suggestion of holding a small informal Conference in 1921 by way of preparation for the meeting of the Congress two years later.

Palo Alto Community House

The Community House movement of Palo Alto has been promoted by methods and attended by results that ought to be helpful to well-meaning people elsewhere who are thwarted by difficulties, the first of which is generally little idea of what to do.

Its first annual report has been privately printed.

It was opened November 11, 1919, the anniversary of the armistice, in the presence of three thousand people, "an inspiring program proclaimed the ideals of democracy and its proposed fulfillment in community activities." In less than a year every promise made and every hope expressed on the opening day had been more than realized and the

House had become a vital and necessary part of the city's life. Palo Alto enjoyed unusual advantages in that it inherited all the enthusiasm and experience connected with the activities in war time associated with Camp Fremont, and also fell heir to much fine equipment and considerable unspent funds.

The building is the former Hostess House at Camp Fremont given by the National War Work Council of the Young Women's Christian Association. The War Camp Community Service gave about \$4,000, raised locally for Camp Fremont welfare, which was used in moving and setting up the house, on new foundations, in Palo Alto. Other organizations gave equipment and furnishings. The city council made an appropriation for bare expenses of maintenance and an ordinance created a council.

A resident director lives in the House, assisted by an athletic director and custodian, both salaried positions. A large corps of volunteer helpers sustain all sorts of service. The House is open every day from 11 to 6, and Tuesdays, Thursdays and Saturdays are public nights given to entertainments, lectures, dances, etc. Twenty-two classes have been formed with an enrollment of 446. The attendance has been nearly 5000 per month. Between 550 and 650 use the billiard room each month.

The House is used for a great variety of meetings for all sorts of community purposes, and special committees abound. Sunday concerts have drawn over 4000. A free employment bureau has placed and satisfied more than 200. A free baby clinic is maintained. Playgrounds are being well supplied. Twenty-two dramatic entertainments have been given. Weekly story-telling is a great boon. Music is fostered, and chorus singing is projected. A very efficient commission has stayed by the work. Mrs. Parker Maddux has been the chairman. She introduces the report by an inspiring foreword in which she shows how they escaped two grave dangers—that of a devouring patronage and that of a destructive criticism. She attractively sets forth the welfare side of the work and concludes that "no argument is needed for the immediate and universal

establishment of these community centers in a land whose citizens really believe in life, liberty and the pursuit of happiness as inalienable rights."

A Notable Anniversary

There are certain numbers that stand out in the Bible, and in all literature, as especially significant.

None of them, perhaps, equals seventy.

It represents fullness of time. Human life beyond three score and ten is considered of doubtful value.

The children of Israel wandered seventy years in the wilderness of Sinai.

In California we have completed seventy years of statehood, and its sons and daughters this year celebrated the event with a most extraordinary procession.

And now, we San Francisco Unitarians must not fail to embrace our opportunity.

On October 20, 1850, the first Unitarian service was held in San Francisco. This resulted in the formation of the First Unitarian church. The church will therefore be seventy years old this month, and is planning for a "birthday party." All members and friends of the church—from 1850 to 1920—are invited to come to the church parlors on Wednesday evening, October 20, at 8 o'clock and join in making this a really memorable event. Seventy years of life, and yet young for Freedom!" Let us rejoice and be glad.

Old Man's Funeral

His youth was innocent; his riper age
 Marked with some act of goodness every day;
 And, watched by eyes that loved him, calm and
 sage,
 Faded his late declining years away;
 Meekly he gave his being up, and went
 To share the holy rest that waits a life well
 spent.

And I am glad that he has lived thus long,
 And glad that he has gone to his reward;
 Nor can I deem that nature did him wrong,
 Softly to disengage the vital cord;
 For, when his hand grew palsied, and his eye
 Dark with the mists of age, it was his time to
 die.

—Bryant.

How Shall We Vote

On Nov. 2nd there is to be a general election at which various constitutional amendments and referred acts are to be voted on. Many of them are important and a great opportunity is presented, but by the nature of things the average voter feels unqualified to decide, and is in danger of neglecting the opportunity of helping on wise legislation by reason of not knowing what is involved and how he ought to vote.

It was a good office, therefore, for the Commonwealth Club to use its machinery to inform voters. The fine club of 2700 members is largely divided into sections on all matters of public interest. To the appropriate section each amendment or measure was referred for consideration and report, and after reports and discussions, a vote of all members present was taken. It certainly will be helpful to voters to know the results, and any one not convinced to the contrary can feel safe in accepting the club judgment.

New Constitution:

Section vote—Yes 3, No 13.

Club vote—Yes 70, No 23.

State Aid to Children:

Section vote—Yes, unanimously.

Club vote—Yes 64, No 4.

Exempting Orphan Asylums:

Section vote—No, unanimously.

Club vote—Yes 2, No 26.

Poll Tax on Aliens:

Section vote—Yes 1, No 43.

Club vote—Yes 6, No 72.

Single Tax:

Section vote—Yes 3, No 25.

Club vote—Yes 8, No 85.

School System—Increase of Taxes:

Section vote—Yes 1, No 27.

Club vote—Yes 60, No 17.

University Tax:

Section vote—Yes 3, No 22.

Club vote—Yes 37, No 62.

Highway Bonds:

Section vote—Yes 5, No 10.

Restricting Initiative:

Section vote—Yes 21, No 8.

Club vote—Yes 35, No 72.

Community Property Act:

Club vote—Yes 7, No 83.

Absent Voters:

Section vote—No, unanimously.

Club votes—Yes 1, No 49.

Anti-Vaccination:

Club vote—Yes 8, No 43.

Anti-Vivisection:

Club vote—Yes 3, No 51.

Chiropractics:

Club vote—No 39.

Irrigation:

No vote.

Prohibition Enforcement:

Club vote—Yes 44, No 0.

The Lambeth Conference

The bishops of the Church of England held a session at Lambeth extending from July 7th to August 7th. Much zeal was manifest and prompt publication of the conclusions reached. An Encyclical Letter with "An Appeal to All Christian People" has been already issued. No fewer than 80 resolutions are announced and the reports of the committee on which they were adopted are given. The resolutions are by way of recommendation only. They heartily endorse the Christian basis of the League of Nations and urge that Germany and other nations be admitted at the earliest possible moment which the conditions render possible.

It favors church reunion, but takes pains to qualify essentials. It says:

"We believe that the visible unity of the Church will be found to involve the whole-hearted acceptance of: The Holy Scriptures, as the record of God's revelation of Himself to man, and as being the rule and ultimate standard of faith; and the creed commonly called Nicene as the sufficient statement of the Christian faith, and either it or the Apostles' Creed as the baptismal confession of belief:

"The divinely instituted sacraments of Baptism and the Holy Communion, as expressing for all the corporate life of the whole fellowship in and with Christ:

"A ministry acknowledged by every part of the Church as possessing not only the inward call of the Spirit, but also the commission of Christ and the authority of the whole body."

It modifies previous insistence of historic episcopate as indispensable, but pretty clearly points out its superiority.

"May we not reasonably claim that the Episcopate is the one means of providing such a ministry? It is not that we call in question for a moment the

spiritual reality of the ministries of those communions which do not possess the Episcopate. On the contrary we thankfully acknowledge that these ministries have been manifestly blessed and owned by the Holy Spirit as effective means of grace. But we submit that considerations alike of history and of present experience justify the claim which we make on behalf of the Episcopate. Moreover, we would urge that it is now and will prove to be in the future the best instrument for maintaining the unity and continuity of the Church."

The appeal shows that the bishops look upon baptism "into the name of the Holy Trinity" as necessary to membership in "the universal Church of Christ." And to make the thing quite clear, they insist on the "whole-hearted acceptance of" (among other things) "the Creed commonly called Nicene, as the sufficient statement of the Christian faith," as a basis for such church-fellowship as they are prepared to promote with communions other than their own.

This plainly rules out Unitarians, Quakers and others, and leaves us no part or lot either in the Church of England or the contemplated wider fellowship.

The *London Inquirer* finds the report encouraging as indicating a rising tide even if rising very slowly.

The Unfinished God

Dr. Dole contributes to *Unity* a reply to Mr. Reiman and Mr. Holmes, who set forth an Unfinished God, and seem to doubt if He "knows His own mind." He says:

"So far indeed as these writers lay fresh emphasis upon the reality of the living God, and on the fact of a divine companionship into which man may enter, we welcome their message. Let us go with our new interpreters in all their positive utterances, merely remarking that on this conservative side they are reflecting the familiar thoughts embedded in the greatest ancient teachings of religion."

He finds that whatever is new in their thought of God is on the side of its negations. That a conception of a limited, imperfect, evolving God enfeebles his character and personality. Perfection of beauty and intelligence are wanting. He is made "a blundering God, who has never arrived."

"How can we get at such a God, if we wanted to help him? I can abide the mighty processes of evolution, provided we think of their slowness and their eccentricities as arising from the inevitable nature of the process, but it almost paralyzes thought if I must believe that no higher intelligence is in and behind the process except this growing God who takes so much more time than we do in growing up, and actually requires our help to grow at all."

"How can I know that in some mood of his, while he sways in the evolving process, he may not attempt to play the part of the autocrat, like our Attorney-General Palmer? I can count on no certitude in the case of a God who has not found himself, and who may be defeated, with measuring rods or negations. The best men and women are not groping their way. They know their minds. They follow the clew of an infinite purpose. They have a sheltering sense of a great and good Will sustaining them.

"Where was ever any lover and helper of men defeated? These facts argue no half-baked Deity, unsure of his own will, nor yet converted to follow and gladly obey the unalterable will of the universe."

"In the light of this thought, the problem of evil does not seem so terrible. Who supposes that the weaker, inchoate, fine thing, evil, can defeat the stronger, infinite, and ever-unifying life of truth, beauty and goodness?"

"The supreme aim in religion should be to enlist men in service that makes them forget self, that makes them feel that they are children of God and so his fellow-workers; and that quickens within them that relationship which makes them at one with all their fellows."

Selected

Stopford Brooke; His Life and Work

Some time since an evening service at the Unitarian Church in Victoria was devoted to Stopford Brooke. Three of his hymns were sung, and Mrs. F. D. Irving contributed a very interesting sketch of his career, which we are privileged to extend to our readers.

She began by picturing with fine sympathy the early surroundings of his Irish home in Kingston. His father, the Anglican chaplain of the port, brought up a family of eight children on a salary of a hundred pounds a year and, in spite of financial difficulties, maintained an atmosphere of culture and romance which bore rare fruit in later years.

Stopford was a great lover of nature and of books, and was deeply moved by all things beautiful. He graduated from Dublin University in 1856, where he had already written many striking things both in prose and in verse. Also, he was a painter of no mean order; but all his varied gifts were subordinated to the one passion of his life—to give worthy expression to religious truth. An epidemic of cholera in Kingston, which brought him into contact with human wretchedness in its worst forms, awakened his social instincts and gave him a lifelong sympathy with reform. About this time, too, his mind revolted against eternal punishment. "If your views are true I would rather be a dog or a cow than a man," was his eager retort to an ultra-orthodox curate.

He was ordained in London, and took a curacy at sixty pounds a year. This was the beginning of his fifty years' association with the English metropolis. His warm Irish nature won him a host of friends, and amid all the activities he found time to develop a degree of scholarship which placed him in the front rank of the men of his time. He won the confidence of thinkers, but soon laid himself open to the charge of heresy; he shocked his Anglican associates by stating gravely that a man

might even learn something from Martineau.

Naturally, the restraint of the Anglican Church bore hardly on him. He gained temporary alleviation by acting as chaplain to the Princess Royal in Berlin, and later to the Queen at Windsor; but in the year 1880 he made a bid for freedom and severed his connection with the establishment. From that time on he maintained an independent ministry in Bedford Chapel, where he developed an ardent personal following. It was in the new atmosphere of freedom that his personality found that larger expansion which made his church a place of pilgrimage for liberal Christians the world over.

Early in his London career he married, and his home life was a delightful reflection of his noble and picturesque character. His frequent letters to his children when on holiday are amongst the most charming things he ever wrote.

He retired from the active ministry in 1895, and settled down to a long and beautiful eventide in which he was able to develop once more his early love of painting. It was not until January, 1916, when he was eighty-four years of age, that he showed marked signs of physical decay, and passed gently and cheerfully to his rest.

Mrs. Irving told a number of anecdotes culled from his life illustrating his Irish wit and charm; and gave, too, some account of his marvellous activity as a man of letters, and of those works which have placed him high among the English writers of the nineteenth century.

After his secession from the Anglican Church he always refused to associate himself formally with any sect; but he found his natural fellowship among Unitarians, and preached often in our churches.

God is a Father,
 Man is a brother,
 Life is a mission and not a career;
 Dominion is service,
 Its scepter is gladness,
 The least is the greatest,
 Saving is dying,
 Giving is living,
 Life is eternal and love is its crown.

—Owen Lovejoy in the Survey.

Rickshaw Boys

There are neither electric cars nor omnibuses in Peking. The only means of getting around is by rickshaw carriages. These small light vehicles each carrying a single passenger are pulled by coolies, who keep on a dog trot mile after mile. I have seen them bathed in perspiration after a long run, then in a little while shiver from the piercing cold. It is not strange that the life-work of these running coolies is very short. Who cares for them or what becomes of them? Within the last two years an agitation has been started calling the attention of the public to these poor fellows. A popular actor, with some ladies of the Congregational compound acting as patronesses, gave an entertainment for the benefit of the rickshaw boys. It was attended beyond expectation and netted a large sum of money. This was the beginning of the movement which has gone on and is still going on to provide refuge-houses. On Morrison street and on Heatamen—two great thoroughfares—there are now little buildings, or huts, made largely of glass. A small stove is in each, a table, and long bench. Into these refuges the coolies can go and make for themselves a cup of tea. More of these shelters will soon be provided. It is gratifying to know that Chinese ladies are much interested. Thus is the higher, nobler spirit of humanitarianism growing and developing in this ancient Chinese city. Peking has been characterized as "the most conservative capital in the world." The statement is not true of today; and we, who are Americans, like to think that the new spirit revealed comes somewhat from the fact that the soul of America, through missionaries and philanthropists, has been revealed to these Chinese, and behold! it has found a true response.—*Thomas Van Ness, in Christian Register.*

Dr. Channing spoke the Spirit of the Pilgrims and not the Puritans. They were not the same. The Puritans were intolerant and persecuted. The Pilgrims never did. The first Unitarian movement was of Pilgrim descent.

Pilgrim Fathers and Pilgrim Grandsons

This present 1920, the three hundredth year since the sailing of the *Mayflower*, the memory of the heroic Pilgrim Fathers will be enthusiastically celebrated on both sides of the Atlantic. Yet the *New York Independent* grimly maintains that, on the western side of the ocean, the celebration will involve widespread inconsistency. "We call American 'the land of the Pilgrims' pride.' But that only means 'the land that takes pride in the Pilgrims,' not a land that the Pilgrims would take any pride in, if they saw it now. On the contrary, they would repent having ever founded it. We modern Americans have renounced their theology. We have abandoned their principles. We have repudiated their moral code. We make fun of their customs. We decline to study their philosophy. We will not listen to their sermons. The most we know about them is that 'they burned witches' (and that is not true). We get along quite peaceably with Episcopalians and with Unitarians; all of whom our pious forefathers would (to use their own vigorous language) have spewed out of their mouths. We eat turkey in their honor annually; but we refuse to imitate them."—*Christian Life.*

Just Be Glad

O heart of mine, we shouldn't worry so;
What we've missed of calm we couldn't have,
you know!

What we've met of stormy pain
And of sorrow's driving rain
We can better meet again
If it blow.

We have erred in that dark we have known,
When our tears fell with the shower, all alone!
Where not shine and shadow blent
As the gracious Master meant!
Let us temper our content
With his own.

For we know not every morrow can be sad;
So, forgetting all the sorrow we have had,
Let us fold away our fears
And put by our foolish tears,
And through all the coming years
Just be glad!

—James Whitcomb Riley.

Not Yours, But You

(Summary of sermon by Rev. Paul Revere Frothingham at Seattle University Church, September 5, 1920.)

"I seek not yours, but you." II Corinthians, 12:14.

These words have a certain fitness just at present. They relate themselves to the most conspicuous feature in the world of religion, which is the Interchurch World Movement. An enormous sum of money is being sought, and an enormous sum of money has already been generously given. Those, however, who are critical of the movement suggest that the Kingdom of Heaven cannot be purchased. The problem of the church is not a problem of the purse. As someone has said, "There is danger lest religion come to be considered a matter, not of consecration, but of coinsecration." However that may be, the great Apostle of those years ago was engaged in a "drive" among the churches. He was collecting funds for the poor of Palestine, and when the Corinthians objected to the scheme he assured them that what he really wanted was not theirs, but themselves. He wrote to them, "What I am intent upon is not yours, but you; not what you have, but what you are; not dollars but devotion; not money, but manhood; not funds, but faith." He wanted their hearts and minds and souls; and that, first of all, is the fundamental thing in all religion. It marks the difference between religion as a theory and religion as a life. A great many give to religion without ever giving what religion asks for, that is, themselves. People get religion when religion gets them. Then it ceases to be a theory and comes to be a fact. The great evangelist, Mr. Sunday, was accustomed to ask the pertinent question of his hearers, "Does your postman know you are a Christian? Does the boy of whom you buy your newspapers read in your actions some evidence of your spiritual faith? If your husband had to gain admission to Heaven on the testimony of his typewriter, could he do it?" All of which means that faith itself is more important than the

articles of faith. A crude religion which is a part of life has more influence that is capable of being intellectually justified. It is more important to show ourselves Christians than to solve the mystery of Christian worship. Two or three beliefs which really mean something to a man are of more importance than nine and thirty articles of belief that meant something to somebody once.

And so it is of all the great causes. We heard a great deal in the course of the war in regard to the value of "morale." As a matter of fact, "morale" is just as necessary in time of peace as it is in time of war. Unless people hold together and are strong to act together in the light of some ideal, they are destined to fall apart. If there ever was a time when morale was needed by individuals and nations that time is now. "And what," we ask, "is the trouble?" when civilization seems in danger of disintegrating. The trouble is the persistent curse of selfishness. There is constant emphasis on what we have and what we want to get, and very little thought of what we possibly might do and give. The phrases that we hear so constantly are these, "Where do I come in?"—"What is there in it for me?"—"What can I get out of it?" These questions are on the lips of Labor, and on the lips of Capital, and on the lips of statesmen. Carlyle once said society was like a basket full of snakes with each one trying to lift its head above the others. But if our society is to endure, we must learn the principle of peaceful co-operation. We cannot build anything that is great either by "outlaw labor" or by "outlaw capital." It is not social religion simply that is needed, but it is personal religion and the swift return to those primitive virtues which make all peoples great.

All friends of the church at Berkeley are invited to a social gathering to be held Saturday evening, October 16. This is Dr. Hosmer's eightieth birthday, and though he will probably not reach Berkeley for this occasion, his friends will unite in a celebration.

Money Versus Religion

What is the relationship of money to that of religion? Religion is exemplified by the life lived. Money is anything used as a medium of exchange. It would seem that money and religion were interchangeable in this generation. More properly speaking, money and denominationalism are one and the same thing.

Theology and medicine have traveled on the same kind of roads. These roads were plain at first. But traveling on them became monotonous. The roads were good enough and led somewhere, but the grades at times required a little effort to reach the higher altitude where the air is more invigorating and where the life giving (vitamines) vital energies are conserved.

The by-paths leading from this highway are down grade and are camouflaged and promise better things and more of them and greater freedom and ease and self-satisfying pleasure and independence of thought and self-control—abuse.

In medicine, note, for example, the highway to prevent disease in the hygienic laws of Moses, in the use of fire, water, fresh air, sunshine and mother earth.

But this road was, in the main, abandoned by the medical profession and all kinds of inventions substituted for the prevention and healing of disease, with resultant failure.

It took more than twenty-five centuries for the medical profession to see its mistake, and it was reserved for the twentieth century physician to discover the old Mosaic highway leading to health and the prevention of disease to found his practice on.

In like manner the clergy abandoned the road mapped out and traveled by the lowly Nazarene as being too easy in reaching the goal to the higher life; and made laterals of their own to reach the summit, and have failed.

The Church is trying now to get back on the highway to Nazareth by money, seemingly. It can't be *did* that way. The people may be fooled for some time yet by institutionalism in denomina-

tional drives for money and get oodles of it. But the Christ highway is the Fatherhood of God and the Brotherhood of man, and unless the money is spent in building up this highway the laterals will fail to connect with the road to Nazareth.

—Louis J. E. Minney, M. D.
Los Angeles.

The Spirit of Jesus

For years we have seen them going down the street with discordant musical instruments and nondescript apparel, common people advertising their common purpose, the relief of common suffering. It has taken some of us long to learn and to appreciate what they have meant.

For some of us it took the war to make the message legible. Now we realize that in the breasts of these people, with their pitiful parade, the spirit of Jesus of Nazareth was passing by. It has taken us long to learn that they were teaching in their simple way the highest and truest philosophy—that of Love and the Golden Rule; that they were trimming the Light that lighteth every man that cometh into the world; and that in their faith in that Light they have never despaired of any human being.

Theirs has been the difficult task of adapting the Christian religion to terms of life. Theirs is not the spirit of self-salvation, smug, melodious, well-clothed, but theirs the practice of the Master in the relief of human need, and in a realizing sense that salvation here or hereafter is both impossible and useless without the primal element of human sympathy.

These are common, fallible people. Like the rest of us, they doubtless have stumbled in the road, but had the spirit that animated them been abroad in the world there could have been no war; the peace conference would have tended more than it has toward a future of Peace and Good Will among the nations. Responding to the appeal of these good people is a duty and a privilege urged in the name of the Master.—William Kent.

Books

CHRISTIANITY APPLIED TO THE LIFE OF MEN AND NATIONS. Charles Gore, D.D., LL.D. The Lindsey Press, 5 Essex St., London. 2s net.

This publication of the latest Essex Hall Lecture by the former bishop of Oxford is worthy of perusal.

The Essex Hall Lecture was established with the object of providing an opportunity for the free utterance of a selected speaker on some religious theme of interest to serious minded people. The first of the lectures of Rev. Stopford A. Brooke in 1893 has been followed by a distinguished group of men, including Estlin Carpenter, Prof. Wendt, Rev. Alex. Gordon, and Dr. Inge, dean of St. Paul's. This year Dr. Gore lectured on the assigned subject and was warmly appreciated. It is believed that a wider public will read it with interest.

The bishop begins by removing a possible misconception as to what the title implies. It suggests that Christianity is something which can be conceived of as existing prior to its application to life—a philosophy or system of ideas, which can be accepted intellectually and subsequently applied to life. "This," he says, "is a fundamentally false way of thinking about Christianity. It is not first a philosophy or system of ideas. It is first a life." St. Paul and St. John both call it "a word of life;" i. e., "a divine message to men about how to live."

He makes this point very clearly, and it is all-important. He goes into a chronological history of religion and shows that the popular religion of Israel was a culture rather than a way of life. It was the Hebrew prophets that recognized and enforced its deep and exacting moral claim. Jesus assumed the prophetic message as divine, and took his stand upon it.

"In the spirit of the old prophets * * he denounced the avarice of the leaders of religion, which he called mammon worship—the new idolatry—and their hypocrisy and externalism, their selfishness, their injustice, their lack of mercy. He denounced their religion as a perversion of truth." To his disciples he teaches the true religion—"the way of God is truth. It is the way of humility and detachment, of meekness and purity, of justice and love, of sympathy and sacrifice."

Bishop Gore does not ignore the theological aspects of Christianity. He believes that Jesus so spoke of God and of himself as to imply the theology which St. Paul and St. John made more explicit. He believes that the accepted creeds are the legitimate interpretation, but in the order of the two elements of practice and theory he insists upon placing that emphasis upon the life.

The order of emphasis is the way of life. He finds that the first centuries were splendidly faithful to this idea. He traces the change of emphasis through the ages, and the causes which facilitated the process of moral compromise by which the brotherhood idea of the early church in which the ideal of Christ was practically re-

alized was left behind. "The dominant claim upon the Christian became the claim on orthodoxy."

"To most men in most ages it is an easy and welcome thing to accept religion as authority, if it does not in practice ask much of them."

It has come about that the witness of established Christianity to the principles of brotherhood has been lamentably and unconceivably weak. He refers pointedly to the widespread revolt against Christianity as it is represented in the organized churches. He regards it as the most important movement of our time, and its claim against the church is overwhelming and unreasonable of the whole. He feels we must "reorganize the Christian moral weakness." He is not very hopeful of "reunion on the basis of theological agreement or ecclesiastical organization." But we should get together and "consider what Christian principles really are and what line the society of Christ ought to take in local affairs." His appeal is to "all who name the name of Christ, from Roman Catholics to Unitarians, both Anglicans and Free Churchmen." His final point is that "Christianity involves a theology, but it is first of all a life, a life for the individual soul, and a social life—the life of a brotherhood, the church." * * *

There is no task to which the Church of Christ, in the largest sense, should more insistently devote itself than to the task of reinterpreting, reapplying, and reinforcing its moral and social meaning, "Christianity is a life before it is a theology."

THE ECONOMIC CONSEQUENCES OF THE PEACE—J. M. Keynes. Harcourt, Bruer and Howe.

Very remarkable has been the reception and influence of this book by a man hardly known outside of his personal surroundings. Its hold rests on its internal evidence. A man who knows the facts, states them frankly, almost mercilessly. He was a representative of the British treasury at the Peace Conference and sat as deputy for the chancellor of the exchequer on the Supreme Economic Council. He resigned, as he himself says, "when it became evident that hope could no longer be entertained of substantial modification in the draft terms of peace."

He is evidently unusually well informed as to European conditions and historic background, and not without a prejudicing self-confidence. One distrusts the cock-sure and over-critical writer, but he was there, and he gives us a very clear inside view.

It is not flattering to the participants. "Paris was a nightmare and everyone there was morbid. A sense of impending catastrophe overhung the frivolous scene . . . one could wonder if the extraordinary visages of Wilson and of Clemenceau, with their fixed hue and unchanging characterization, were really faces at all and not the tragicomic masks of some strange drama or puppet show."

His pictures of Clemenceau and Lloyd George and Wilson, and his conviction of what each

one stood for and worked for is illuminating, and the diversity of interest and motive of the three accounts for the disappointing result. Clemenceau naturally "sees the issue in terms of France and Germany, not of European civilization struggling forward to a new order." He considers the substitution of this policy of rendering, by any means, Germany harmless to France, the collapse of President Wilson's four-teen points, and one of the decisive moral events of history.

Keynes is as severe in the criticism of the course of the British as of either France or the United States. He is apparently less disposed to appreciate the merits of the immensely difficult settlement than to point out its shortcomings and futility. He is controversial all through, and his familiarity with conditions enables him to suggest other methods that he feels would have been more efficacious. It may be said, however, that they have not met with favor by any of the governments affected.

His book has sold by the hundreds of thousands of copies, and has had a careful consideration and considerable influence. It has at least raised large distrust of the conference and the possibility of its accomplishing what was expected of it. The inherent difficulty of allowing Germany sufficient freedom to gain the ability of earning even a part of the money required to pay the damages inflicted without thereby enabling her to overpower France is very great. She cannot pay damages unless she is restored in power to earn. France wants payment and security from danger. She cannot get both. Keynes has not won English approval. He writes as though injured by the course of the government. It is not complimentary to write of George's "bamboozling" Wilson, whom he sums up as a Presbyterian, or of the difficulties he encountered in seeking to debamboozle him later.

"COUSIN NANCY AND THE LEES OF CLIFFORD," Gene Stone. Thomas Y. Crowell Company, New York.

A story for girls. The scene is laid apparently in a Nevada home, for the Sierras are in sight. It is a thoroughly human and lovable family into which an eastern cousin of wealthy parents comes for a year's visit. The story of the influence of the new life and the adjustments that result is pleasantly told. A year of the new life is mutually beneficial. The boys and girls are wholesome creatures, the parents are wise, and a good spirit pervades the book, which is free from sensational silliness. It is an agreeable book and the simple incidents are natural and unstrained.

The situation that has not its duty, its ideal, was never yet occupied by man.
* * * Thy condition is but the stuff thou art to shape that same ideal out of. What matters whether such stuff be of this sort or that, so the form thou give it be heroic, be poetic?—*Carlyle*.

From the Churches

LONG BEACH.—Services were resumed with September. The attendance for the first two Sundays was not quite up to the average before vacation. Some of the faithful were away, and relaxed habit is apt to tell. But by the third Sunday numbers were encouraging, both at Sunday school and church, and a fruitful season is looked forward to. The Alliance has continued its meetings all through the summer, meeting twice a month, and has had five programs. Alternating with the Alliance, the Tranquilla Club has met in two sections, with the direct purpose of accumulating money for a church building.

The Long Beach papers are kind in extending Mr. Fairfield's congregations through liberal notices of his sermons. On the first three Sundays his sermon subjects were: "The Cause of Labor," "The Pilgrim Spirit" and "The Rose Path Through the Desert."

LOS ANGELES.—Three months ago this congregation met to say "Farewell and God Speed" to Dr. and Mrs. Hodgkin, who, after a ministry of twelve years, have left a broad and stable foundation of Unitarianism here.

The continuation of this work rests upon the Rev. E. Burdette Backus, who will speak to us for the first time Sunday, October 3rd. Mr. Backus comes with a record of successful pastorates and with the broad training and deep sympathy with the pressing problems of the newly awakened Unitarianism.

He and his efficient helper, Mrs. Backus, have had fruitful experience in developing such church activities as the needs of the day demand.

After the service the members of the congregation informally and personally will meet our new minister and his wife and express the warmth of a California greeting.—*The Board of Trustees*.

OAKLAND.—During the past month what has formerly been known as the Sunday School has reopened as the primary and intermediate departments of the School of Religious Education, of

which our minister, Rev. Clarence Reed, is director. We have been fortunate in securing the services of Miss Irene Coffin, connected with the English Department of the High School, her training and work especially fitting her for leadership of boys and girls of high school age. They will range over a wide field this year in the beauties of the Bible, seeking also the spiritual significance in various folk lore and in the drama—a truly delightful hour for all.

But the poor older folks find themselves caught between two fires: Miss Coffin's class beckons alluringly, but so does the adult class and Professor Morgan, our faithful friend of the Divinity School, who has entertained while instructing us on many occasions in the past. His subject for this month is "The Development of International Law," a topic of immense interest to all at the present time. All who are privileged to hear him are enthusiastic.

The Laymen's League has again taken up its activities. Happily for all, the League is planning to join hands with the Women's Alliance for one evening at least in the near future, when the amendments which are to appear on the ballot in November will be considered pro and con, an open forum probably rounding out the set speeches of the evening.

The Women's Alliance is busily planning, having just held what they called a "get-together luncheon," to which all the old members or their representatives were bidden—one of the delightful times which the Women's Alliance so well know how to give.

Next week we have a great treat in store. Mr. Reed has arranged to show the pictures taken on his last Alaska trip on Wednesday evening. We are privileged to ask any or all of our friends, as no admission is to be charged—a silver offering merely is to be taken, the proceeds of which are to be devoted to a new revolving fund we are establishing for the various necessary repairs which are continually bobbing up.

Our library and reading room have been duly opened. A kind but unknown friend has presented us with a furnace,

thus solving the heating problem for that room. Some of us think we have guessed the identity of this unknown friend, but as all are so generous and kind now-adays, we may, perhaps, have gone wide of the mark. Truly, our church life is an "adventure," as Mr. Reed constantly exhorts us to make of our own private lives, and so

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

SACRAMENTO.—Rev. Martin Fereshtian has issued an attractive program of the services at Sacramento for the three months of September, October and November. His subjects for September were "The Challenge of the New Day," "Christianity vs. Fatalism," "The God of Emergencies." He is at the church office from 10 a. m. to 12 m. daily and by appointment. He heads his calendar with

Love is the spirit of this Church, and
Service is the Law.
To dwell together in Peace,
To help one another,
This is our Covenant.

SAN JOSE.—The church at San Jose has resumed services, with Rev. William Maxwell of San Mateo occupying the pulpit for September. Mr. Maxwell has been well received, good sized audiences being present each Sunday. His topics have been "Justice With Mercy," "The Worth of Waiting," "Success Through Failure," and "Works That Endure," all timely topics, presented in a clear and pleasing manner.

The Alliance has taken up the work for the coming season with renewed vigor, and a Sunday school has been organized, with Mrs. M. W. Kapp teaching a class of boys, and a class of young ladies under the leadership of Mrs. L. B. Wilson. This is a good nucleus for a Sunday school, and we trust that it will soon enlarge. The religious training of children is of the utmost importance, and all should be willing to cooperate to make it a success in every way. An adult class will be formed as soon as a permanent teacher can be ob-

tained. If each one will as truly do his "bit" in this work, as in patriotic work during the war, success is assured. We were most fortunate in having Miss Grace Mitchell of England with us for a few days in August. Although it was our vacation time, two good meetings were held at the homes of members and thoroughly enjoyed. Miss Mitchell has a charming presence and a message that is practical and well worth the widest attention. We are awaiting the completion of her plans and hope to co-operate in this work of helpfulness and cheer.

SAN FRANCISCO.—Mr. Dutton has filled the pulpit each Sunday in September and has given us the usual forceful and helpful sermons. Without individual comparison the discourse of the 12th on "Morale," in which he maintained that there is a supreme standard of living, a definite and plain purpose, i. e., to maintain our physical, mental and spiritual powers in the highest possible condition. This is to sustain the morale.

On the last Sunday he spoke on "The Younger Generation Speaks." Real Christianity is the young man's positive, questioning view of the world and life. His disposition is to rely not on precedent and the conclusion of the older generation, but on his own determination. He applied the incident of Jesus as a youth reasoning and disputing with his elders in the temple in an illuminating manner.

Mr. Dutton has taken the superintendency of the Sunday school, Mr. Taylor having taken up his residence in Los Gatos. He has also arranged for a monthly book discussion with the Channing Auxiliary.

On September 7 the Men's Club held a large and live meeting, being addressed on "Railway Transportation" by Mr. Seth Mann, the representative of the Chamber of Commerce, who is an expert in the matter and who also has a most attractive manner of imparting his large fund of information.

By unanimous vote the officers of the club were constituted the officers of the Laymen's League.

The Society for Christian Work has resumed its semi-monthly meeting with renewed interest. In former years the preparing for our "annual sale" loomed ominously ahead of us, but now all we have to do is to "make good" on pledges, and to our credit be it said few, if any, fail to.

The meeting of September 12 was unusually well attended and all listened enthralled to Miss Grace Ewing tell in charming fashion of her "Experiences of a Y. M. C. A. Entertainer in Europe and Siberia."

On September 27 Mrs. Parker Mad-dux gave a practical example of "The New Democracy," telling in detail of the Palo Alto Community House, how the idea originated, how successfully it has been carried on, and the value it is to the Peninsula community.

All of our societies are expected to co-operate in making October 20, when the seventieth birthday of the church will be celebrated, a day of rejoicing. The few survivors and the descendants of the founders, with those who have been connected with the dear old church all through the period, ought to make a happy and thankful throng.

SEATTLE, UNIVERSITY CHURCH.—Although there was no religious vacation in the church this summer, the first Sunday of September brought an impulse of new effort and of interest, and particularly was this brought about by the service on September 5, for then Rev. Paul Revere Frothingham, D.D., of Boston, preached the sermon.

Dr. and Mrs. Frothingham have for several years spent their vacations in Victoria, B. C., and he has been very ready to help our churches of the Northwest, preaching as he has in Victoria, Seattle, Winnipeg, etc.

The chapel was filled for the service. The "message" was an application to our time of the message of an earlier St. Paul to the Christian Church in Corinth, "For I seek not yours, but you." The need of the world is not first even material generosity, but personal character.

The Laymen's League deliberately decided to try and bring now support to

the work of the Sunday school and the music of the church.

At a meeting of the trustees September 7 there was an interesting and profitable conference on the Sunday school, with the purpose of developing new resources such as our growing conditions give promise of. For one thing it was voted on request of parents to change the hour of meeting from 9:45, before church, to 12:15, following the church service.

Mr. Herbert A. Sturgis of the university faculty, an enthusiast in church music and in particular the children's singing, has taken charge of that part of the work.

At a social meeting of the Women's Alliance September 15 Mr. Joseph Harrison of the English department of the university read a delightful play of Dunsany, "The Queen's Enemies."

A church supper is planned for Friday evening, October 1.

Mr. William H. Gorham and his daughter, Miss Marguerite Gorham, have been in Alaska through the summer, returning September 23.

Prof. E. A. Start, vice-president of the Pacific Conference, will preside at the North Pacific Conference to be held in Bellingham October 20 and 21.

Rev. Mr. Perkins went to Victoria, B. C., on Wednesday, September 22, to attend the funeral of the young son of Mr. and Mrs. Frank Gibbs of the Unitarian Church there.

VICTORIA, B. C.—Our church reopened after the summer vacation the first Sunday in September, the service being taken by Rev. Andrew Fish of Eugene, Ore., who was spending his holidays in this district.

The following Sunday a large congregation assembled to hear Dr. Frothingham of Boston, who was also taking his vacation here, for the third time in five years. Victoria is fortunate in that her equitable climate attracts from afar, for we thus have the chance of hearing the best.

Our annual meeting was held on the evening of September 23, reports given showing that the church is far from be-

ing dormant in spite of the absence of a regular minister, that of the treasurer being particularly gratifying, he having for the first time in the church's history a balance in hand of over \$25 after payment of all accounts and after starting the year with a deficit of \$111.35. We do not wish to boast, but how many churches we wonder have \$25 in the treasury and no outstanding debts?

Delegates were chosen for the North Pacific Conference at Bellingham on October 20-21. All our old trustees were re-elected, namely: C. E. Green, president; Geo. C. Grant, vice-president; F. N. E. Shakespeare, secretary; W. L. Llewellyn, treasurer; Mrs. T. F. Dwinnell and J. W. Bolden.

The sympathy of our congregation goes out to Mr. and Mrs. F. B. Gibbs in the terribly sudden loss of their little five-and-a-half-year-old boy, Donald, one of the brightest children in our Sunday school. The funeral service was conducted by the Rev. John C. Perkins of Seattle, who very kindly came over on short notice, an act which was much appreciated.

Our Laymen's League chapter has communicated with the various other branches in the North Pacific District suggesting a league meeting at Bellingham when the North Pacific Conference meets there. We trust something will come of it, but up to the present only three replies (all favorable) have been received.

WOODLAND.—The reception given by the members of the Woodland Unitarian Church at the church building on the evening of Thursday, September 23, to Rev. and Mrs. Martin Fereshetian was a memorable affair. Members came early, enjoyed the reunion after the summer months of vacation, enjoyed meeting the guests of the evening, entered with enthusiasm into the discussion of the affairs of the church, and after refreshments, which called forth much praise, said goodbye with happy hearts that arrangements for the church year had been made and especially that Rev. Martin Fereshetian was to be their acting minister.

[For the PACIFIC UNITARIAN]

Sparks

I Stood at the Street Corner

Richard Warner Borst.

I stood at the street corner
 Waiting for my car.
 There were the same familiar windows
 Blazing in the electric light—
 Pianos, lettuce heads, books,
 Clothes, cigars, pictures.
 The trees in the park,
 Cater-corner across the street,
 Cast lead-green shadowy blots
 Against a lead-blue twilight sky:
 And my soul was gently restless within me.

I saw the straggling pedestrians
 Pausing at the curb,
 Talking of surface matters,—
 The cost of living,
 The approaching prize fight,
 The last ball game;
 And I wondered if they felt as I felt,
 Restless, secretly discontent
 Deep within themselves.

That old man tottering on his cane,
 That young man, back from the war,
 Getting used to his crutches,
 That pallid young mother
 Wheeling a rickety perambulator,—
 All had a new look in their faces,
 A look of expectation
 As if they were awaiting,
 Yes, already hearing,
 The inward calling
 Of the New Voice.

When will we put aside dissimulation
 And Speak of this Thing
 That sounds so insistently
 In our souls?
 Robber rich men, sick of success;
 Virgins in the arms of their lovers,
 Suddenly struck silent with too much joy;
 When, forgetting ponderable matters,
 Disdaining flippancies,
 Rising out of wise circumspections,
 Will ye speak out,
 Declaring the inner vision?

Hear me, and I will speak out boldly
 Though you call me mystic,
 Unscientific,
Irrational,
 And all the names I have been taught to fear:
 Hear me, and I will tell you
 That I have heard a whisper
 Through all the ribald clamor;
 The whisper of Man Redeemed
 Through love for all his fellows!

Behold, I have seen God,
 Toiling like an artist in pain,
 Molding the poor clay of Mortality
 To the image of Himself.

“Pop?” “Well, Junior?” “Are
 ‘politics’ plural?” “No, my boy, there
 isn’t anything in the world more singular
 than politics.”—*Youngstown Tele-*
gram.

Vicar (wishing to be very severe)—
 Do you know, John, whenever I see you
 in an intoxicated condition I think of a
 certain animal?

John—Aye! I know, parson. Yo’
 thinks, “Lucky dog, lucky dog!”—*Tit-*
Bits.

There was a young lady named Fitch,
 Who heard a loud snoring, at which
 She took off her hat,
 And found that her rat
 Had fallen asleep at the switch.

“Do you believe there really is some-
 thing which can invariably tell when a
 man is lying?”

“I know it.”

“Perhaps you have seen one of these
 things?”

“Seen one? I married one!”—*Selected.*

“What did your husband think of the
 ball game?”

“Oh, he doesn’t go there to think; he
 just hollers.”

“My dear young lady, my life knows
 no law. I am free. I behave always as
 I feel.” “Yes? Isn’t that nice! I do
 hope you’ll be feeling better soon.”—
Life.

They were looking down into the
 depths of the Grand Canyon. “Do you
 know,” asked the guide, “that it took
 millions and millions of years for this
 great abyss to be carved out?” “Well,
 well!” ejaculated the traveler. “I never
 knew this was a government job.”—
Southwestern Telephone News.

The cheery caller tried to persuade
 old Aunt Martha not to dwell upon her
 troubles, telling her she would feel hap-
 pier if she ignored them. “Well,
 honey,” said the old lady, “I dunno
 ’bout dat. I allus ’lowed when de Lord
 send me tribulations He done spec’ me
 to tribuate.”—*Boston Transcript.*

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

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

Henry Pierce Library

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

Charles A. Murdock, Trustee and Librarian.

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By action taken at the 1918 meeting of the Conference, three sections were constituted—a Northern, a Central and a Southern—and it was determined that in 1919 and 1920 each section should meet separately. In 1921 and every third year thereafter the Conference will meet as a whole in the Central Section.

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(Meeting every third year)

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THE UNITARIAN ATTITUDE

AS COMMONLY ACCEPTED

Believing that freedom of thought and word leads to truth, we prescribe no creed for ministers or laymen, and welcome to our fellowship all who would extend righteousness, love, and trust in God.

We hold reason and conscience to be final authorities in matters of religious belief.

We believe that loving the good and doing our best is the only life purpose worth following.

We believe in the supremacy of good. Beyond our power to know or understand we trust the Eternal Goodness. This to us is the faith that makes faithful.

We honor the Bible and all inspiring scripture, old or new, and believe in the never-ceasing revelation of God to man in all lands and ages.

We revere Jesus as the greatest of the prophets of religion, and in his spirit unite for the worship of God and the service of man.

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this order is truth; to obey it is right and liberty and more abundant life.

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good.

We believe that man is in the making. From his animal beginning he has steadily developed, morally and spiritually. Apparently he has never had a fall. He is still beset by tendencies that hold him back, but it is within his power, through determined purpose, to reach true manhood.

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all; that we may now and here help to establish the divine commonwealth of love and peace on earth. The office of the church is to inspire, strengthen and uplift man.

We believe that self-forgetting, loyal life awakes in man a sense of union with things eternal which is an earnest of the life to come.

We worship One-in-All—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God, our Father.

UNITARIAN DECLARATIONS

AUTHORIZED AND PERSONAL

OUR FAITH

The Fatherhood of God.
The Brotherhood of Man.
The Leadership of Jesus.
Salvation by Character.
The Progress of Mankind,
onward and upward forever.

JAMES FREEMAN CLARKE.

OUR ATTITUDE

(As expressed by the National Conference in 1894.)

“These Churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man.”

OUR OBJECT

(As expressed in the By-Laws of the American Unitarian Association.)

“The object of the American Unitarian Association shall be to diffuse the knowledge and promote the interests of pure Christianity.”

TYPICAL CHURCH COVENANT

In the love of the truth, and in the spirit of Jesus, we unite for the worship of God and the service of man.

UNITY MOTTO

Freedom, Fellowship and Character in Religion.

PERSONAL UTTERANCES

The business of the Unitarian churches is to unite all children of God for the bringing in of His Kingdom.

EDWARD EVERETT HALE.

Of all great souls, of all steadfast and heroic lives the ultimate basis is simple trust in God.

JAMES MARTINEAU.

He who is true to the best he knows today will know a better best tomorrow.

CHARLES GORDON AMES.

The happiest man is he who learns from nature the lesson of worship.

RALPH WALDO EMERSON.

Religion is voluntary obedience to the law of God. Through it we regard Him as also late object of reverence, faith, and love.

THEODORE PARKER.

No man can be thoroughly redeemed till social life is lifted, till the state is sound and noble, till humanity is raised up and saved.

THOMAS STARR KING.

The greatest man is he who chooses the right with invincible resolution; who resists the sorest temptations from within and without; who bears the heaviest burdens cheerfully; who is calmest in storms, and whose reliance on Truth, on Virtue, on God, is the most unflinching.

WILLIAM ELLERY CHANNING.

THE PACIFIC UNITARIAN

DEVOTED TO RELIGIOUS TRUTH AND HIGHER LIFE

The Children of New England.

(Hymn for the Pilgrim Anniversary, for reunions in the West;
air "Bonnie Doon.")

The year rolls round, the day returns
That bids New England's children all,
While clear the light of memory burns,
Their fathers' ancient home recall:
The limpid streams, the green-clad hills,
The salt seas dashing on the shore,
The fervent faith, the stubborn wills,
The courage of the men of yore.

Beneath the broader western sky,
Upon the soil their zeal made free,
We emulate that zeal and vie
With them in love of liberty.
Forgotten be the bars of creed,
The pride of party and of state,
United we in generous deed
For all that makes the nation great.

While here we linger fondly on,
The memories of the glorious past
Bid us a valiant race to run
In steadfast service to the last.
One final journey waits us, when
We join those blessed pioneers
Whom God has guided from our ken
Beyond the havoc of the years.

—William Herbert Carruth.

PACIFIC COAST UNITARIAN ACTIVITIES.

UNITARIAN HEADQUARTERS, Room 570, No. 760 Market Street (Phelan Building). Miss Maude G. Peek, Manager. Office hours, 10 to 12, 1 to 4 (excepting on Saturday afternoon).

Office of **PACIFIC COAST CONFERENCE**. An attractive gathering place for those interested in any phase of Unitarian Activity. General Information Bureau for ministers and churches on the Pacific Coast.

Representing **AMERICAN UNITARIAN ASSOCIATION** of Boston, and carrying stock of samples of its publications. Catalogues of publications sent on application. Sunday School Manuals and Supplies furnished from stock, or ordered if not on hand.

UNITARIAN LITERATURE for Free Distribution. Publications of American Unitarian Association and Eastern Alliances, kept on hand in large quantities. Catalogues gladly furnished.

THE PACIFIC UNITARIAN.

Published monthly by the Pacific Coast Conference, Subscription \$1.00. Representing, or desirous of representing, all the churches of the Conference, and striving to further the interests of a reverent, reasonable, vital faith. It is denominational in no narrow sense, interprets Christianity as the hand-maid of humanity, and religion as acknowledgment of man's relation to God. It believes in clean thinking, and fearless following where the truth leads, but its highest interest is in life, and in worship expressed in terms of service. It welcomes contributions from those of high purpose and especially asks the co-operation of all interested in making our little group of Pacific Coast churches strong and active in uplift helpfulness. Contributions should reach 760 Market Street by the 25th of the month. Advertising rates furnished on application.

LOAN LIBRARY FOR MINISTERS.

Through the wise foresight of the late Henry Pierce, the best obtainable books on Theology, Philosophy, Sociology, and Religion are available without charge to any minister, or student, of whose responsibility the Secretary is assured. The Henry Pierce Library comprises 500 or more of the publications most helpful to ministers, and is added to every year by the most meritorious works of the world's foremost authorities. Ministers at a distance supplied by mail upon paying postage one way. For catalogues, or particulars, address Chas. A. Murdock, Trustee, or Assistant Librarian, Unitarian Church.

THE PACIFIC UNITARIAN

God our Father. Man our brother.

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Editorial

There is a sort of sublimity in the nerve of the aroused Unitarians who, in face of the demonstrated unpopularity of all kinds of drives, have the audacity to go forward in a purpose to raise \$3,000,000 in ten days, "not a campaign for money, but money for a campaign." It is worth while to be alive in such a hopeful time.

When we remember how long we have been asleep, we are struck with how great has been the awakening.

What has happened when cold-blooded New England individualists who have always considered it in bad form to get excited about anything, actually seem stirred to action?

It is significant of a new spirit, a moving of the stagnant pool, a breeze from somewhere that means something.

The best of it is that it has been done—that it is going on. Some one has dared, and now who dares not to follow?

Some one has called it "*the test*," and it does not appear how it can be avoided. It is a test and we must meet it, whether we like it or not.

But why shouldn't it win? All that is needed is a little more money than we have been in the habit of giving for purposes other than self-gratification. But what is money really for, and what better use can we make of it than to help on the cause in which we are most interested?

What does the world more need than a better purpose? And how can it better get in than in a higher idea. And what is the seed-plot of the highest ideas, if not Religion?

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Faith born of life and fed by hope
Sees God where reason's eye is dim,
And reason, led by hope, will prove
So strong that doubts can never more,
Nor clouds destroy our trust in Him.

Then courage, fainting one, take heart;
The God in clouds hides not His face,
The veil is thine, thine is the fear.
Withhold thy cries, list to His cheer,
And onward press, fed by His grace.

—Thoburn.

And what, for us, is the best and most promising religion?

Surely the sane and simple tenets of the Unitarian faith at its best. Who is to give them publicity and a chance, if not those who believe in them? Those who neither know nor care will not do it, and so it is our opportunity and our privilege.

One hundred per cent means something from each one of us. It is not fair for the converted banker to do it all.

If it is hard—all the more credit. If it is easy, why not do it?

Kid gloves are out of place in a tug-of-war. All together and let every ounce tell!

This month of November will tell the result. Indications seem good. When we read in the *Register* that societies of the rank of our Providence churches, voluntarily double their quota, which indicated \$100,000 as their fair proportion of the total to be raised, it is significant. It also indicates what a reserve of real money is stored in New England communities sympathetic with undertakings for an idea of heroic proportions. California has taken pride in some large things accomplished, but her churches are not strong and the sums possible to reach are not large. But if those in charge do not expect too much they ought not to be disappointed.

So far as preliminary indications are concerned they are favorable. The Hosmer Chapter of the Berkeley church at its last regular meeting listened to an outline of what is proposed and was told that \$3000 was adjudged its quota. The canvass was a month in the future and would be handled by a large committee. It was thought it would be

helpful to them if some idea could be gained of what those present would expect to give. It was a rainy night and not more than twenty-five members were present, but a minimum pledge from the handful approximated a half of the total, and unless all signs fail the top will be speedily surmounted when the charge is called for.

Aside from the money the effort will do us good. We grow strong by trying, and appreciate more forcibly that for which we make sacrifices.

The changes in the ministers of the Pacific Coast Conference seem unusually large of late. Naturally we are subject to loss from death, impaired health and from removal through promotion, but commonly the process is slow and silent. Now and then the movement is accelerated and more or less disturbing. It is always trying and calls for steady loyalty and patient endurance. Happy is the church that effects the change without loss and suffering. The incidental difficulties are great. Ministers likely to like and be liked are relatively scarce, and there is a presumption that those really desirable are happily at work. But there seems no other way than through overcoming the difficulties as best we can. It is not altogether easy to find a wife and there are incidental risks, but no self-respecting person is thereby deterred. It takes courage, but we are cowardly if we do not develop it, and do not merit happiness if we fail to act in its pursuit.

From abundant assurance we learn that Los Angeles, the wonder city of the South, more loved than envied, is delighted with both Mr. and Mrs. Baekus, and we warmly congratulate her and them. The success in meeting such a loss as was felt when the Hodgins left

ought to encourage the others who are bereft.

San Jose, and now Spokane, have lost by death a faithful and valued leader. Santa Barbara, well ordered, commanding a beautiful church and an attractive church home, must secure a new leader, since Mr. and Mrs. Goodridge find it necessary to retire from the happy relations that have so long existed.

Eugene awaits the man, while Seattle must rebuild its church, both society and building—a task for the vigorous period that will succeed the campaign.

So that, in considering our wants we need to add to enthusiasm, loyalty and devotion, patience and determination.

Much of the failure of ordinary life results from its aimlessness. Conduct is not ordered from a settled central purpose, but is determined by habits which are carelessly copied, or have grown up without thought or conscious reason.

A steamship seeking a port must be moved by heart of fire and guided by determining rudder, or its voyage fails. Force alone cannot succeed, purpose alone equally fails. Likewise a life must have inward strength and a settled purpose or no port is reached.

How many helpless hulks are drifting on life's ocean,—some wrecked and dismantled, some staunch and sound save as to rudder, some lacking only fuel for the furnace, all aimlessly floating, subject to every turn of tide or gust of wind and waiting the end on a shore they do not seek.

But the voyage of life is successful not from the speed and safety with which the port is reached, but from what the soul has gained in prosecuting

the voyage. A fair wind may not be the most favorable. Baffling circumstances if resisted call forth strength, and when overcome yield character, while what we are apt to call good fortune is perilous in its soft indulgence. No navigator need fear a head wind, however stiff, but a gentle breeze may fade into a dead calm and helpless drifting follows. In life's voyage no storm need wreck us, no perils defeat, but a true compass we must have, and our sails must be set to catch the breeze of heaven.

Our aim need not be any direct object, it were better that it be the following of a settled purpose simply to be true to the best there is in us—to do and be, day by day, the best we know. Such an aim fits all. God knows no rank, and an honest day's work at the forge or in the kitchen is of equal value in His eye with the victory of soldier or saint.

A life so ordered is above disappointment or defeat. It is calm and trustful and finds a content and joy unknown to those who eagerly pursue the enticing mirage that seems near by. Simple though it be it is profound for it brings us into harmony with the universe, and we are upheld and borne on by the mighty stream that flows from the source of all power and goodness. We are at one with God and are blessed in doing His will.—C. A. M.

While Cannon Roar!

Hark to the sound of the distant call
To the white owl shrieking from the moss-covered wall,
Like the sagging roof of an ancient hall
Leaden smoke-clouds earthward fall!

Trees that no longer creak and sigh
With quivering branches against the sky,
Torn from their base, huge lumps they lie,
While cannon roar and men must die!

—*Felix Fluegel.*

Notes

The Spokane Society gave a banquet celebrating the third year of the pastorate of the Rev. William Day Simonds, pastor of the First Unitarian Church, at the Masonic Temple on the evening of October 1st.

The opening address on the evening's program was by B. A. Smith, president of the First Unitarian Society. Other addresses were given by Senator Wesley L. Jones, Rabbi Julius Leibert of the Temple Emanu-el, Mrs. John C. Perkins and Mrs. George A. Downs. The closing address of the occasion was given by Rev. William Day Simonds.

In February last Mr. Stoddard Jess, one of Los Angeles' leading bankers, died in the prime of life, evidently worn out with close application to exacting business and large public interests. On September 19 his widow followed him. As Los Angeles was without a Unitarian minister, awaiting Mr. Backus, Rev. O. J. Fairfield of Long Beach officiated, both at the funeral sermon at the Jess home and at the interment at Pomona, where she rests by her husband's side.

Before their removal to Los Angeles in 1904 they were prominent in support of the Pomona church.

Professor William Howell Reed, one of the faculty of Tuft's College, and president of the local chapter of the Layman's League, has been elected a trustee of *The Christian Register*. He is a grandson of that sterling man, David Reed, who founded the paper 99 years ago.

Rev. Thomas Clayton of Fresno, on October 10th, preached on "The Great Affirmations of Unitarian Christianity." This was in general response to request that until November 11th, when the campaign of progress is to be inaugurated, all Unitarian ministers would preach upon some phases of the Unitarian movement in order to inform the general public as to the nature of Unitarianism.

On Tuesday evening, October 12th, a local chapter of the Layman's League was formed.

On October 3rd, Rev. William Day Simonds preached an anniversary sermon marking the beginning of the third year of his service in the pastorate of the local church. His sermon topic was "The Noble Challenge of Our Liberal Faith." He took as the theme of his introductory address "The Religion of Neighborliness."

On the morning of October 10, at the Los Angeles church, Rev. E. B. Backus said:

"The moral obligation to be reasonable may well be said to express the essence of the Unitarian faith. Man's reason is the latest power to emerge in the long process of evolution. It was developed to provide an instrument for the attainment of further progress. By means of its guidance it is within the power of man to climb to heights of civilization as yet undreamed. Today there are very few whose lives are guided in any large degree by reason. Most men live in their feelings and physical reactions; none of us grant reason the rule over more than five per cent of our lives. But if the race is to move on toward the democracy of God it can only be through extending the rule of reason till it governs all."

The San Francisco Associated Charities has been wonderfully successfully in the foster-mother plan of caring for abandoned babies. In the old foundling asylum the death rate was 58 per cent; under individual home care the death rate of this same group of babies has been reduced to 3½ per cent.

At the luncheon of the Woman's Alliance of the Spokane Unitarian Church in the Crescent tea rooms on October 4, the guest of honor was Mrs. John C. Perkins of Seattle, director of the alliance of the northwest. Forty-nine women attended, and after the luncheon a meeting in the auditorium was held.

Mrs. Perkins spoke of the work done by the northwestern alliances, emphasizing the spirit with which they were conducted. She laid particular stress on the religious aspect, and urged the women of Spokane to bring this into their work as much as possible.

It is gratifying to read, in a recent number of *The Journal of the American Medical Association*, that contrary to all expectation, the establishment of prohibition has resulted in a decrease instead of an increase of drug addicts. The fact seems to be that the drug habit, so far from being a substitute for alcoholism, is a consequence of alcoholism.

The English nobility set fine example of simplicity at funerals. Lord Salisbury expressed a wish that his funeral expenses should not exceed a hundred dollars, and they were kept within seventy. The Duke of Westminster had strong opinions on the wickedness of extravagance and ostentation and was buried at a cost of thirty-five dollars.

The Knights of King Arthur, the church fraternity for boys, is hereafter to be in the direct charge of its founder, Dr. William Byron Forbush. This society has during the past twenty-eight years enrolled over 130,000 young people and has added thousands to the membership and working force of our churches. Information may be secured of Dr. Forbush, whose address is: DREAMOLDEN, MEDIA, Pa.

The chance for a thorough college education will soon be open to qualified soldiers of the United States Army. From the first grade to the final collegiate degree, the way is being paved by the War Department, with the co-operation of numerous educational institutions, for a complete training in all academic and in many technical courses.

Much has been said as to the merits and demerits of Mrs. Asquith's recent frank autobiographical narratives. Probably the most valuable item in them is this paragraph which General Booth, of the Salvation Army, wrote in her commonplace book: "What is Life for? To walk in harmony with God; to secure that disposition and character which will fit us for the enjoyments and employments and companionships of Heaven; and to spend and be spent for the temporal and eternal weal of this suffering world."—*Christian Life*, London.

Joseph Gail Garrison, former minister of the Eureka Church, lately commissioned a chaplain in the army, is enjoying an assignment to Fort Clark, Texas.

Rev. Benjamin A. Goodridge, having resigned as a director and vice-president of the Pacific Coast Conference, Rev. Oliver J. Fairchild of Long Beach has been appointed as his successor.

One of the late Dr. Robert Collyer's parishioners says that the following was Dr. Collyer's favorite quotation:

"Though this world were but a bubble,
Two things stand like stone;
Kindness in another's trouble,
Courage in thine own."

After January 1, 1921, the subscription rate of *The Christian Register* will be four dollars; to ministers, three dollars; to everybody else one dollar more than at present. It is worth it, and it is necessary to meet advanced costs. May the ultimate consumer never miss his dollar.

The University of California, through its extension division, offers nine attractive lectures on music by Mrs. Elizabeth Stuart Brown, graduate of the Belgian School of Music, Brussels. Address communications to Mr. Julian R. Waybur, supervisor of music, 301 California Hall, Berkeley, California.

A Seattle organization has adopted this platform:

To build and not destroy.
To work and not idle.
To help and not hinder.
To heal and not hurt.
To hope and not despair.
To believe and not doubt.
To learn and not forget.
To teach and not preach.
To praise and not condemn.
To love and not hate.

The Rosalind Hughes Clark memorial library was established at Tacoma on September 25th at the Hutton settlement by members of the Woman's Alliance of the Unitarian Church. Fairy tales, mythological tales, historical stories and books of adventure, 70 in all, made up the first contribution to the library.

Contributed

Unitarian Campaign

Rev. H. E. B. Speight.

WHY A RELIGIOUS CAMPAIGN?

Thoughtful and serious people are everywhere deploring the irreligion of our age and looking to the churches for more vital inspiration and clearer guidance. Face to face with the general unsettlement of life following the World War, they feel the need for a greater appreciation of our spiritual heritage from the past, lest the very foundation principles of our civilization be endangered; seeing the general absorption of a large majority of their fellow citizens in selfish pursuits, they realize the disastrous effect of materialism; for the degradation of family life, commerce, and politics by unwholesome conditions of life, low standards of honesty and truth, or open corruption, they know only one cure—a reconsecration of individual men and women to the ideals which are their true wealth. This conservation of the best in the past, this redirection of life in the present, and this vision of a people redeemed from things unworthy—this is what they ask of religion. Religion is called on to save the soul of America. That is the call of the crusade of today.

WHY A UNITARIAN CAMPAIGN?

Those who know what the Unitarian faith has meant in the lives of men and women inspired by its progressive spirit, its freedom from dogmatism, its reverence without offense to reason, its supreme emphasis upon integrity of individual character and upon the spirit of public service, cannot but feel that this is the "faith that makes faithful," the faith that is needed today. But how shall our faith bring its inspiration to others if we do not bear our witness to its power and appeal, if we do not proclaim it where others cannot fail to hear it? If our thought of God is one that ennobles life, shall we not make God more real to others? If our thought of man is one that carries with it a severe condemnation of everything which stops the highest development of mind, body,

and spirit, dare we be silent? If our thought of life is one that gives a meaning to the drudgery of our occupation, one that makes all men our brothers, one that can answer the challenge of death itself—if, in short, it puts our individual activities in a larger setting and there finds their meaning—we must share with others the grounds of our conviction. With all good will to the forward movement of all Christian institutions in the service of man, we must feel our own peculiar responsibility and do that which we alone can do.

Hence the plan for a vigorous proclamation of our faith—hence a *Unitarian* campaign.

WHEN?

Our campaign is on! It is not a voyage for which we are still trimming our sails: we are out on the high seas now, launched on our venture of faith. For many months our national organizations have put forth every effort to render more effective service, and a number of our churches have seen a similar reconsecration.

And how long is this to last? For a few weeks? Until a financial objective is reached? No! So long as opportunity of service calls us, so long as we and others need vision, hope, brotherhood, and moral strength!

HOW?

The *first* step is the personal consecration of each and every Unitarian to a more earnest service of his ideals in daily life and a more vital participation in the worship of his Church. Without that all else will be futile.

The *next* step is the provision—at personal cost to each of us—of a more adequate personnel and equipment for our task, a proper treatment, in their age or infirmity, of those who have served others instead of seeking personal advancement, a vigorous extension of our existing effort, and a special effort to make our faith and fellowship a helpful and happy privilege of the young. To this end we are joining hands to furnish the funds without which this forward movement cannot accomplish anything.

The *third* step is to see that the ex-

penditure of our fund is in the best interest of our high purpose. This means personal service—personal participation in Church administration and work, in our district and regional conferences, in our organization, local and national.

WHERE?

The campaign makes its appeal throughout the Unitarian churches of the United States and Canada. More than that, wherever there is a group of people sympathetic to our cause and willing to aid it. More than that, wherever there is even one man or woman who believes that Unitarian Christianity is the hope of the world. We shall not accomplish more than half our task in the campaign if we secure the \$3,000,000 fund but fail to enlist into our fellowship every Unitarian man, woman, and child.

The San Francisco Church

Charles A. Murdock

On the morning of October 18, 1850, there appeared as an advertisement in the *Alta Californian* the following:

RELIGIOUS INTELLIGENCE

THERE WILL BE RELIGIOUS SERVICES (Unitarian) on Sunday morning next, October 20th. at 11 o'clock, at Simmons' Atheneum Hall. Entrance on Commercial and Sacramento Streets. A Discourse will be preached by Rev. Charles A. Farley.

San Francisco, at this time, was a community very unlike any known to history. Two years before it is said to have numbered 800 souls, and two years before that about 200. During the previous year, perhaps 30,000 men had come from all over the world, but many went to the mines. The directory of that year contained 2500 names. By October the population may have reached 20,000. They were scattered thinly over a hilly and rough peninsula—chaparral-covered drifting sand with few habitable valleys. From Pacific to California back to Dupont from the beach curving west to Montgomery street was the beginning of the city's business. A few streets were graded and planked. Clay street stretched up to Stockton. To the south of the mountains of sand stretching along Market street and protected

by them nestled Happy Valley, reaching from First to Third and to beyond Mission. A continuation south to Bryant street was called Pleasant Valley. Happy Valley in 1849 was a city of tents. Wharves were pushing out into the bay. Long wharf (Commercial st.) reached Drumm street and deep water.

Among the motley argonauts were a good number of men from New England, especially Boston and Maine. Naturally they were Unitarians. But it seems striking that there were enough of them interested in holding services. They had all left "home," within a year or so, and most of them expected to go back "home" within two years—with their fortune. But when it was learned that a real Unitarian minister was among them they arranged for a service. The halls of the period were west of Kearny, on Sacramento and California. They secured the Atheneum and gave notice in the only paper.

It is significant that the day it appeared happened to prove historical. The steamer "Oregon" was due, and it was hoped would bring news of the action of Congress on the application of the state of California for admission to the Union. When in the early forenoon she rounded Clark's Point, abundant bunting told the story, and by the time she landed at Commercial and Drumm the town was wild with excitement, and eastern papers were selling at \$1.00 a copy up. All day and all night impromptu celebrations continued. Unnumbered silk hats (commonly worn by professional men and merchants) were demolished, and champagne was active. Notice that 39 days had elapsed since admission happened, but no one knew it. No more was a Californian to be a man without a country. The slaveholders of the South had been thwarted in their purpose to prevent the admission of another free state.

The pilgrim Yankees must have felt like going to church and thanking God. At any rate the service was voted a success. One man had brought a hymn-book and another a service book. One played a violin for accompaniment. Four of the audience volunteered to lead the singing.

After the service twenty-five men remained to talk things over and arranged on the spot to continue services. They were continued from week to week and on November 17th a society was formed and the "First Unitarian Church of San Francisco" was born. Capt. F. W. Macondray was made president. Mr. Farley returned to New England in April, 1851, and services were suspended. Then occurred two very serious fires, disorganizing everything, and it was more than a year before it was attempted to call a minister.

In May, 1852, Rev. Jos. Harrington was called and steps were taken to erect a church. On August 29th he began services under great promise in the United States District Court House. But after a few weeks he was taken alarmingly ill and died on Nov. 2nd. The Society withstood the blow and voted to complete the building. Rev. Frederic T. Gray of Bulfinch Street Chapel of Boston, under a leave of absence for a year, came to California in June, 1852, and dedicated the church on Stockton, near Sacramento, on July 1st.

This was the beginning of continuous church services. On the following Sunday Pilgrim Sunday School was organized. Mr. Gray was a kind and gentle soul, and rendered good service in organizing the activities of the church.

He was succeeded by Rev. Rufus P. Cutler from Portland, Maine, a refined, scholarly man, who served the church for nearly five years. He resigned and sailed for New York in June, 1859. During his term the Sunday school prospered under the superintendency of Mr. Samuel L. Lloyd. Rev. J. A. Buckingham filled the pulpit for ten months until the arrival in April, 1860, of Thomas Starr King. He arrived on April 28th and preached the next day. He met a congregation that crowded the church to overflowing, and he won the warm and enthusiastic regard of all, including many new adherents. He was extraordinarily attractive as a preacher and a man. He was eloquent and brilliant, but he was much more than that. He was a man in earnest, kindly and loving, with a winning personality.

In 1861 I planned, in passing through

the city, a Sunday with its possibility of hearing him. The church was crowded. I occupied a back pew, sharing it with a sewing machine, for it was wartime and the church was not provided with modern conveniences for work. But I missed no word of his wonderful voice. He looked almost boyish, but his eyes and his bearing proclaimed him a man, and his word was thrilling. I heard him twice and went to my distant home with a blessed memory and an enlarged ideal of the power of a preacher.

Few who heard him still survive, but a woman of 93, who loved him well, vividly recalls his second service.

In his first year he accomplished wonders for the Church. He had felt when he came that in a year he would probably return to Hollis Street, Boston, but when Fort Sumter was fired upon he saw clearly his appointed place. He threw himself into the struggle to hold California in the Union. He lectured and preached everywhere, stimulating patriotism and loyalty. He became a great national leader and the most influential person on the Pacific Coast. He turned California from a doubtful state to one of solid loyalty. Secession defeated, he accomplished wonders for the Sanitary Commission. The Pacific Coast, with half a million people, gave \$1,500,000 (one-third of the whole). The rest of the Union, with 34,000,000, gave \$3,000,000—two-thirds.

A large part of 1863 he spent in building the beautiful church at Geary and Stockton. It was dedicated in January, 1864. He preached in it but seven Sundays, when he was attacked with a malady from which he died on March 4th, confirming his premonition that he would not live to the age of forty. He was mourned and honored as seldom falls to the lot of man. It was an overwhelming blow to the church and a very great loss to the denomination. Dr. Henry W. Bellows was its acknowledged leader, and to him was entrusted the seemingly hopeless task of securing some one to fill the place. He knew our men and did not hesitate. He selected Horatio Stebbins of Portland, and notified him that he was called by the great dis-

aster to give up the parish he loved and was satisfied to serve, and take the post of the fallen leader on the distant shore. Acceptance involved a severe trial and personal disappointment, for Dr. Stebbins disliked change and believed thoroughly in the cumulative power of long pastorates, but he unhesitatingly accepted the call to a clear duty. Dr. Bellows at once came to San Francisco to comfort the bereaved church and to prepare the way for Dr. Stebbins, who, in the meantime, went to New York to minister to Dr. Bellows' people in his absence. It was during his brief and brilliant ministry that good fortune brought me to San Francisco, and I lost no time in joining the First Unitarian Church.

On September 9th Horatio Stebbins stood modestly but resolutely in the pulpit so sanctified by the memory of King. Few men have faced sharper trials and met them with more serenity and apparent lack of consciousness. It was not because of self-confidence or of failure to recognize what was before him. He knew very well what was implied in following such a man as Starr King, but he was so little concerned with anything so comparatively unimportant as self-interest or so unessential as personal success that he was unruffled and calm. He indulged no illusion of filling Mr. King's place. He stood on his own feet to make his own place, and to do his own work in his own way, with such results as came, and he was undisturbed.

Toward the end of his life he spoke of always having preached from the level of his own mind. It was always true of him. He never strained for effect, or seemed unduly concerned for results. In one of his prayers he expresses his deep philosophy of life. "Help us, each one in his place, in the place which is providentially allotted to us in life, to act well our part, with consecrated will, with pure affection, with simplicity of heart; to do our duty, and to leave the rest to God." It was wholly in that spirit that Dr. Stebbins took up the succession of Thomas Starr King. With him results were always in the hands of God. His concern was to do his part and he held himself to strict

responsibility for effort, but what resulted was beyond his control, and found him undisturbed. Such results as popular applause and large numbers were of little concern. He seemed almost suspicious of a crowd. His pulse never quickened when some "occasion" filled the church. It was no satisfaction to him to have Easter marked by aisle-filled chairs. He preferred the ordinary, routine service—calm and natural with his usual congregation, attentive and worshipful. A crowded church never seemed to inspire him to greater effort or to marked results. Nor did a scanty audience in any way depress him. Numbers were of little interest and he smiled indulgently on those dependent on them. He was not indifferent to appreciation or approval, but he was by no means dependent on it. He moved steadily and serenely, above elation at applause and never dejected at neglect. He was never given to complaint and never was censorious. His congregation was never scolded for what they failed to do, nor prodded to immediate action. He was long-minded and patient. Nothing excited him to passionate denunciation and frenzied appeal. He never stormed at sin nor sinners, but he could be severe in an impressive manner and he never failed to denounce wrong uncompromisingly. But his gospel was the reality and supremacy of the spirit, the integrity of the universe and the beauty of holiness. He held up an abiding trust, a faith in God and His goodness never to be questioned.

It seemed remarkable that a body of people so devoted and so fond should have so readily accepted a successor with so different a personality. In many respects the two men were unlike and would seem to appeal to a different class of people, but the substitution had little effect on personnel or numbers. Mr. King's best friends became the strongest supporters of Dr. Stebbins and the church went steadily on. One reason for this was that the difference was more apparent than real, more superficial than in spirit. Their fundamental message was the same. Their idea of God, their regard for man, their love of truth and their trust in goodness were the

same. No one was called upon to discard anything and no one was asked to accept new and strange teachings. Differences in manner or manners, or diversity of gifts were unessential, and the unity and harmony of the church was undisturbed. Again, they both were loyal to the denomination but both made it secondary to religion. Their perspective was much the same, and the church occupied much the same place in the scheme of things. So they were in fact much more alike than they were different and comparisons are not apt to be made between the complementary.

One great charm of Starr King was his beautiful resonant voice. It was a delight to hear him preach, whatever it was about. Horatio Stebbins also was blessed with a wonderful voice—organ-like and flexible. It was always a satisfaction and a delight. His reading of the scripture was very impressive, and in prayer it touched the heart in its appealing quality and its reverential feeling.

The congregations kept up remarkably well. The people Mr. King had drawn from other fellowships remained as friends and admirers of his successor. With the passage of time and the removal by death it was not strange that the loss was hardly made good by newcomers.

Dr. Stebbins was a strong preacher. Mr. Horace Davis, who all his life had heard the best, considered him the greatest sermonizer he had ever heard. At our fiftieth anniversary, which occurred the year following the resignation of Dr. Stebbins, Mr. Davis said: "I gratefully acknowledge my debt to him—a debt greater than I owe to any man, a debt greater than any service of mine can pay."

It was such sentiments that Dr. Stebbins freely inspired by his patient and devoted ministry. He won and held our love. His strength was in his influence and in the mountainous faith he inspired.

The church was well sustained through all his ministry, and it was always a force for good and bore its full share in community service. Dr. Stebbins enjoyed the respect and confidence

of all sorts of men, and through it was able to be of unmeasured help in the relief of suffering. He had a great capacity for friendship and was wholly democratic and also most considerate and courteous. I remember once when he returned from an Eastern trip I inquired of a man I knew he had met. He shook his head as he said: "I was disappointed in him. I heard him speak discourteously to a cab driver."

Dr. Stebbins was a noticeable figure on the streets of San Francisco. He was tall, an inch over six feet, and well proportioned. He was erect and moved deliberately. His bearing was kindly but reserved. His appearance was patrician and sedate. He never seemed hurried or disturbed. He was always ready to exchange a pleasantry with an acquaintance and was always polite and courteous. He was sometimes absorbed, and had not a very retentive memory for a person he did not know. People who did not know him thought him cold, for he was not effusive and he never assumed familiarity or pretended to anything he did not feel, but his heart throbbed with affection, and his magnanimity was boundless.

We worshiped in the Geary street church for over twenty-three years, and then concluded it was time to remove from a business district to a residential. We sold for \$120,000 the lot that had cost \$16,000, and built at the corner of Franklin a fine building costing, lot and all, \$91,000. Dr. Stebbins took great interest in this new church, and in 1889 it was dedicated, Dr. Hedge writing a hymn for the occasion. During its construction we worshiped in the Synagogue Emanuel, and the Sunday School was hospitably entertained at the First Congregational Church, which indicates the friendly relations maintained by Dr. Stebbins, who never engaged in controversy or arraigned any other household of faith.

Dr. Stebbins generally enjoyed robust health, but in 1899 he was admonished that he must lay down the work he loved so well.

On September 26th, at his request to be relieved from active service, he was elected pastor emeritus, and Rev. Brad-

ford Leavitt was called as minister. His health improved and he was able to fill the pulpit frequently. On January 14th 1900, Mr. Leavitt was installed.

For over thirteen years he followed steadily on with the traditions so well established. The church was fully sustained and held the respect it had earned in forty years of consecrated leadership.

About midway of his ministry came the earthquake and fire that seriously injured the church building and seemed to have dispersed the majority of the people of the church. A handful of the faithful met at the rooms of the California Club. Kind friends restored the building and slowly and patiently a congregation was built up, but it seemed almost a new one.

In April, 1913, the resignation of Rev. Mr. Leavitt left us faced with the perplexing question of the succession. The trustees were firmly opposed to the way of competitive candidating. After learning what they could of available men, they unanimously invited Rev. C. S. S. Dutton of Brooklyn to come out and supply the pulpit for a stated time. He came, and happily all were so impressed with his ability and virility there was no thought of further search. He came and for more than seven years has been our minister. It has been a time of trial for churches generally, but we may be said to have stood the test. Our character has been maintained and our life is more abundant. We have a manly man, a militant leader, independent, tremendously in earnest, and tireless in effort. Opportunity beckons. We only need the willing spirit.

Christianity as it exists in the common opinion and life of Christendom, is, doubtless, a religion, but as it was in the mind, heart and life of Jesus, it is religion. The universal and human quality is the glory of it, and that which raises Jesus above the level of the mere teacher, and makes him the practical and ideal deliverer of the world. If we have this conception of him and his truth, we shall go to him for the impulse, and power, and elevation of human life, rather than to trace the lines of a religious system—*Horatio Stebbins*.

Events

Northern Pacific Conference

The Northern Division of the Pacific Coast Conference met with the church in Bellingham, Washington, October 20 and 21. The conference was notable for the emphasis on the spiritual and devotional side of our church life and for the earnest, hopeful and constructive spirit which animated its sessions from their opening to their close. The Bellingham church entertained its visitors with gracious hospitality. In attendance the conference was the most representative that has been held in this section for many years. This is especially gratifying because several of the North Pacific churches have had a hard and rather lonely struggle for existence and most of them are still in the condition of missionary churches.

Seven churches were represented. Bellingham had four delegates; Portland four, Seattle First one, Seattle University nine, Spokane three (from the Women's Alliance), Vancouver three, and Victoria four. Four of these were ministers, the remainder lay representatives of the churches, Alliance, or Laymen's League. The only churches in the northern division not represented were Eugene and Salem.

The officers of the conference were Professor Edwin A. Start of Seattle, vice president, and Mr. William H. Gorham of Seattle, secretary, for the northern division.

The conference opened Wednesday afternoon with a devotional service led by Rev. N. A. Baker of Bellingham. A business session followed at which written reports were presented from each of the churches and there were filed with the secretary to form the basis of a permanent record of the work and progress of the churches of this division.

The principal business was introduced in the opening address of the chairman. Mr. Start recommended the adoption of a plan of correspondence between the churches, through division headquarters, by which a closer union and cooperation may be maintained and the isolation of our scattered churches

somewhat overcome. This was referred to a committee, made up of F. F. Eddy of Bellingham, Rev. Paul McReynolds of Vancouver, Mrs. Charles S. Putnam of Spokane, Mrs. John C. Perkins of Seattle, and Rev. William G. Eliot of Portland. At the closing session Thursday evening the committee reported a plan embodying and enlarging upon the proposals of the chairman and the report was unanimously adopted.

The plan provides for a corresponding secretary in each church, who shall at regular intervals report to the division secretary on the condition, work and needs of the church. This will keep the central office informed as to the condition and progress of the churches. A letter embodying such information as will be of general interest and value to them will then be sent to the several churches by the division officers. By this means the churches will come to know each other better and to feel a closer community of interest. Successful methods of work in one church may be passed on to the others, as well as any needs of one church which the others may be able to assist in satisfying.

The conference sermon was delivered Wednesday evening by the Rev. W. G. Eliot. His subject was "The Sovereignty of God." Spiritually childish with adult mentality was his characterization of many people in our modern life. Such people, he declared, were about as well equipped for social service as the class commonly labeled defectives. He urged the need in this world for a conception of God's sovereignty which assumes on the part of men that they are moral beings in a moral universe and that God's government of them is not that of an omnipotent power over puppets, but that of a moral governor over moral beings who may do wrong but are bound to achieve by discovering righteousness and learning to seek it. God's sovereignty must be recognized if we are to redeem life from a meaningless jumble of selfish striving.

The spiritual force and feeling of this sermon became the dominating spirit of the conference, leaving a lasting impression and conviction such as is perhaps too rare a result of sermonie utterance.

Thursday morning, after a devotional service led by the Rev. Paul McReynolds, the Women's Alliance held a session presided over by Mrs. John C. Perkins, national director for Washington. The program included a greeting by Mrs. W. W. Ballaine, president of the Bellingham branch; papers on "The Alliance and Young People of the Church" by Mrs. W. G. Eliot of Portland, "Alliance Ideals" by Mrs. George A. Downs of Spokane, "The Religious Emphasis of the Alliance" by Mrs. J. F. Beede of Seattle, "The Victoria Alliance" by Mrs. Charles Green; and reports from the other branches represented in the conference. The composite impression was that which one almost always gets from a presentation of Alliance work, of a complete organization of high ideals and definite purposes, functioning successfully.

A general discussion of problems of the Sunday-school followed the Alliance meeting and was continued after the formal program of the afternoon. It was led by Mr. Gorham of Seattle and participated in by Mr. F. R. Rand of Victoria, Mrs. Putnam, Mr. Eliot, and others.

The afternoon session opened with an address by the Rev. N. A. Baker on "The Pilgrims." Mr. Baker reviewed some of the results of recent historical investigations relating to the Pilgrims. Following this the Rev. John C. Perkins spoke on "The Church's Worthy Task." This was a strong presentation of the primary and essential function of the church. Dr. Perkins said, in part: The first great duty of a church is to gather people of a deep, religious nature into a group of worshippers. By worship is chiefly meant a certain mood, a certain quality of soul. One characteristic must be freedom from controversy at the hour of worship; a second must be a consciousness of fellowship in which men learn together to be adepts in self-examination and research; and a third quality of worship is the mood of aspiration. With the wave of sociological enthusiasm that marked life in the latter half of the nineteenth century, and particularly as interpreted in Canon Freemantle's Bampton lectures of 1883,

modern life saw the rise of that long list of churches known as institutional churches, forums, people's churches, community churches and the like, that have been so common down to our day, but have become so involved in methods of science, politics, sociology, not to say recreation, that they have lost their religious individuality. The time has come to lay the present emphasis upon the specifically religious elements of church life, that a church may preserve its own integrity and place and part in the world. In no other way can a church maintain its distinctive duty and make its distinctive contribution to the inspiration of mankind.

The address thus summarized continued the high note of the conference sermon and made a deep impression upon those who heard it. It was followed by a brief address on "The Religious Education of the Child" by Miss Catherine Montgomery of the Bellingham State Normal school.

The closing session Thursday evening was opened with an invocation by Rev. John C. Perkins, after which the chairman presented the purposes and plan of the Unitarian campaign, emphasizing its primary purpose, an outpouring and uplifting of the Unitarian spirit as a pure and simple religious faith that is necessary today for the salvation of a confused world. To this high purpose the three million dollar fund is an incident, a means and not an end in itself. He urged a keener and deeper personal realization of the supreme value of our faith. If we have that the money will come without difficulty.

The Laymen's League, its duty and opportunity, was then discussed by four speakers: J. W. Bolden of Victoria, W. T. Scott of Vancouver, F. F. Eddy of Bellingham, and J. E. Horton of Seattle. The exposition of the aspirations of our great new organization from different points of view was a fitting close to the discussions of a conference worthy of our best traditions.

The report of the committee previously referred to preceded adjournment. In addition to the action already described the committee reported resolutions congratulating the First Church

of Seattle on its plans for a new church building and for a renewal of its church life, now temporarily interrupted; and of grateful acknowledgment to the Bellingham church for its hospitality. These resolutions were unanimously adopted. Acting under its instructions to nominate a vice president and secretary for the northern division, these nominations to be presented to the general meeting of the Pacific Coast Conference, the committee presented the names of the present incumbents, Professor Edwin A. Start of Seattle, for vice-president, and Mr. William H. Gorham of Seattle, for secretary. These nominations were unanimously voted by the conference. With the singing of America and of the International Hymn and the benediction by the Rev. N. A. Baker, the conference closed.

The social gatherings included a reception to the delegates by Mr. and Mrs. Baker Wednesday afternoon, a luncheon to the women and one to the men Thursday noon, and a general dinner to the members of the conference by the Bellingham people Thursday.

Nothing could better express the spirit and worth of the conference than two comments that were made to the writer after adjournment. One was from a new-comer into Unitarianism, who said that it was a revelation to him to see a group of Unitarians from different churches and even from different countries, working together and discussing vital issues like members of one family.

The other came from a fine old veteran of eighty, who said that the conference had been of great benefit to him, for he had been exceedingly pessimistic since the war and this conference had given him a better and a more cheerful mood.

That is real Unitarianism, is it not?

Always laugh when you can; it is a cheap medicine.

Merriment is a philosophy not well understood. It is the sunny side of existence.—*Byron*.

Most of the shadows of this life are caused by standing in our own sunshine.

Report and Appeal

To the Churches of the Conference:

REPORT OF TREASURER

May, 1919, balance on hand.....	\$ 174.53
Received, account 1918.....	10.00
Contributions, 27 churches.....	834.61
Total	\$1619.14
Appropriation to Pacific Unitarian....	\$ 300.00
Appropriation to Unitarian Headqts..	300.00
Printing and programs.....	8.50
Total	\$ 608.50
Balance	\$ 411.64

Our call last year was for \$750.00 from 30 churches and preaching stations; 27 of them responded, returning \$834.00; San Francisco over-subscribing \$78.00 and Portland \$36.00.

We carry forward a balance of \$411 to which we hope to add say \$250.00 this year, which will be applied to the traveling expenses of the ministerial delegates attending the general conference to be held in San Francisco, probably in April, 1921. The advance in fares may make this allowance inadequate for the total cost, but it will approximate it and make possible a full attendance of our membership.

In submitting a schedule for the present year, we do not call for an amount from any church exceeding the amount given last year. All churches are urged to respond, as soon as may be convenient, that this minor matter may be disposed of before greater things engage us.

SCHEDULE FOR YEAR ENDING MAY, 1921

Alameda	10	Sacramento	10
Bellingham	5	Salem	5
Berkeley	80	San Diego	50
Eugene	10	San Francisco	150
Eureka	5	San Jose	20
Fresno	15	Santa Ana	5
Hanford	5	Santa Cruz	10
Hemet	10	Santa Barbara	50
Long Beach	10	Seattle	15
Los Angeles	100	Seattle University	15
Oakland	20	Spokane	25
Palo Alto	15	Stockton	5
Pomona	5	Vancouver	5
Portland	150	Victoria	5
Redlands	10	Woodland	5

Portland again has carried off first honors, contributing \$255.00. Emulate her smile.

CHAS. A. MURDOCK,
Treasurer.

Harriet Meade Blackburn

At Santa Cruz, on October 10th, there passed from earth, Mrs. Harriet Blackburn, in her ninetieth year. She had resided in Santa Cruz for sixty-three years and was deeply respected.

Of New England traditions, she was true to her ancestry and stood for the highest ideals, which was always manifest in whatever she undertook to do. She married Judge Blackburn, a pioneer who was an alcalde in the early days. In religion she was a New England Unitarian and was a strong supporter of the first organization, the Unity church of Santa Cruz, formed by Charles Gordon Ames, and the later organization, All Souls' Church.

The funeral was conducted by Rev. H. E. B. Speight of Berkeley.

Mrs. Blackburn was a woman with keen intellect, progressive in thought and liberal in religion. She was one who has done much in the community where she resided for so long.

She helped found the Santa Cruz Improvement society, and for years was an officer, and through it did much for civic improvement.

She was one of the founders of the Woman's Aid Society and as one of its directors did much for charity. She was also a charter member of the Decorative Art society and Woman's Exchange; and one of a literary group of women who for years have met as "The Club." She delighted in these gatherings, as she was a reader of the best in literature and kept abreast of all the current thought and movements of the age.

Mrs. Blackburn was a loyal friend and many remember her good deeds, always done without ostentation.

From early days, when the advocates were few, she was a strong proponent of woman suffrage.

She was born in Lanesboro, Mass., and during her long life in Santa Cruz her name has been linked with much which pertained to its moral and civic betterment. She will long be remembered as a woman of great character and usefulness, and an example of simple, faithful well-doing.

William Day Simonds

"Death is life—life with the joy and liberty of new and diviner powers. with the inspiration of a still more radiant future; life with grander hopes, purer loves."

So wrote William Day Simonds. Suddenly, without premonition, he passed from earthly life to the higher form through the gate which we call death.

On October 23rd, the meeting at his former Oakland church of the Northern Alliances was startled by the intelligence that he had suddenly died in Spokane, where he has served for two years and more most acceptably and was much loved.

On Friday evening, on his return from a meeting of the Young Peoples Home Club, he complained of a slight pain in his chest. On Saturday morning, at half past seven, on attempting to rise he fell back gasping and died from heart disease before the arrival of a doctor, being in his 65th year. The summons came without warning or premonition in the full discharge of duty. He was to have preached on Emerson Sunday morning, and during the week had handed in the copy of an article on Ingersoll, one of a series on politicians of the past.

The funeral on Tuesday was conducted by Rev. Wm. G. Eliot, Jr., of Portland. The Sunday services were conducted by Rabbi Leiber of the Temple Emanuel. It is hoped to avoid any interruption of services. Rev. N. A. Baker of Bellingham has been asked to occupy the pulpit on October 31st.

Mr. Simonds is survived by his widow, his daughters, Miss Winifred and Mrs. Rigdon, and by three sons, one in St. Louis and one in Redlands.

He was born in Winnebago county, Illinois, on March 31, 1855. He graduated at Amherst College and at the Congregational Theological Seminary at Chicago and was settled over the Congregational Church at Battle Creek, Michigan. He soon grew into the Unitarian faith and was for several years the successful minister of our church at Madison, Wisconsin. He was very

popular as a platform speaker and in theater evening services.

In 1899 he came to the Seattle church, which had been closed several years. He revived it, built up a good congregation, and erected the building lately sold. He remained there eight years and then accepted a call to Oakland, where he served more than ten years. He had lectured on historical and literary subjects quite extensively, and in 1916 was sent to address many of our churches in the Northwest. He had a fine presence and made a good impression.

Mr. Simonds found in writing a source of recreation, and generally had on hand some book or article on current topics. He had lately written a book on Mark Twain and the manuscript is believed to be complete and ready for publication. A volume of his early sermons at Madison was published under the title of Sermons from Shakespeare.

He was friendly in manner, had a fund of humor and was free in response when called upon for service. He spoke easily and had ability of expression with a fine vocabulary. He was independent in thought, disposed to be critical and never guilty of fatuous complacency. He made friends and is held in esteem by those he has served. He met life with cheerful courage and was faithful and brave to the end.

The church at Spokane had taken a place in the community which satisfied a popular demand for services quite removed from ecclesiastism, and yet of earnest purpose and marked freedom. Mr. Dietrich, who had built up the congregation, accepted a call to Minneapolis, and it was not an easy matter to find in our fellowship a successor who would satisfy the requirements who was not settled over some other church. From his experience and readiness as well as freedom of speech, Mr. Simonds was adjudged the very man to hold together the large congregation. When appealed to give the matter careful consideration and expressed his willingness to go if really wanted, but would not enter any competitive contest. The Spokane leaders called him outright and he went and threw himself into the work with energy. He liked Spokane,

and in proof of his satisfaction he purchased a home and prepared for permanency. The church and the auxiliary societies have prospered under him. He was especially happy in his book reviews. He readily absorbed a book and had the faculty of attractively presenting its character and features. He wrote a number of books of merit. His "The Christ of the Human Heart" was a fine sympathetic study. His "Starr King in California" was received with favor. He greatly admired the patriot-preacher and he critically studied the facts, concluding that the statement that Starr King saved California to the Union was justified by the facts.

Mr. Simonds while settled at Seattle attended the 1900 session of the Pacific Coast Conference at Berkeley and under dramatic circumstances spoke the concluding words at the evening session. Dr. Stebbins had been expected to fill this place of honor. It was just previous to his final departure for New England, and his physical condition precluded his crossing the bay at night. The church was crowded to pay him respect at his farewell appearance. Rev. Bradford Leavitt gave a closely-reasoned plea for intellectual clearness and honesty and was followed by Rev. B. Fay Mills, then at Oakland, who was freshly emancipated from evangelism and who surprised and shocked many of his hearers with extreme liberalism. He read from a copy of Emerson which he held aloft, smilingly proclaiming it "worth a dozen bibles." He spoke for an hour. In Dr. Stebbins' absence it was the final word of the session. Mr. Horace Davis was in the chair and was noticeably disturbed. He could not allow a well-meant but discordant note to be the last impression. In desperation he called on Mr. Simonds, who had spoken admirably at the morning session, to say a few words in closing. Mr. Simonds, in a five-minute talk, completely reversed the situation, leaving the atmosphere cleared and bright with enthusiasm. He referred to the admirable way in which Mr. Leavitt had impressed the value of truth, and Mr. Mills had shown the glory of freedom, but neither of these were ends. They were of true utility, as they found ex-

pression in consecrated life. He repeated in brief the statement of his morning's address, referred to by Mr. Mills, concluding with the sentence that had been partly caught by him. What he had said was that the religion which the world was waiting for, and which in his opinion was to be the religion of the future, was "*a rationalized, spiritualized, humanized, Christianity*." He referred briefly to the testimony of Renan, Carlyle and Goethe as to the spiritual leadership of Jesus, and said that as in one age it had been given to some souls to reach conceptions of art that never would be transcended, so it was given to Jesus to see spiritual truth, and his leadership would not be lost. The world would never outgrow Jesus of Nazareth.

This eloquent impromptu address was testimony of his power, and the noble sentiments expressed voice his final convictions, and state his spiritual place.

A Village Portrait

They said he was a scoffer, had no faith—
His neighbors on the mountain village street—
And added that he found his drink and meat
In argument; of course, he shunned the church.
His passion was to urge some old-time score,
Do battle for each lost Whig cause. He swore
And held one by the coat to gain a point.
When fired by talk he sang the "Marseillaise,"
His broken voice pitched high to catch the sway
And tumult that it stirred within his blood.
And then without a word, perhaps, he slept
away,
At eighty, on the mountainside, to stray
And fish the streams or hunt with his old hound.
When suddenly it came his time to die.
He spoke without a quaver. His keen eye
With piercing glance searched every face near
his;
And then he called his youngest son apart,
The son who was the kernel of his heart—
The hidden sweet of all his bitter years—
"I'm going across the river by and by.
When you come, too, lad, bring your rod and
fly."

They said he was a scoffer; had no faith.

—Margaret Steel Hard.

Harper's Magazine.

On the whole, we are not altogether here to tolerate! We are here to resist, to control and vanquish withal. We do not tolerate falsehoods, thieveries, iniquities, when they fasten on us; we say to them, thou are false, thou art not tolerable!—*Carlyle*.

A Young Octogenarian

On October 16th, Dr. Frederick L. Hosmer, minister emeritus of the Berkeley Church, was made very happy by a reception and celebration at Berkeley. When the observance was planned it was thought very doubtful if Dr. Hosmer would be present in the flesh. Three years ago he left Berkeley to visit his friends in the East, and he has been so comfortable and so pleasantly occupied that he stayed on quite beyond his expectation. For a good part of the time he has resided in Dorchester. He concluded to spend the coming winter in California and was leisurely working West, but when he learned that the Berkeley church proposed to celebrate his birthday he speeded up, and arrived a few days in advance, much to the satisfaction of his many friends around the Bay of San Francisco.

It was a large and much interested gathering that filled Unity Hall, the pleasant adjunct to our live and thriving church at Berkeley, on the auspicious evening. Dr. Hosmer smilingly welcomed old and young. The welcome he received was very genuine and warm. If any one expected that three years had left their mark they were immediately relieved. His look and bearing showed no change or suggestion of old age. His countenance glowed with health as well as kindliness. His crown of snowy hair was beautifully abundant, and his trim figure was erect and alert. He was as glad to meet his old friends as they were to have him back, and his informal hand-grasping reception had nothing perfunctory about it. It put every one in a tone of harmony with the prepared expression that was introduced by well-chosen words of welcome by Prof. Wm. Carey Jones, for many years, and during Dr. Hosmer's ministry, president of the board of trustees. With unquestioned sincerity and positive earnestness, he said:

We welcome you, Dr. Hosmer, on this return to our midst, with every sentiment of esteem and love. We congratulate you upon the achievement of so many years, with health of body, with vigor and clarity of mind, with richness

and sweetness of heart, with purity and nobility of spirit.

You came to us first at about the midway of so much of our community life as we have now lived. We had gone through the first period of our development under the ministrations of Mr. Payne and Mr. Geohegan. We had experienced the vicissitudes of the formative years, strong in hope and purpose, and had finally established ourselves in a church home of our own. Most of the devoted pioneers of our Berkeley movement were still with us, and there was a slowly growing membership from outside.

Up to the time of your arrival we had been looked upon with more or less suspicion. Individually, of course, we were accepted on our personal merits; but in orthodox circles as a society we were regarded as a menace. Fellowship in common Christian purposes was denied us. You had, as we read, looked forward to a time when men might speak of

The commonwealth of man,
The city of our God.

You had had visions of the time when all should be

One in the bond of peace,
The service glad and free
Of truth and righteousness,
Of love and equity.

That was the glowing thought in your mind when you came to Berkeley, and it took practical shape in harmonizing our community. And what seems to me the signal service you rendered was this inestimable one of promoting a fellowship of ourselves with our brothers of other denominations.

We don't overlook the delightful social converse we have had with you; we don't forget the many discourses, beautiful in thought and expression, which you have delivered from the pulpit; we remember always that Sunday by Sunday you still lead us to better and nobler aspiration as we sing your hymns. But it seems to some of us who have been here from the beginning that the distinguishing service of your ministry in Berkeley was in winning a greater respect for our efforts from the community, and in thus increasing our own

self-respect, as well as our sympathy with and respect for every other phase and form of Christian effort.

We feel especially grateful, Dr. Hosmer, that you have come to us to spend this anniversary. No matter where you go, you cannot pass out of the minds and hearts of those who have once known you, but it is a delight beyond words to have your actual presence here.

What visions rise above the years,
What tender memories throng,
Till the eye fills with happy tears,
The heart with grateful song!

Vanish the mists of time and sense;
They come, the loved of yore,
The one encircling Providence
Holds all forevermore.

O not in vain their toil who wrought
To build faith's freer shrine,
Nor theirs whose steadfast love and thought
Have watched the fire divine.

Dr. Duschack was master of ceremonies, and he next presented a talented young woman who played the cello very pleasantly. Rev. H. E. B. Speight paid his respects in an admirable review of Dr. Hosmer's contribution to Hymnology.

Rev. Clarence Reed paid a heartfelt tribute to what Dr. Hosmer had been to him, and what it meant to him when he worked out of another communion and came to us to find a friend so genuine, so devout, so free, and so sincere and steadfast. The delightful relations then established had been steadily maintained and the friendship had gained with the passing years.

Mr. Hosmer responded very genially. He had not been prepared to expect such doings. He could establish a complete alibi. He expressed his pleasure at being back and told pleasantly of the use he had made of the years. As testimony of regard a handsome book had been prepared in which every one present entered his autograph. A generous cake, adequately candled, was presented to the honor guest, and then consumed by the multitude.

At the meeting of the Board of Directors of the American Unitarian Association held on Wednesday, October 13, at 25 Beacon Street, Boston, Mass.,

a portrait of Dr. Frederick Lucian Hosmer by Mrs. Winifred C. Rieber was presented to the Association.

Rev. Palfrey Perkins explained to the directors and friends of Dr. Hosmer who had gathered for the occasion that a self-appointed committee, of which Rev. John H. Lathrop had acted as chairman, had gathered the money for this portrait as a testimony to their affection for Dr. Hosmer and their gratitude for his long service to the cause of true religion. Mr. Perkins then read an admirable brief address prepared by Mr. Lathrop.

In accepting the portrait, Dr. Eliot said:

"It is with profound satisfaction that, in behalf of the board of directors and those they represent, I accept this portrait of our friend and fellow-worker, and I thank you, Sir, and your associates, for the kindly thought which proposed this gift and the generous cooperation that has brought the project to this successful conclusion. No member of our household of faith deserves this recognition more completely than the man who has expressed in imperishable song the principles and ideals that animate our fellowship. Too often has the Unitarian gospel been interpreted as merely an argument for rational religious thought, or an impulse to the serviceable life. Both of these things it is, but fundamentally it represents neither a theological revolt nor a moral challenge. It is the utterance of a spiritual idealism. The characteristic expressions of our gospel are not in our abstract statements of belief and not even in the educational and benevolent institutions which have been founded and maintained by Unitarians, but rather in the stream of lyric theism which has enriched the religious life of our time with the hymns which Christian hearts in future generations will cherish when the theological controversies of our day have been forgotten.

"I think I am right in saying that Dr. Hosmer is more largely represented in our standard hymn-book than any other author, and more and more his hymns are finding their way into the hymn-books of all denominations. There

is a rich variety in these utterances. There are hymns of praise and aspiration, of trust and confidence, of thankfulness and hope, of the mystic sense of the divine presence, of enlightened patriotism and broad fellowship, of the ultimate triumph of right over wrong and of love over fear and hate, and a constant summons to the works of brotherhood and good-will. They bear witness to the unceasing revelation of truth and to the reality and perpetual influence of the life of God in the souls of men. They are prophetic utterances of the cheerful and confident faith that we associate with the animating and radiant personality of our friend. We Unitarians have often said that we believe that men and movements should be judged by their fruits. The religious fellowship which brings the contribution of a lyric theism to the spiritual life of the modern world asks nothing more than to be judged by that characteristic expression of its purpose and being.

"This welcome gift is most gratefully accepted, and this portrait shall have an honored and permanent place upon these walls.

The *Register* prints a reproduction of the portrait. It is in many respects excellent, but fails to catch the characteristic expression of serenity and kindliness.

From Generation to Generation

Frederick L. Hosmer.

(This hymn, written for the seventy-fifth anniversary of the birth of the American Unitarian Association, is equally appropriate for the completion of the eightieth year of the life of its author.)

From old to new, with broadening sweep,
The stream of life moves on;
And still its changing currents keep
A changeless undertone.

In prophet word and martyr faith,
Visions of saint and seer.
The poet's song, the hero's death—
That undertone we hear.

A sense we have of things unseen
Transcending things of time;
We catch, earth's broken chords between,
The everlasting chime!

And light breaks through the rifted haze
In shining vistas broad;
We stand amid the eternal ways,
Held by the hand of God.

Birthday Celebration

It was a large and sympathetic company that gathered in the parlors of the Unitarian Church of San Francisco on the evening of the twentieth of October, marking the seventieth anniversary of the meeting that was followed by its organization. The ages of the participants in the birthday party ranged from nine to ninety and all seemed equally happy. The across-the-bay churches were well represented in the celebration of the birth of the mother-church, especially Berkeley, many of whose members were faithful attendants up to the great dispersion of 1906. Dr. Hosmer and Mr. and Mrs. Speight were among the representatives. A surprisingly large number of the followers of Starr King were present. The remarkable ministry of Horatio Stebbins, longer and later, was marked by generous attendance, and happily by the presence of Mrs. and Miss Stebbins. Many souvenirs of the early days were displayed and brought back the dim past. On the walls were pictures of the original hall, and of the two former church buildings. The report of the building committee of the Stockton St. Church, dedicated in 1853, and the original subscription paper for the Geary Street Church, dedicated in 1864, were on exhibition. The latter was headed by Starr King for \$1,000, followed by Maccondray & Co. for \$2,000. A lady present was delighted when she found the well-known signature of her father, Chas. W. Hathaway, for \$1,000.

When Dr. Hans Lisser, moderator of the church, during the brief exercises, called for a showing of hands of those present who attended services under Starr King, eight or ten responded. A similar call of those who were parishioners of Dr. Horatio Stebbins brought a generous response.

Informal intercourse and greetings to Rev. and Mrs. Dutton continued for a considerable time. Then the company was seated in the Sunday School room facing the stage, and Dr. Lisser, after a few introductory remarks, called for a few words from Mr. Murdock, who for four-fifths of the life of the church had

been a constant attendant of its services. He found it difficult to express his feelings and attempted little more than giving a sketch of the conditions of seventy years ago and an outline of the history of the church. He acknowledge his great debt and bespoke loyalty and love. A baritone solo afforded relief, after which Mr. Dutton spoke with feeling and in a happy vein. He paid a warm tribute of respect and regard for the two notable men who had served the society and given it so high a standing in the community.

Then there was presented a tenderly beautiful and simple sketch written for the occasion by Miss Clothilde Grunsky. The closed curtain parted for a second and a young girl stepped forth and said:

A score and fifty years ago
When from the sand a city grew,
Reckless and daring, dreamers, too,
Building the vision with hearts aglow,—
A few staunch Unitarians,
Formed in a fellowship to serve,
Following truth, without reserve,
Worshipping God in serving man.
Seventy years—and the torch they lit
Shines where their hearts uplifted it.
(Curtain opens)

First Child—

I am the candle of Truth, which leads
Upward, unfettered by outworn creeds.

Second Child—

I am the candle of Fellowship,
The hand outstretched, lest a comrade slip.

Third Child—

I am Faith, with my steady light,
Making brighter the watches of night.

All—

The rest of the candles shine for Love
Of fellow man and God above.
(Little child lights candle from one borne by
a matron)

The future catches the living spark,
To follow the ways their footsteps mark.
Seventy candles, each one lit
From the flame of the one preceding it.
And the torch this little one holds tonight
Shall fill the years with its steady light.

The tender and reverent action concluded by the bearing to the front an enormous frosted cake, with seventy candles, which was presented to and subsequently enjoyed by the audience.

The sensibly brief exercises permitted free and pleasant intercourse among the elders, and a greatly enjoyed dance by the young people in the hall below.

From Denver to Quincy

Three years ago Rev. Fred Alban Weil, who had heroically stood by the little church at Bellingham, was called to the important church at Denver, which was burdened by a considerable debt and a weekly deficit. He has worked hard and leaves the church in excellent condition. The annual income has increased until this year's budget is about \$10,000 and practically all raised—four times that of a few years ago. The church is out of debt and the building has been put in fine repair. The average congregation has doubled.

The people of the church, on learning of the call to Quincy, voted to increase his salary if he would remain. It was not easy to break pleasant relations and give up the friendships formed, but on the whole it seemed best. His resignation takes effect on October 31st, and he begins his service in Quincy on the first Sunday in November.

The Rocky Mountain News says of his going: During his administration Unity Church has expanded in numbers and in income and is left by Dr. Weil in prosperous condition.

Dr. Weil has served as president of the Denver Philosophical Society, was a member of the ways and means committee in the Liberty loan campaigns here, and acted—under leave from the church—as interstate director for the United States public health service in the second draft. He is also a member of the Colorado Mountain club. Dr. Weil is married and has three children. (His wife is a daughter of Dr. T. L. Eliot of Portland.)

The church to which Dr. Weil has been called is eight miles from Boston, and is known as the "church of the statesmen." It was founded in 1636 and became a Unitarian church in 1750. It is the only church in the United States where presidents have been buried, the bodies of John Adams and his wife, and John Quincy Adams being buried there. Dr. Weil succeeds the Rev. Adelbert Hudson, who recently retired from the ministry.

Selected

SELECTIONS FROM WILLIAM DAY SIMONDS

“Let us embark freely upon the ocean of truth; listen to every word of God-like genius as to a whisper of the Holy Ghost, with the conviction that beauty, truth and love are always divine, and that the real Bible, whose inspiration can never be questioned, comprises all noble and true words spoken and written by man in all ages.

* * *

The founders of our Republic, almost to a man, were of liberal views in religion. They were men who believed in God, in immortality, in righteousness, and in absolute liberty of thought and practice in matters so sacred. They were not atheists, not agnostics, but men who believed in a Providence guiding, in a large way, human affairs, and held to character as decisive of individual destiny.

* * *

Of faith like this freedom is born. A mind in bondage never yet demanded liberty of speech or deed. But for the lofty faith of those we reverently call “Fathers of our Republic,” liberty in America might be to this day but the dream of poet and prophet.

* * *

Between atheism and fanaticism lies the large, broad domain of thought that shall save the world.

* * *

Supernaturalism is doomed. The foundation is sand. The old temple falls. Our business is to build anew and better.

* * *

So long as a false supernaturalization based upon error and upheld by fraud, commands a following, protest honest and heartfelt is in order. But he who destroys must build. The affirmation should follow fast upon the denial. To lose a creed is not the thing. To gain the truth is all.

* * *

Experience has taught us that names mean little. A man may call himself a liberal Christian when at heart he is an enemy to both freedom and Christianity. A man may hold by the old creeds

and in spite of them develop a character glowing with all the tenderness and beauty of ideal sainthood. Our nobler faith shall prove itself such only as the men and women who profess it shall carry its “sweetness and light” into the common work of the world.

* * *

The almost fatal weakness of liberal Christianity is this. As too commonly taught and held it does not make heavy enough demands upon its followers. It is too often little less than a process by which men reduce religion to its lowest terms. A kind of backward glance upon the ideals and obligations of religion before they are dismissed from the mind—perhaps forever.

* * *

True religion—doubt it not—is always an appeal to the heroic in man. It says, “Here is truth. Bear witness to it though devils frown. Here is suffering. Relieve it though thine own heart bleed. Here are wrongs. Right them though it cost thee thy life.”

* * *

Above all, the newer faith must equip its followers for sterner battle with evil along higher lines of conflict. A more exact justice and a wiser charity, a more reasonable, and because more reasonable, more devout—faith, a nobler purpose to honor God in actual obedience to the laws of righteousness, a deeper sympathy with all who sin and all who suffer—such shall be the nature of the coming religion.

* * *

Truth is ever of God, in the Bible, in literature, in science. Whoever ascends the mountain, breathes the upper air, and whether he be prophet or poet, the vision is always the same.

* * *

Truth, like love, demands a flawless devotion, and like love, floods the soul with light.

* * *

Truth does not die when the prophet is slain. Once let truth get itself adequately spoken and no malignity of tyrant or bigot can conquer it. All victories over truth are sham victories—preludes of the inevitable disaster that awaits a lie.

Taft at Vancouver

As a member of the Grand Trunk Arbitration Board, ex-President Taft arrived at Vancouver on October 10th.

As president of the Unitarian Laymen's League a number of members of the Victoria Chapter of the League made a courtesy call during his brief stay in the city. The delegation paid their visit to the ex-chief executive on board the Prince George, and were received with the greatest possible courtesy. Mr. Taft heartily appreciated the thoughtful courtesy of the local chapter and discussed with the deputation the aims and objects of the League with enthusiasm. He expressed regret that the brevity of his stay in Victoria did not permit him to join in the Sunday morning worship in the local church, where he would have been glad to speak, had opportunity allowed. Speaking directly of the objects of the Unitarian Laymen's League, Mr. Taft said:

"I am proud to be counted in with Unitarians, and when traveling about the country it is my delight to visit Unitarian churches and meet those who worship in them. Unitarians have not been sufficiently aggressive in the past, owing, no doubt, to their antipathy toward all attempts at proselytizing. They have been comparatively small in number, but they have exerted a wide influence in liberalizing the orthodox churches. There are many Unitarian sympathizers who do not affiliate with our churches. They remain in the older denominations, but they help to broaden the theology of their churches and to stimulate inquiry and open mind.

"The Unitarian Laymen's League may do a great work in making Unitarian doctrines more widely known and in correcting false impressions of the basis of Unitarian Christianity. Unitarianism is not in opposition to other churches as many people suppose. It rather is intended to supplement their teaching by appeal to reason rather than to tradition and ecclesiastical authority and is attractive and helpful to those who are dissatisfied with the traditional presentation of Christianity, but who feel still the need of Christian-

ity and the teaching and life of Jesus." Discussing the place of Unitarianism in relation to the present problems of reconstruction Mr. Taft went on to say:

"No religious movement, no matter what its label might be, unless it made character its basic principle would contribute anything to the solution of present-day problems or to the ultimate welfare of the human family," and going on from this to a more general discussion of economic problems he expressed the opinion that "the capitalist whose main object in life is to accumulate wealth for the mere love of riches is as great a menace to the well-being of a community as the Bolshevik whose purpose is life is to destroy the present economic system.

"The world is more wealthy today than ever," said Mr. Taft, "and the increased comfort in which, generally speaking, we live should afford time and opportunity for the development of higher ideals than have prevailed in the past. It is imperative that men should be led to develop these higher ideals which their material circumstances warrant. The soul of man, and of mankind, should develop better on a full stomach than an empty one and there are gifts and graces which cultivate more easily under conditions of comparative comfort than under conditions of anxiety and want. Men should be directed to see that the material circumstances existing and enjoyed today afford a fuller opportunity for the pursuit and exercise of those higher ideals which influence conduct and result in better character. This must become the great evangelism of the present day religion."

Regretting his inability to meet the local church members and League affiliates personally, Mr. Taft sent his most kind greetings through the deputation which presented their greetings.

Mr. Taft said:

"I am for Harding because I am a Republican and desire to see the present autocratic, wasteful administration overthrown. The election of Harding will mean that we will have a league, and the election of Cox will mean no league at all."

Election Sermon

The campaign committee of the Unitarian church suggested as sermon topic for October 31st: "The Significance of Religion in the National Life." Under this general theme, the Rev. E. J. Bowden of Milford, speaking in the Unitarian church of Nassau, spoke on "First Principles of Good Government." He said in part:

"Recently a neighbor inquired of a boy whom I know about his father. His answer came like a flash. 'He's very good Godwards, but he's very poor to us boys.' I trust we have done forever with a religion which is good Godwards, but poor to the boys, to fellowmen, and to the great institutions of society.

"Remembering this, my first principles of good government are:

"1. The maintenance of healthy church life. Not such an argument in a circle as it seems; for many of our people, and some of our ministers, are so busy serving the community in other ways that they starve their churches.

"2. The maintenance of the integrity and efficiency of public office, either through personal service or the vote. A law of Concord or of Washington is as sacred as a law of Sinai, and makes the same demand on our loyalty and service.

3. The maintenance of party morals. As a result of prevailing ignorance millions of voters are being herded by party leaders into their respective camps without the most rudimentary knowledge of the issues at stake. There is nothing essentially wrong in such party action as long as its methods are clean. But leaders who stir base passions by defaming and defiling their opponents are bound to degrade whatever party they serve.

4. The maintenance of a chivalrous attitude toward those who serve us in public office. At present our public men are invariably targets of unseemly abuse. As long as this is so the best men will keep in the background, and we shall be served mainly by the corrupt and inefficient.

This is by no means the full program of religion for the nation; but it covers points that can at least be immediately and profitably applied.

From the Churches

BERKELEY.—At the morning service on October 24th, Rev. H. E. B. Speight read to the Berkeley congregation, as the second reading of the day, the short essay at the close of *The Christ of the Human Heart* (by Rev. William Day Simonds), entitled "A Parable for Christmas." It proved to doubly appropriate, since the morning sermon was on the Immortal Hope. Before reading it, he read to the congregation the telegram which had been sent the night before:

"Please convey to Mrs. Simonds and to the Spokane congregation the sympathy of the First Unitarian Church of Berkeley, California. The death of Mr. Simonds is a shock to his California friends, who held him in high regard as a spiritual leader and a Christian gentleman."

FRESNO.—The month of October has been one of unusual interest in the Fresno church. In addition to the regular morning meetings which have been as helpful and inspiring as one could wish there have been several evening meetings. One held shortly after the opening of the church was an "at home" affair held in the parlors of the church, where Dr. and Mrs. Clayton make their home, and which gave opportunity for the minister to give his eastern experiences, which were highly interesting. Another evening Dr. Emily Noble gave a fine address and on the night of the 24th Dr. Clayton gave a talk on the amendments. In the morning services Dr. Clayton has been talking on the principles of Unitarianism—in connection with the work of the Unitarian Laymen's League. This latter organization has already been established in Fresno, and hearty support given the movement.

LONG BEACH.—"The New World on the Horizon" was the subject of an interesting sermon on October 3rd. It was preached by a visiting Methodist minister, Rev. W. Grant Smith of Elsinore.

In his sermon he spoke of how difficult it often is to interpret the signs of the times, that are yet visible to those

who would look for them and asked what people might see today if they should scan the horizon for signs of the new world that people are told to expect.

"The new inventions of the day have brought the nations together," he said. "The world has shrunk. People must learn to think nationally. Man holds power not to gratify spite, or to further selfish aims, but to build one another up in Christian grace. These nations are not afar off. America is to think of them as occupying with us one plane in which all are one in Christ. If righteousness is to be exalted among the nations we must learn to think of each other's well-being and comfort, with due regard to our own; and they of us.

"We cannot yet think in terms of the amalgamation of the races; that must be left to biology and the progress of perhaps ten thousand years. At present, racial differences cannot be overlooked. But racial prejudices and aversions may be bridged, as we look forward to the time foretold when there is neither Jew nor Greek, national prejudices nor sectarian animosities, but where all are one in Christ."

OAKLAND.—We have nothing especially new to report this month as the church organizations are well under way in the work for the winter. The Women's Alliance has, however, inaugurated a very happy innovation for their members, in that the first of the two monthly meetings is to be held in the homes of members. The business can be transacted in just as true parliamentary manner as in the church parlors, and in addition there will be the delightful social hour with its personal touch, a great aid in drawing the members even closer to each other, if such a thing is possible in our loyal band. The first of these pleasant gatherings was held in the home of our whole-souled Mrs. Reed, a tower of strength to the Alliance, always ready and eager to do her part.

At the second October meeting, as soon as the business of the day was dispatched, Mr. Reed gave the first of a series of illustrated art lectures on the

old masters, which are to take the place of the book reviews heretofore given. There were seventy present to hear about the life and work of Michael Angelo as well as to see the pictures.

The November ballot, aside from the momentous occasion of electing a President, is to carry many amendments, and the Laymen's League, appreciating how seldom the voters go to the polls with a good understanding of the measures presented for their decision, therefore arranged a joint meeting with the Women's Alliance—either wishing their "better-half" to be able to hold her own or fearing that she would take the initiative and instruct them in the matter of the vote. This took the form of a dinner, wholesome, appetizing and cheap in these days of H. C. L.—after which as many of the amendments as time allowed were discussed by Professor William S. Morgan and Mr. William Gorrill—the former speaking from the standpoint of a layman, the latter reviewing the legal aspects, or as the League's President, Mr. Sherwood Grover, put it in introducing the speakers: Professor Morgan would touch the "high spots" and Mr. Gorrill the "low." Questions from the floor were permissible, also expressions of opinion. The community property law drew the most fire, Mr. Gorrill's position being opposed by his sister, an ardent advocate, and also by Mr. A. E. Carter, who unexpectedly appeared in support of the measure for which his wife has worked indefatigably. Altogether it was an enjoyable evening, although accompanied by the inevitable downpour of rain, as is usual with Unitarian dinners in Oakland.

The meetings of Unity Club, which are devoted to the study of "The Evolution of the Old Testament," promise to be as successful as last season. The Unity Club members find the new reading room of especial help in their work, as well as the teachers in the various departments of the School of Religion.

Professor Morgan's class in International Relations as well as Miss Coffin's class for young people are most instructive and interesting. One of our good friends brought five new pupils on one

Sunday, a splendid example to set. If all would take a like interest, what a fine school in point of numbers we might have. The teaching staff could not be better, but as with most Unitarian Sunday Schools we have "quality, not quantity," of scholars. But Rome was not built in a day and it will take time to realize our hopes in regard to the School of Religion.

PORTLAND.—"Home-coming Sunday" was observed Sunday, October 3rd. This Sunday is observed to mark the full resumption of every department of church life, though the church is open every day of the year, and Sunday morning worship is always held. Evening services were resumed with a special series of sermons and readings. The Young People's fraternity resumed regular meetings at 6:30 p. m. The pastor of the church, the Rev. W. G. Eliot, Jr., preached the sermon at the meeting of the Pacific Coast conference held in Bellingham, Wash., October 20-21.

SACRAMENTO.—Sacramento went over the top October 3rd immediately after the morning services. It took us just five minutes. Not only that, Sunday before last 19 of our Sunday-school pupils promised to earn and save one dollar a year to be added to our quota as an oversubscription.

Several weeks ago the Woodland Church, after the evening service, pledged its quota.

On Friday we had a great party—73 present. Witches, black cats and ghosts had full charge of our church. Ghosts in cornfields moaned and shrieked and weird lights added to the thrills. Phonographs hidden within sheets and skeletons gave many the thrills they desired and yet dreaded. Dancing and the refreshments—apples, pie, cake, coffee, etc., added to the enjoyment.

Mrs. Fereshetian sang songs appropriate for the occasion and told fortunes.

SAN FRANCISCO.—Our church has recently effected an economy and reform by co-operation and consolidation in its announcements. The church, the Society for Christian Work, and the Channing

Auxiliary formerly sent separate notifications of meetings and programs. Now they are consolidated in an admirable bulletin that includes all activities by or associated with the church.

The minister's sermon topics for October, extended by a brief syllabus, were:

Education and Morale—The school and America's future. Our local problems. The truth about teachers, public, private and parochial schools.

The Weapon of Truth—"The truth shall make you free." Publicity. Who gives us the news? Our journalism. The raw material for our thoughts. Propaganda.

Seventy Years in San Francisco—The first liberal religious service in the city, October 20, 1850. The men and women who made this church. Why they made it. Today's challenge. The Church of America.

Saintly Sinners—The men who "make good." The story of a man who "tried." The men God "will not despise."

Wrecking the Interechurch World Movement—Who did it? The "open secret" of its failure. A valuable lesson for Christianity.

The Society for Christian Work held two regular meetings. One on the 11th, well attended, a large audience listened most sympathetically to accounts of "The Work of Our Sister Charities." Miss Ashe spoke for the "San Francisco Neighborhood Association," which by means of open air schools, district nursing, sending delicate children to Hill Farm, does wonderful work, and helps all ages.

Dr. Harris told of the efforts of the Anti-Tuberculosis Society to not only cure the dread disease but how they successfully prevented it by educating the people. Mrs. Carson told of the needs of the Community Day Nursery for playthings and an equipped playground, and Miss Brookman of the House of Friendship told most sympathetically of the help and comfort given to young women.

Our church's seventieth birthday party on October 20th was attended by many of our members.

On Saturday, October 23rd, many of our members went to the Alliance luncheon at Oakland, which was well attended by delegates from far and near, and of unusual interest.

There was an unusually large meeting on October 25th. Mrs. John McGaw was in charge of the musical program. She played herself with her usual charm and brilliancy, and accompanied Miss Cross, who sang a group of Indian songs beautifully.

The Channing Auxiliary held the first meeting after a long vacation on October 4th, Mrs. Frederick G. Canney, the new president, presiding. After the usual business meeting Dr. C. C. Fleisher gave a most interesting talk on "Public Health." On the 14th the Misses McEwen gave their beautiful home over to the Channing for a "Silver Tea." An unusually fine musicale was enjoyed during the afternoon, three of Mrs. Blanchard's pupils, with Mrs. Blanchard at the piano, singing charmingly. Mrs. Kelly concluded the program and took her hearers by storm with the lilting Irish songs. On Monday, the 18th, Rev. C. S. S. Dutton gave the members a book review—enjoyed by a goodly number.

The Men's Club on October 7th considered "Our Educational System." Professor C. E. Rugh of the Department of Education in the University of California, dealt broadly with the subject, and spoke with candid criticism on our local situation, which has been brought to a head by the recent political upheaval in the San Francisco school department, and has aroused a keen interest among the citizens as to its management. He enlightened an interested audience as to the great advance in educational methods following the light emanating from such thinkers as James and Dewey, few of which had been followed by our city. We could never expect to substitute the better methods till we did away with an elected superintendent and commanded an advanced educator, supported by a responsible board.

SEATTLE UNIVERSITY UNITARIAN—The church supper October 1 was a great success, first because of the large num-

ber present; and second, because of the generosity of people in advance, a goodly sum of money was added to the treasury of the Women's Alliance.

The Spirit of the Pilgrims has been much magnified in the past weeks, in Sunday-school, Women's Alliance, and church. Prof. Start spoke on the work of the Pilgrims, briefly in Sunday-school, and at greater length and with real illumination at a meeting of the Alliance on October 5th. There was also a sermon on the Pilgrims in the church.

The experiment of having the Sunday-school after church instead of before church is being tried out with seriousness. It is against the custom in our city. We believe that the church in Bellingham has made the experiment before us.

The Sunday-school and church are greatly indebted to the enthusiasm for good singing brought to us by Mr. Herbert A. Sturgis, an instructor in sociology at the University of Washington.

The conference in Bellingham was a great success, both as to the number of delegates present and the high seriousness of all the elements of addresses and discussions. Nine delegates were present from this church, Mr. and Mrs. E. A. Start, Mr. and Mrs. John C. Perkins, Mr. W. H. Gorham, Mrs. L. W. Sloan, Mrs. J. F. Beede, Mr. John E. Horton, Miss Hazard.

The Unitarian campaign is of great interest to our church and the quota assigned appears likely to be met. On November 12th, 13th and 14th, Rev. John W. Day of St. Louis will be in Seattle under the auspices of the Laymen's League. On Sunday, Nov. 14th, he will preach the sermon in church.

WOODLAND.—Members of our Woodland church and congregation have been given a spirit of renewed interest in Unitarian church work by the coming of Rev. and Mrs. Martin Fereshetian. We had been prepared to give them a most hearty welcome by reports of their successful work in Colorado, given us by Mr. and Mrs. J. J. Harris, who knew them there. The reception of welcome on the evening of September 23rd confirmed the truth of the reports that had

heralded the coming of our acting minister and his wife, and he himself by all of his activities—in business matters, in the pulpit, and in pastoral service—has strengthened the good feeling and favorable estimate that marked their most hearty reception by our church.

Mr. Fereshetian's publicity method of "show ads" which include in his weekly newspaper notices of church services, statements of definite Unitarian foundation principles and of Unitarian true-abiding faith, will make Unitarianism rightly understood in this community, where many, including teachers in the public schools, are now saying that Unitarians are heathen, not worshipers of the true God. His social charm and that of Mrs. Fereshetian are such as to win all hearts; his sermons, while appealing to sound reason, touch the springs of deep feeling. A mere statement of his texts indicates his strategic line of approach to his work here: "Wherefore, O King Agrippa, I was not disobedient to the heavenly vision," a direct appeal for the work outlined by the campaign committee, met with a good response; II Chr. xii:10, "Shields of Brass," an appeal for sincerity; and "The Road of Loving Hearts," John xiii:34, have evoked among his hearers the comment, "We must needs be transformed by the 'renewing of our minds,' if we heed these sermons."

To Mrs. Lois Wyckoff, director, Branch Alliance, Northern California, too great praise cannot be given for her gracious, humble, yet dignified spirit and manner in conducting the meeting of our Alliance on October 5th at the home of Mrs. Lydia D. Lawhead, president. All who were privileged to hear Mrs. Wyckoff on that occasion will long continue to feel the inspiration that her coming brought to the women of our Alliance, through her deep spirituality, combined with her power of vivid description by which she made all see the historic places of Boston and Plymouth; made all feel the thrill of the Boston May meeting of Liberal Christian Women; and brought all at once into close touch with all of the lines of activity of the Alliance and with the spirit of its work.

Sparks

Mother: "Is Johnny well yet?" Little Dick: "I think so. I heard his mother scoldin' him this morning."—*Answers.*

"What a cheerful woman Mrs. Smiley is!" "Isn't she? Why, do you know, that woman can have a good time thinking what a good time she would have if she were having it."—*Tit-Bits.*

Little Edna was visiting the museum with her aunt. In the Egyptian room the child saw the dessicated remains of an ancient queen and asked what it was.

"That is some one's mummy, dear," replied auntie.

"Goodness!" said Edna. "I'm glad my mummy doesn't look like that."—*Boston Transcript.*

"What's that grass widow's last name." "Nobody knows. She hasn't come to it yet."—*Barr's.*

The good die young was never said of a joke.—*St. Louis Globe-Democrat.*

"Economy," we heard a man say the other evening, "is a way of spending money without getting any fun out of it."—*Boston Transcript.*

"How would you like to sign up with me for a life game?" was the way a baseball fan proposed.

"I'm agreeable," replied the girl, "Where's your diamond?"

"I want to know," said the grim-faced woman, "how much money my husband drew out of the bank last week."

"I can not give you that information, madam," answered the man in the cage.

"You're the paying teller, aren't you?"

"Yes, but I'm not the telling payer."

Jenkins was sitting down to breakfast and was astounded to see in the paper an announcement of his own death. He rang up his friend Smith and asked, "Have you seen the notice of my death in the paper?" "Yes," replied Smith. "Where are you speaking from?"

The Postoffice Mission

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

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

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

Henry Pierce Library

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

Charles A. Murdock, Trustee and Librarian.

AMONG RECENT ADDITIONS

- ADAMS, HENRY: "The Education of."
 ADAMS, GEO. P.: "Idealism in the Modern Age."
 BARNETT, H. O.: "Life and Letters of Canon Barnett."
 HOOKERS "Life and Letters of Sir Joseph Hooker."
 FELL, E. J. B.: "Personal Liberty."
 KEYNES, JOHN MAYNARD: "Economic Consequence of the War."
 LASKIE, HAROLD J.: "Authority in the Modern State."
 MCCONNELL, FRANCIS J.: "Democratic Christianity."
 MUIR, JOHN: Complete Works, 12 Volumes.
 PALMER, GEORGE HERBERT: "Altruism, Its Nature and Varieties."
 PARKER, W. B.: "Life and Works of Edward Rowland Sill."
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- Directors: To 1920—Charles A. Murdock, San Francisco; B. Grant Taylor, San Francisco; Rev. N. A. Baker, Bellingham; Prof. E. A. Start, Seattle. To 1921—Rev. H. B. Bard, San Diego; Rev. H. E. B. Speight, Berkeley; Rev. Oliver J. Fairfield, Long Beach; G. H. Shellenberger, Los Angeles. To 1922—Prof. Wm. H. Carruth, Palo Alto; Rev. C. S. S. Dutton, San Francisco; L. H. Duschak, Berkeley; Rev. Wm. G. Eliot, Jr., Portland, Oregon.

By action taken at the 1918 meeting of the Conference, three sections were constituted—a Northern, a Central and a Southern—and it was determined that in 1919 and 1920 each section should meet separately. In 1921 and every third year thereafter the Conference will meet as a whole in the Central Section.

American Unitarian Association.

- (Headquarters, 25 Beacon Street, Boston)
- President—Rev. Samuel A. Eliot, D. D.
- Secretary—Rev. Louis C. Cornish.
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- Treasurer—Henry M. Williams.
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General Conference of Unitarian and Other Christian Churches.

(Meeting every third year)

- President—William Howard Taft, LL.D., New Haven, Conn.
- General Secretary—Rev. Palfrey Perkins, 16 Beacon St., Boston.

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- President—Rev. William I. Lawrance, Boston.
- Vice-Presidents—Rev. Benj. R. Bulkeley, Leominster, Mass; Rev. Florence Buck, Boston.
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- President—Rev. Houghton Page, Hingham, Mass.
- Officers for Pacific Coast
- Vice-President—Miss Dorothy Dyar, Berkeley.
- Field Worker—Mrs. Charles H. Thompson, Jr., Berkeley, Cal.

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- President—Miss Lucy Lowell, Boston, Mass.
- Treasurer—Mrs. Lucia C. Noyes, Jamaica Plain, Mass.
- Recording Secretary—Mrs. Caroline S. Atherton, 25 Beacon St., Boston, Mass.
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- President—Charles N. Strong.
- Vice-Presidents—Ernest G. Adams, Roger D. Smith, Horace S. Sears.
- Treasurer—William Endicott.
- Field Secretary—Carl B. Wetherell.
- Office Secretary—William B. Barnard, 7 Park Square, Boston.

LAUNCH FORTH INTO THE DEEP!

To-day there comes to Unitarians the same command that was given by Jesus to Peter when on the Lake of Gennesaret — to *Launch Forth into the Deep!*



For a hundred years we Unitarians have been fishing close to shore, satisfied with mighty little. Jesus, who looks out into the deep where men are struggling, where men are grasping for something to which they can pin their faith, now calls again—to *Launch Forth into the Deep!*



Quickly now every Unitarian in the land will be asked to do his part in the Unitarian Campaign, that Unitarianism may be launched into the deep.

It is a call we cannot question. It is a call of service; of service to this great Nation, of service to all mankind.



Hear the call and answer!

Let every man and woman and child stand up and be counted!
Launch Forth into the Deep!

UNITARIAN CAMPAIGN COMMITTEE.

UNITY HOUSE,
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THE PACIFIC UNITARIAN

DEVOTED TO RELIGIOUS TRUTH AND HIGHER LIFE

WITH GRATITUDE TO GOD

As the Intensive Period of the Unitarian Campaign Closes

ERNEST G. ADAMS, *Chairman*

FOR this opportunity — to rally to the Cause for which our Churches stand; to invigorate our denominational agencies so that our organized effort may be more effective; to inspire our Unitarian people with a deeper sense of the importance of their own church life; to change our general estimates of the relative importance of religion and a host of other interests; to engage in a special act of public service that shall make our Churches more useful and influential in the American life; to serve God as partners with Him in world-making—we are thankful.

TO each church, to each contributor, to each worker, to each well-wisher, the Unitarian Campaign Committee extends its gratitude.

THE Campaign has meant real consecration and many genuine sacrifices. It has meant a new spirit, a stronger loyalty, a higher hope. And now as we near the end with every assurance of success, it means a profound satisfaction to all who have been an active and sympathetic part of it. With gratitude to God, "from Whom all blessings flow," we now turn to our larger Campaign, our Great Adventure in the spiritual life of the Nation.

PACIFIC COAST UNITARIAN ACTIVITIES.

UNITARIAN HEADQUARTERS, Room 570, No. 760 Market Street (Phelan Building). Miss Maude G. Peek, Manager. Office hours, 10 to 12, 1 to 4 (excepting on Saturday afternoon).

Office of PACIFIC COAST CONFERENCE. An attractive gathering place for those interested in any phase of Unitarian Activity. General Information Bureau for ministers and churches on the Pacific Coast.

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THE PACIFIC UNITARIAN.

Published monthly by the Pacific Coast Conference. Subscription \$1.00. Representing, or desirous of representing, all the churches of the Conference, and striving to further the interests of a reverent, reasonable, vital faith. It is denominational in no narrow sense, interprets Christianity as the hand-maid of humanity, and religion as acknowledgment of man's relation to God. It believes in clean thinking, and fearless following where the truth leads, but its highest interest is in life, and in worship expressed in terms of service. It welcomes contributions from those of high purpose and especially asks the co-operation of all interested in making our little group of Pacific Coast churches strong and active in uplift helpfulness. Contributions should reach 760 Market Street by the 25th of the month. Advertising rates furnished on application.

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THE PACIFIC UNITARIAN

God our Father. Man our brother.

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Earl M. Wilbur, W. H. Carruth, Clarence Reed, Caleb S. S. Dutton, H. E. B. Speight, Publication Committee.

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Editorial

It is not good taste to make much of birthdays. They are of minor importance and of little general interest. How long a person has lived is in itself merely a fact and may entitle him to neither credit nor satisfaction. To be over-conscious of personal matters is a sign of weakness, and to imagine that others are much concerned over them bespeaks conceit. Nevertheless there is a certain respect due to long life, and it is pardonable to mildly enjoy the mere fact of holding on.

Age has a wide range as to the time of probable duration. It is as true that the good die young as it is that the young die good, but a redwood tree outlives countless generations of butterflies. A religious newspaper is an ephemeral creature, doomed to early death, "as the sparks fly upward."

Thirty years ago, a fairly active Sunday-school was instigated to publish, nominally for all the organizations of the First Unitarian Society, a monthly journal. It was not expected to be of great benefit, except to the school. After a year and a half it was adopted by the Conference, its modest name *The Guidon*, being expanded to *The Pacific Unitarian*, and its number of pages being doubled.

Probably the most remarkable circumstance connected with it is that it has lived. The fact that it has enjoyed the opportunity of choice between life and death is quite surprising. Other journals have had to die. It has never been easy for us to live, or absolutely necessary to die. Our hope to pay our way has never been realized, but those who have

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thought it worth while to keep the publication alive, have cheerfully made up the deficit. How much longer the increasing strain can be met is uncertain. Costs grow much more rapidly than number of names on the mailing list, and it is doubtful if a larger subscription price would increase net revenue.

Anyhow we have the thirty years of life to look back upon, and take satisfaction in. We are grateful for friends for and near, and generous commendation has been pleasant to receive, whether it has been justified or not. At the coming conference the future will be carefully considered. It is hoped that the delegates may be advised, or instructed, as to the general opinion of the denomination. If by concerted effort the circulation of the *Christian Register* may be largely increased so that every family may be on its list for weekly inspiration, it seems that all things considered, our little monthly should be allowed to join the "choir invisible."

When decision is reached as to the expenditure of the fund raised for the general welfare of the denomination, a measure of justice and also a source of encouragement, not to be overlooked, should be liberal support of our organization for ministers' pensions. We have been able to increase somewhat the number of ministers receiving allowance and also the amounts given, but we must be more generous or we are not even just. Ministers at best are poorly paid. They have human wants and an absolute necessity for decent conditions of life, good books, refined recreation and some possibility of helpfulness of others. Salaries paid hardly made possible ample life insurance or provision for old age. We *owe* them fair pensions when they pass the age at which they should not work. From their side, as a matter of

justice, they demand liberal and appreciative reward.

Nor should we be unmindful of how dependent the very existence of the church is upon the character and quality of the minister. Where are we to find them if there are none? And where can we expect a supply if by our parsimony they are not treated as real men, able to preserve self-respect? What encouragement can there be for a young man to prepare for a profession that does not command a living wage?

Not that we must expect to compete with professions and occupations where native ability and absence of conscience leave gross earnings with no upward limit, but where a man can do his best with expectation of an income adequate to simple needs with provision for old age and the protection of his loved ones.

Thanksgiving's shadow is short. It has barely passed the meridian and before it recedes we need to store its lesson. Thankfulness should be in our minds a very definite and commanding part of religious feeling and practice.

It is said that one in ten is a fair estimate of the proportion of those who think to thank. It is, if true, a sad failure. Are we not given to asking for things of all kinds in an unreasonable and disproportionate degree? Are not our prayers burdened with an excess of specific supplication? Are not thanks for mercies and blessings we have received buried beneath petitions for things we would like to have? Is not the grace of thankfulness to be valued above any cultivation of selfish desire?

Is not thankfulness conducive to a loving and fruitful heart, even as these early rains revive and quicken the packed and parched soil? We need the freshening and loosening of the dry and lifeless surface, that the sun's rays may

awake the rich depths to life and growth. We need the constant habit of continuing thankfulness as well as a season of especial remembrance connected in the minds of the thoughtless with football and superfluous eating. If we but think of our blessings we must be thankful and also so confident that we cannot be importunate.

And how much we have, as a nation, for which we should be thankful! What plenty in food! what blessing in peace! Surely we must be thankful, and how can we fail to express it in being generous? If we really are brothers to the suffering, whatever the cause, shall we not share our bounty?

Let America not tire in well-doing. In due season she shall reap, if she faint not. We face a crucial time in the choice of a policy. It is not to be thought of that our duty to preserve our right of self-determination, and to consider with jealous care our own welfare, can dictate utter selfishness and result in aloof irresponsibility. The overwhelming Republican victory, whatever it did mean, did not mean that. Some men sometimes are reactionary, but all men (practically) never face backward. There may be ahead a sharp controversy among the political victors, but no idealist need conclude that the worst will happen. It is neither a proof of abiding faith or of reasonable hope to doubt the good will or the good sense of the American people. Quite independent of all other issues involved, it is gratifying and encouraging that an almost incredible majority endorsed a good-natured, placid candidate, without magnetism and almost unattractive, instead of a more forcible man who was frankly an alarmist, and given to vituperation. We want peace, and sanity and justice, and we want the United States to act wisely, as a part of the world—but to act.

All the churches around the Bay oversubscribed their quota in the Unitarian campaign. San Francisco's share was fixed at \$6,000. It has passed it and funds are still coming in. Berkeley's \$3,000 was raised to \$4,000, Oakland's \$1,000 to \$1,448, and Alameda's \$400 to \$728. Full reports for the Pacific Coast are not at hand, but so far as can be ascertained no instance occurs of failure on the part of any church to meet what was considered its full share of the \$3,000,000 to be raised.

The directors of the Conference emphasized the duty from a sense of justice for what had been done for us. It issued a pointed appeal:

"Have you considered that since 1890 our national organizations (American Unitarian Association, etc.,) have

1. Invested more than eighty thousand dollars in property held in trust for Unitarian societies on the Pacific Coast;
2. Expended more than one hundred and forty thousand dollars for the support of churches and the maintenance of a regular ministry in the same region;
3. Spent seventy-five hundred dollars in sending special preachers and lecturers to the Coast;
4. Aided churches in dire emergencies following disaster, including a contribution of fifty-two thousand dollars in 1906, when San Francisco and other cities suffered heavy losses—have you remembered this?

"Do you realize that success in the Unitarian Campaign will mean the strengthening of every denominational agency, including our own Pacific Coast Conference and other activities?

"Do you not feel that we of the West are now challenged to take our places on the national Unitarian team along with our friends and fellow-workers in the East and North and South?

"Respond to your local committee's appeal for the Unitarian Campaign!"

C. A. M.

Notes

Rev. Charles Pease has been supplying the vacant pulpit at San Jose, to the evident satisfaction of the church attendants.

Rev. Newton Benn Knapp, a member of the Western Conference, with his wife, find themselves unpremeditatedly in Southern California,—ensconced in Orange. It is hoped he will be heard in some of our pulpits.

Rev. W. E. Selleck is now extending help to the church at Hemet. On the first Sunday evening of each month he is delivering a course of lectures on "The Bible and Modern Learning." An average attendance of fifty is decidedly encouraging in a small town and in response to a visiting minister.

Rev. N. A. Baker of the Unitarian church of Bellingham left on October 29th on an extended trip in the interests of the Unitarian campaign, through various parts of the states of Oregon, Montana and California, lasting for five weeks. While he was absent the services at the Unitarian chapel were in charge of Frank F. Eddy.

Rev. Adelbert L. Hudson, lately of Quincy, Mass., is on a preaching trip through the Far West, visiting on the way some of the churches on the Pacific Coast and in the Rocky Mountain region. An interesting feature of the trip will be a three weeks' stay in Salt Lake City, where he begun his ministry over a quarter of a century ago. He is accompanied by his wife and daughter.

Dr. Charles W. Eliot, of Cambridge, lately declared to Boston women that dress was deteriorating, and manners and customs were following them. The *Portland Oregonian* replied in an editorial appealing to history, concluding:

"It is not possible to indict the present without also accusing the past. That which has been lived through can be survived again. Whatever may be said in deprecation of present fashions for women, they are not evidence of decadence. Morals of today, as every careful student of history probably will agree, will bear comparison with those of any earlier time."

Rev. N. Addison Baker during November visited Central California. On November 14th he was at San Jose in the morning and with his former Alameda congregation in the evening. On the 21st he filled the Palo Alto pulpit, and the week following was at Portland, Oregon.

The assertion that the Unitarian church campaign for a \$3,000,000 fund was not intended to "proselyte or to win people from other churches, but to bring religion to those whom other churches may not be able to influence," was made by William H. Taft in an address in the First church, Boston, opening the campaign.

He said the time had come for affirmative and militant methods against the inertia and indifference of irreligion.

Dr. M. M. Mangasarian, well-known writer and lecturer, has been engaged for a series of Sunday morning lectures by the Unitarian Society of Spokane, beginning about December 15th. Dr. Mangasarian, during a former three months' stay in 1917, won a wide circle of friends. He was then head of the Independent Religious Society of Chicago. He was born in Armenia. He came to America and studied for the ministry at Princeton. As he puts it, he "thought his way out of orthodoxy." He is a naturalized American.

Coach Walter H. Trumbull, Jr., of Harvard was line coach this year with the Harvard eleven and at the same time a director of the Unitarian campaign in the Massachusetts towns and cities north of Boston.

The spirit of the football field can be made the spirit of forward movements in religion. Coach Trumbull holds, which call for the same perseverance, sportsmanship and team-work.

"If a man has a church he ought to be willing to live for it and work for it. No football game ever was won without hard training, pluck and teamwork. It is not a one-man game. To make any church count, the individuals who believe in that church must play shoulder to shoulder, take the bumps and discouragements the men on the line have to take, but never lose sight of the goal.

Mr. Harry L. Moller of Los Angeles served as director of the Southern California division of the Unitarian campaign, November 11-21st.

Rev. John Day arrived from Japan on November 24th. He will proceed to Boston to report and counsel with the leaders. Mrs. Day has been in New England for four months.

It is reported that by using church "billboards," 500 "silent preachers," dotting the country from the Atlantic to the Pacific, will carry the message of the Unitarian campaign and its relation to 100 per cent Americanism, to 2,000,000 people weekly by a series of ten "thoughts."

The pleasing word comes that the Rev. Margaret Bowers Barnard, for the past four years settled over the Unitarian church at Bernardston, Mass., has come to California, and on November 21st began services at Redlands, Cal., where she is to be resident minister. She came highly recommended as a woman of distinct ability, and it is the confident hope that Unity Church, under her care, will renew its strength and prosperity.

The neighborly services of Rev. Dr. W. C. Selleck, in charge of the Universalist church at Riverside for five months, seemed to demonstrate the possibility of maintaining regularly a church responsive to the message of a liberal, constructive faith.

At the Church of Our Father, Portland, Oregon, Rev. William G. Eliot, Jr., spoke on Nov. 21st upon "The Point of Supreme Danger to Our National Development." In the evening the address and readings were upon "Poems Out of the Great War." At 6:30 P. M. the Young People's fraternity held an open meeting, the subject being "The Appreciation of Church Music." On Thanksgiving Day the congregation of Temple Beth Israel and the Church of Our Father held a union service at the Church of Our Father.

The Laymen's League chapter, the Women's Alliance and the Young People's fraternity combined forces to honor Rev. and Mrs. N. Addison Baker with a general parish supper on Saturday, November 27th.

A pre-Thanksgiving sale was held by the Unitarian Woman's Alliance of Portland on November 19th. The active workers of the Alliance were assisted by the several bazaar clubs, all of which, save one, are named in memory of pioneer workers in the Unitarian cause.

Among them were represented the Attwood Club, the Burrell Club, the Burrage Club, the Davidson Club and the recently organized Spalding Club.

A correspondent of *Christian Life*, (London) writes: "Personally, I was much interested in Mr. Carter's experience of the hymns in the Devonshire Congregational church. I know a Baptist minister who thinks Unitarians the end of all things—or says he thinks so. All the same, I have known him announce four Unitarian hymns out of his Sunday morning service of five, which you will agree is not a bad proportion."

Japanese liberals keep fully abreast in the onward march of thought. The Rikugo-Zasshi considerably prints its table of contents in English, which enables us to know that the October number contains articles by Professor Uchigasaki "On the International Congress of Religion" (at Boston, which he addressed as a delegate). Professor Minami, on "The Transition," Dr. Hoashi on "Reconstruction of the National Education," Rev. T. Tominaga "New Theology from the Standpoint of Realism," and Dr. Clay MacCauley "American Contribution to the World Civilization."

"The by-products of our organized movement sometimes are much more useful and valuable to society than the direct results."

"The Pilgrims thought to establish a religious nation by the making of laws. They failed in that method but they left the indelible stamp of their character upon the life of a nation."

"Some people seem to think that if you write the word 'God' into the constitution of a nation everything religiously will be all right, and if you leave that word out, nothing can be right. Rather is it by the recognition of the God that is in man, by developing and revealing that divinity that is in ourselves that a religious nation is formed."

The family of the late William Day Simonds will be united in San Diego, where Mrs. Rigden, the married daughter, resides. Mrs. and Miss Simonds left Spokane on November 13th and they will soon be followed by the son, residing in Redding.

The property interests in Spokane were disposed of and the splendid library was distributed between the memorial library at the Hutton settlement, the library at the Unitarian church and the friends of the family in Spokane.

In our notice of the denominational career of Rev. William Day Simonds in the November number, some omissions occurred. The *Washington Chronicle* says:

"Dr. Simonds was 65 years old and from the date of his graduation from a Congregational theological seminary in Chicago he occupied the pulpit every Sunday, never having missed a service. An oft-expressed wish that he might work to the last and "die between Sundays" was gratified.

"He was born in Winnebago county, Illinois, March 31, 1855. From Amherst college he went to the Chicago theological seminary. His first ministry was with the Jefferson, Illinois, Congregational church. After two years of ministry at Jefferson, Dr. Simonds went to Iowa Falls, Iowa, where he preached in the Congregational church for three years. Then followed six years as pastor of the Battle Creek, Mich., independent Congregational church.

"In his first Unitarian pulpit at Madison, Wis., he remained five years."

"Dr. Simonds was one of the great scholars of Spokane," adds George W. Fuller, city librarian. "He was an earnest student and one of the brilliant scholars of the Pacific Northwest. As a lecturer he had few equals in the Northwest. I have known Dr. Simonds for 18 years. He preached my ordination sermon. He was a man of deep sympathies, kindly disposition and a real thinker. He had high hopes for the society here and looked forward to its steady growth and the hopes that it might soon outgrow the Clemmer theater, where our meetings are held."

On the morning of October 31st the Rev. N. Addison Baker of Bellingham spoke of the Rev. Mr. Simonds' life and work and dwelt on his self-sacrifice in coming from California to Spokane to aid the society even though he knew the climate change would be detrimental to his health.

George Greenwood, vice-president of the Old National bank, spoke of the sharing of grief shown by former members of his congregation and friends in other parts. He read telegrams from them.

S. P. Domer, a trustee of the society, spoke in behalf of the memorial fund.

"All of us who have sat at the feet of Mr. Simonds during his ministry in Spokane have had a rare feast of reason, wisdom and knowledge benefits far in excess of what we have paid," said Mr. Domer.

"This memorial fund is not an appeal for charity and there will be no drive to raise it. Mr. Simonds would not countenance such a thing were he alive even though for two years he labored with a zeal for our good far beyond his strength for a mere sustenance for himself and family. Departing he left behind but a small store of this world's goods.

"He has erected a memorial monument in our hearts of good and it is now our privilege to erect to him a memorial of gratitude."

Approximately \$500 of the proposed \$2000 memorial fund to be given to his widow, was raised by the congregation.

Very gratifying is the active co-operation with the Unitarians in their campaign of education and publicity of broad-minded Universalists. Rev. W. C. Selleck of Riverside accepted the appointment as local representative. He also assisted in organizing the work at Redlands and Hemet, where there are Unitarian societies.

Concerning the plan, Dr. Selleck said: "The Unitarian denomination, which is one of the smallest but wealthiest in the country, is at present engaged in raising \$3,000,000 and in arousing all the churches and the scattered friends of this persuasion to a deeper earnestness in

helping to strengthen the spiritual life of the nation.

"The conviction prevails that America cannot make a success of democracy without the vitalizing power of the religious spirit. Grave problems are ahead which prosperity alone cannot solve, problems of right and kindly human relationships, of obedience to the moral law, of compliance with the Golden Rule. Nothing but essential religion can make these spiritual interests dominant in the every-day life of the people. Unitarians wish to do their full share in helping to bring this influence to bear upon 'all sorts and conditions of men.'"

The three hundredth anniversary of the signing of the Mayflower compact was observed at a joint service of the First Congregational and First Unitarian churches of Fresno on Nov. 21st, when an address on "The Pilgrim Legacy to Our Religious Life" was given by Rev. Thomas Clayton, pastor of the First Unitarian church, and "The Pilgrim Contribution to Civil Liberty," by Rev. T. T. Giffen, pastor of the First Congregational church.

A special musical program was given and following the service a social hour was spent around the church fire-place.

"The best within our religion is human in its origin, and as such it answers to human needs," said Rev. Oliver Jay Fairfield in a recent sermon on "The Human Things in Religion."

"The mistakes, the blunders, the low ideals, we are ready to admit, are human. Yes. Let them drop. We have no use for them. We have outgrown them, I hope.

"But the good things: the thoughts that cheer, the ideals that illuminate and move us to the heights—the best things in our Bible and in our religion, are human; and they belong to us, and to all the race. We cannot be thankful enough for that.

"The church with the human touch is awaiting to be built today, proclaiming to men that God is present in this life, speaking now his words of comfort and redemption, and arming the soul to go out and carry on God's good work here. It awaits the builders, the heart-beats of our love."

Rev. Harold E. B. Speight, minister of the First Unitarian church of Berkeley, spoke at the Unitarian church the evening of November 5th on "The Future of Religion in America."

The Spokane Women's Alliance recently took up work for the Babies' Milk fund and gave a benefit for the fund in the Elizabethan room of the Davenport Hotel, November 5, when Professor Edward M. Hulme, of the University of Idaho, who has recently spent a year in Europe, lectured on present conditions in Italy.

Rev. Thomas Clayton of Fresno, in a recent sermon, makes an earnest plea for a new order based on truth and justice. Spiritual consciousness must be its ground-work.

"No order can stand that is not based on moral and spiritual convictions. A mere economic program breeds more injustice, greed, jealousy, and hate; as witness the workings of bolshevism. A mere intellectual propaganda tends only to starve men's souls; and feeds them with 'apples of Sodom.'

"To realize that life is 'continuous,' that dying is only 'transition,' and the opening door to future development; means hope for a better future, creates a deep conviction of the oneness of humanity in destiny, and gives a deeper interest in spiritual values. Hence—we see how essential is the influence of religion in the coming 'age.' Nothing can stand or give satisfaction that is not based on the highest interests of the race. Here lies the work 'cut out' for the churches! Will they measure up to the task?"

Anticipation

How can I call the old days best,
Or covet youthful dreams? All things
Once mute now have a voice for me,
The very silence sings.

The commonest wayside paths become
More beautiful as I grow old;
The autumn leaves are deeper red,
The sunsets have more gold.

I think tomorrow I shall hear
A yet unheard diviner strain;
Or find some naked half-blown flower
Born of an April rain.

—Hugh Robert Orr.

Contributed

How Much Should I Subscribe to the Church?

Earl M. Wilbur.

Even the most conscientious giver is often quite at a loss to know how much he should subscribe to the support of his church. We wish to bear our full share with the rest of the community, though we do not feel called upon to do much more than our share; but how shall we know just how much that is? The old biblical rule of giving a tenth of one's income to the Lord will not solve the problem, for out of that tenth must also be taken what is contributed to numerous charities, philanthropies, and other public objects.

Four factors are involved: the depth of one's interest in the cause, the total amount to be raised, the probable number of contributors, and one's own ability to pay; and of course the answer is not to be found by dividing the total amount by the number of contributors, for their resources are so unequal. Nor is it determined by the formula, "Give all you can spare," for then nothing would be left for other causes, nor for the reasonable savings one is bound if possible to lay aside for old age.

This question comes before church people once every year, and the financial health of the church depends upon its being answered soundly. As the season of annual meetings is drawing near, I should like to suggest a simple means by which the contributors to a church may be guided in determining what is their fair share of the whole church expenses.

Let it be assumed that the minister ought to receive a salary which will enable him to maintain about the same standard of living as the average of his congregation. For if he receives much less than this, he will be hampered at every turn, and can not live in a way to maintain their entire social respect; while on the other hand if he received much more than the average, he would be in danger of insensibly getting out of touch with the majority, who found themselves less well provided for than he.

If this principle be granted, then the problem is a very simple one of arithmetic. Suppose a church has 100 contributors. Then if each of these contributes 1 per cent of his gross income toward the minister's salary it is obvious that the sum of all their contributions will give the minister the average of the income received by the contributors. The larger the number of contributors, the smaller need be the individual percentages; thus 200 contributors need contribute but half of one per cent, while if there were but 50 contributors the share would have to be two per cent to get the same average output. The proportions for other numbers can easily be computed.

This will not, however, give the whole amount one should subscribe toward church expenses, for there are other things to provide for besides the minister's salary. To estimate the rest one must add in the same proportion as the rest of the church's budget bears to the minister's salary. Thus, if the total budget be twice the minister's salary, then the total subscription should be twice the percentage mentioned. On the other hand, if the church is supported in part from missionary funds, the total percentage reached above will be reduced by the proportion which the missionary aid bears to the whole church budget.

Examples will suffice to make the application of the principle clear:

Case 1. Church with 100 contributors; total budget 60 per cent above last year's salary. Individual subscriber's share will be 1 per cent plus 6 per cent of his gross annual income.

Case 2. Church with 60 contributors; total budget 40 per cent above last year's salary. Individual subscriber's share will be 1.66 per cent of his gross annual income for minister's salary plus 40 per cent of this share for the rest of the budget, making approximately 2.32 per cent of his income.

Case 3. Church with 30 contributors; total budget 20 per cent above last year's salary; missionary aid 25 per cent of last year's total budget. Individual subscriber's share 3.33 per cent of income for minister's salary plus 20 per cent of this share for the rest of the budget makes 4

per cent of income; less 25 per cent on account of missionary aid, leaves 3 per cent net of gross income.

If church trustees in making financial plans for the year will make the necessary computations as above indicated, and will inform the members of the congregation about what the fair percentage would be, I believe that the great majority of them would be heartily glad to subscribe the amount thus suggested, and that not a few of them would feel a sense of relief and self-respect to have the doubt removed whether they were bearing their fair share or not. Many would be glad to subscribe more rather than less than their allotment, and this, together with the plate collections, would comfortably provide a working margin for deficiency in other quarters, or for unforeseen contingencies.

Ferns, Firs and Fairies

Ernest J. Bowden.

(A Christmas Address to Children)

I wonder how many of the boys and girls of Victoria know that there are fairies all around within easy reach! There are. You may look for them wherever the rocks are covered with moss and lichen; and especially they are fond of ferns and firs where they can make secret cubbyholes away from the sight of everybody.

If you haven't seen the fairies it is simply because they haven't favored you with an introduction to their homes. If they don't want to speak to a person they can slip out of sight in one instant; but if they see you love their haunts, and will keep their secrets, they will find some way of getting into touch with you.

My own introduction was a very interesting one. You know I have a dog called Topsy,—a graceful little terrier with a white body and a golden-brown head. For some weeks past Topsy has had a way of putting her paws and chin on my knee and looking up into my face with big brown eyes as much as to say "I do want to tell you something; if only you could understand!"

I did understand more than she suspected, for I know a little of dog lan-

guage, so I made up my mind to watch her carefully. One evening last week she and I were taking a run over Gonzales Heights. The clear blue of heaven was fretted with filmy clouds, just tinged with the dying hues of sunset. The sea, which always copies the sky as well as it can, was a delicate silver-grey with tints of amber and rose. The headlands and islands were like sleeping beasts, shaded with olive, indigo, and brown. All at once, as we clambered over the rocks, Topsy pricked up her ears and set out her stumpy tail at an angle that I know always means business: every hair in her little body seemed to say "Come along with me; I've got something important to show you."

I followed her to the side of the promontory where the southwest gales sweep furiously over the Heights. She led me to a sheltered hollow where there was a single fir tree. Its gnarled trunk told me that it was at least five hundred years old; but in all those years it had never dared to lift its matted head above the level of the rocks. Instead it had spread out like an umbrella until its branches touched the ground; and the fallen spines of many years formed a beautiful, soft, fragrant carpet around its roots. Sitting on this carpet at the foot of the trunk I saw a group of fairies.

I bowed politely, and apologized for intruding. I turned to go, but one of them said gently, "Please don't run away. We asked Topsy to bring you. If we hadn't you would never have been able to find us."

"It was very kind of you," I said, "I have always loved your beautiful rocks and trees, and I am sure I shall love them more than ever now."

"It is a beautiful place," she said: we came here very shortly after the glaciers had finished carving and polishing the rocks, and we have taken all the little hollows under our special care. We love the people who love them."

This statement, so simply spoken by the fairy, quite took my breath away. The glacial period? I didn't know exactly when it was, but I had an idea that it was at least 100,000 years ago.

But she spoke so sweetly and naturally about it that I felt it would be rude to pass any remark. However, I had been so busy mailing gifts to my friends that my mind was full of Christmas, and when I had recovered my wits a little I replied, "Why then you were living here in the first Christmas that ever was!"

All the fairies smiled at this turn in my thought. "Yes," they said, "and a very happy time we had."

"But," I said, suddenly feeling puzzled, "there was no steamboat or telegraph in those days: how did the news get here? But perhaps I ought not to ask."

"Oh," said one, "that is all right: we are most pleased to tell you. First of all there were the angels."

"Did they sing to you as well as to the shepherds?" I asked.

"Why, yes," she replied, "you know the word 'angel' means messenger; angels are big, strong fairies who carry God's messages wherever they are wanted. Of course they sang to us."

"I'm sure it was very beautiful," I said.

"Was beautiful!" she exclaimed; "Is beautiful, you mean. They sing today as much as they ever did."

"Oh," I said, "I never heard anyone in Victoria speak of it."

"That is because they would rather see a picture show or hear a brass band," she said. "But really there are some people in Victoria who hear the angels sing, only they very seldom speak of it. The people who prefer gramophones and organs wouldn't believe it, nor understand if they did believe it."

"But it has always seemed to me," I said, "that heaven was very much nearer to Bethlehem than it is to Victoria, and that it was easier in those days to hear the angels sing."

"Oh, how foolish!" the fairies said together: "why heaven was never nearer to any city than it is to Victoria, and the angels never sang more sweetly than they do here. Listen now!"

I listened, and sure enough I heard a song of the most exquisite power and sweetness that seemed as if it would

penetrate to the uttermost parts of England, America, Germany, France, Russia, and all the nations; and the refrain which came in at rhythmic intervals was the very song the shepherds heard on the plains of Bethlehem "Peace on the earth; goodwill to men!"

How long I listened to the music I can't say; I was quite carried away by the ecstasy of the moment, and felt as if I were in a sweet dream. Then, as if awaking, I heard a fairy say, "Afterwards the Three Wise Men came and told us all about it."

"Why I thought they went right back to their own country!"

"Yes," she said, "but don't you remember it says they went back into their own country another way? Well, they went home by the western route instead of the eastern, and that accounts for a great many things. They came along the coast of the Mediterranean—up through Italy, down the Rhine, over the Scandinavian countries—across to Iceland and Greenland—from there to America, right on through Alaska, and home through China and India to Persia."

"But," I said, "I thought America wasn't discovered in those days."

I saw a smile pass around on the faces of the fairies. "Why," said one of them, "that is a school-book tale. You people laugh at our fairy-tales; we laugh at your school-book tales. The Norsemen knew all about America centuries before the time of Columbus, and left their monuments half way across the continent. It was the Norsemen who carried the Three Wise Men across the Atlantic."

"And they told us all about the things they had seen in Bethlehem?"

"Yes, they told us all about Mary and the Babe in the manger. And especially they taught us the song that Mary sang when she put Jesus to sleep. There is a great friend of ours in Massachusetts called Dr. Gannett, and our fairies there taught him to sing it. You will find it in his book."

(I looked in Dr. Gannett's book when I got home, and there, sure enough, I found Mary's Manger-song. Here are two of its verses:

Sleep, my little Jesus,
 On thy bed of hay,
 While the shepherds homeward
 Journey on their way!
 Mother is thy shepherd
 And will vigil keep:
 O, did the angels wake thee?
 Sleep, my Jesus, sleep!

Sleep my little Jesus,
 Wonderbaby mine!
 Well the singing angels
 Greet thee as divine.
 Through my heart, as heaven,
 Low the echoes sweep
 Of glory to Jehovah!
 Sleep, my Jesus, sleep!)

I think the fairies were going to tell me a great deal more about the Three Wise Men, but I was eager to ask them a question, which put them off on another track.

I said, "The Bible tells us that one of the baby's names was Immanuel, which means 'God with us'; a lot of people here say that Jesus was God, and that we must worship him. What do you say about it?"

They looked very sweet and grave, and one of them replied, "It is true that the baby's name was Immanuel, which means 'God with us,' but every little baby that comes into the world might be called the same, for each one comes straight from God, and teaches the world something about Him that was never known before."

"But," I said, "don't they teach the boys and girls in the Sunday schools that all of us, excepting Jesus, are born in sin and shapen in iniquity?"

She looked puzzled and sad for a moment or two, and then with a flickering smile she said, "You know, it says in the Bible 'The times of their ignorance God winked at.' Well, God hasn't done winking yet."

There was a tone of solemn rebuke in her voice, and I could find no words to answer. After a few seconds she said gently, "Go and tell the boys and girls next Sunday that they are all God's children. That is why he sends Santa Claus to fill their stockings, to decorate their homes, to fill their hearts with joy, and to give them a Merry Christmas. And that is why he sent a little baby to Bethlehem long, long ago, who was called Immanuel in order that

every mother who looks on her little child may be able to say 'God is with us.'"

And she gave me this special message to you this morning: "Give them all my love and say 'You are to live as God's children ought to. You are to obey your mothers, to be kind to dumb animals, to speak gently in your homes. And however much you love gramophones and picture shows, you must learn to do without these sometimes, and to be quiet as Jesus was. Then when the right time comes the fairies will want to speak to you; you will hear the angels that sing every night over Victoria; and you will live such useful and happy lives that the people who have known you will smile and say 'God has indeed been with us.'"

I began to thank the fairies, but before I could do it they were gone—how I couldn't tell. Topsy and I were left alone under the fir tree. When we stepped out the soft light had gone from the water; instead it was a dark, rich blue, and the street lamps were making paths of gold across Ross Bay. We said goodnight to the ferns and rocks; a whispered goodnight came to us from the sheltered hollow. We found a winding path that led down toward Shoal Bay, and went quietly home.

Christmas

On Bethlehem's plains the shepherd's heard
 The happy song of angels bright;
 On midnight air rang forth the word
 That filled the world with joy and light.

'Twas "peace on earth" the heralds cried,
 Glad promise to a world in strife,
 And pointed to the manger-side
 Where lay the wondrous child of life.

"Good will to men," they further sang,
 As though the source of peace they knew,
 And o'er the hills the echoes rang
 And brighter yet the vision grew.

The babe the star-led Magi sought,
 In manhood made this gospel known:
 For love to God and man, he taught,
 Would lead to life, and this alone.

May we, this birthday of our Lord,
 Within our hearts this truth revive,
 And grateful service Him accord
 By keeping love and trust alive.

1880.

—C. A. M.

Events

The Club House at Berkeley

The College Centres Committee of the National Women's Alliance asks the co-operation of all the Unitarian churches on the Coast in a project for the young people of the West, sponsored by the National Laymen's League. This latter body has furnished an attractive club-house for men attending the University of California, in Berkeley. It is a rooming house, with extra study rooms, and a comfortable common room, making a congenial home for our boys during their college course. It is open to those who do not belong to the church, but preference is given to those interested in our Fellowship, and Mr. Speight, as well as the men of the young people's Channing Club, are always in touch with them. *Will you help to make this known? And send to us the names of any young men you know who expect to come to Berkeley next semester?* This is an experiment, which can only succeed if all our churches unite in the effort. If it proves worth while other such centers may in time be formed at all the colleges in the country, and similar clubhouses for girls, as well. At present it is being run at considerable expense to the Berkeley church, but when it becomes better known it is expected to be self-supporting, and filled with a group of men all closely linked with the Unitarian church, and finding it the center of their happiest and most helpful associations, the inspiration of which they will carry out into the world with them when they graduate.

We confidently look to the co-operation of all who have the religious welfare of our young people at heart.

FRANCES E. DUSCHAK,
College Centres Committee.
First Unitarian Church, Berkeley.

Waiting!

One, two, three,
I count the minutes, an eternity,
I count the waves that sweep the sands,
I count the birds in endless bands,
I count the pebbles one by one,
I count the dew-drops melting in the sun,
One, two, three—an eternity!

—Felix Fluegel.

Rev. E. Burdette Backus

The *Los Angeles Express* of November 20th, in an article chronicling the fact that the successor of Dr. E. Stanton Hodgkin was in charge of raising the money for the Unitarian campaign for Religious Publicity and Education, says:

"Rev. E. Burdette Backus, who has recently come to Los Angeles to succeed Dr. E. Stanton Hodgkin as minister of the First Unitarian church, is a native of Ohio, born in 1888. He is the son of Rev. W. M. Backus, prominent Unitarian minister, and well known to many of the Los Angeles congregation.

Rev. E. B. Backus was educated at the University of Michigan, receiving his A.B. from that institution in 1909. From there he went to the Meadville Theological School, which trains men for the Unitarian ministry, and in 1912 was graduated with the degree of bachelor of theology. On the basis of work done he was awarded a traveling fellowship which enabled him to continue his education in the Universities of Oxford, England, and at Berlin and Jena in Germany.

On his return to this country he assumed the pastorate of the Unitarian church in Lawrence, Kan., the seat of the state university. After a successful ministry of three and a half years he was called to succeed his father as minister of the First Unitarian church of Erie, Pa. While there he was elected to the board of trustees of the Meadville Theological school. His work in Erie was marked by the especial success of the young people's activities, as well as by the sustaining of all the church work in full life and strength.

"In addition to vigorously assisting to raise the quota of his own church, he has been active at other points. On November 14th he accompanied the divisional chairman to Long Beach to speak in behalf of the campaign. As a result of the meeting almost the full quota of the Long Beach church was subscribed. In the Los Angeles church over \$3000 of the quota of \$5000 has already been subscribed and there is every indication that the church will "go over the top."

It is a source of great satisfaction that so important a church has done so well.

Tribute to Dr. Wilbur

On Nov. 10th a few of the friends and admirers of Earl Morse Wilbur, D. D., president of the Pacific Unitarian School for the Ministry, invited him to a dinner at the University Club of San Francisco. Its direct purpose was slightly camouflaged. When he found that a number of the directors of the School had joined his ministerial friends and prominent laymen of the churches around the bay, it flashed upon him that possibly the gathering was a kindly attempt to soften the blow of an announcement that it had been concluded to give up a separate divinity school on the Pacific Coast.

But when Mr. Dutton, the spirited chairman, introduced Dr. W. S. Morgan as the first spokesman, he was soon undeceived. Dr. Morgan gave a summarized history of the school and spoke in unmeasured terms of the heroic work of his associate. He enlarged on its spirit and recounted the standing and services of its graduates. He took particular satisfaction in the library which Dr. Wilbur had built up, which he confidently declared second to no collection in the world, in all that pertained to the history and literature of Unitarianism.

Rev. Clarence Reed, Rev. H. E. B. Speight and Mr. Wm. H. Gorrill, on behalf of the school trustees, spoke in cordial acknowledgement of the service of Dr. Wilbur, and appreciation of the regard and esteem he had won from all. Treasurer Cutler read a letter from Dr. Chas. W. Wendte, one of the earliest supporters of the plan for establishing the School, who wanted to be counted in on any congratulatory expression. Then programmed remarks were followed by personal tributes from Rev. Thomas Clayton, Rev. Frederick L. Hosmer, Rev. Martin Fereshetian and others.

Dr. Wilbur responded with modesty and deep feeling. He could but be pleased with so sincere a recognition of his contribution to denominational welfare, but he was not lifted out of becoming humility. It must have been an encouragement in arduous effort, not free from discouraging features.

Hall of Fame Unitarians

In the memorial library of the New York University there is being gradually constituted a Hall of Fame. There are fifty-six tablets already in place. Elections are held every five years, and the fifth election since the voting began in 1900 is about to be held. Twenty-two Unitarians are included among the fifty-six, and several others are in nomination for election this year. The final roll of Americans conspicuously identified with the progress and fame of the United States is limited to two hundred and fifty.

Of thirteen authors, who have received elections, nine were Unitarians, and a tenth, John Greenleaf Whittier, is described as a Unitarian Quaker.

In this class are Ralph Waldo Emerson, essayist; the poets Henry Wadsworth Longfellow, James Russell Lowell, William Cullen Bryant, and Oliver Wendell Holmes; George Bancroft, John Lothrop Motley, and Francis Parkman, historians, and Nathaniel Hawthorne.

Of statesmen are John Adams, John Quincy Adams, Thomas Jefferson, Benjamin Franklin and Daniel Webster.

Of educators, Horace Mann.

Of philanthropists, Peter Cooper.

Of scientists, Louis Agassiz.

Of judges, Thomas Marshal, Joseph Storey.

Of preachers, Channing .

Two of the six women who have been elected to the Hall of Fame were Unitarians—Maria Mitchell, astronomer, and Charlotte Cushman, the famous actress.

Candidates may not be placed in nomination until they have been dead ten years.

A Man's a Man

A man's a man, who knowing life is meant
For work, for work's own sake works on content.
His head and hands his heart's behest obey,
True as the sun and faithful as the day.
His task engages all he is or can,
And in its joy he feels himself—a man!

Whate'er his work, it is his only pride
To scant no measure and no weakness hide.
He hails as Master him, and him alone,
By whose achievements better grow his own.
A man's a man, and may, by self-control
And by his worth to man, become—a soul!

—VICTOR E. SOUTHWORTH.

The Women's Alliance

Northern California Association Alliance

The fall meeting of the association was held in the Oakland Unitarian church on October 23rd.

After luncheon meeting was called to order by President C. T. Morrison. Then a word of greeting from Oakland.

Mrs. Speight reported the usual work of the Alliance at Berkeley, co-operatively with the Channing Club. "A great cause at stake we stand united on a spiritual basis."

Mrs. Morrison advocated a "get together" of Laymen's League and Woman's Alliance in Oakland and Palo Alto.

Mrs. Harris of Sacramento said that the report from Boston by Mrs. Wyck-off was an inspiration. Also that they now have Mr. Fereshetian with them, temporarily, as minister. She reported that Woodland had raised the money for the campaign.

San Jose reported good meetings.

Mrs. Peltret, San Francisco, said we have four organizations combined in one church calendar: Y. P. R. U., Laymen's League, Society for Christian Work, and Channing Auxiliary.

Stockton was instructed to cordially invite any one of us if in Stockton to ring up or call.

Santa Cruz reported no services now. She asked us all to come to her next fall when railroad rates are down.

Woodland reports no Alliance since the "flu." Mr. Fereshetian preaches Sunday evenings.

Congratulations to Mrs. Boyd of Berkeley on the 84th birthday were heartily given by all. Mrs. Boyd was present.

A delegate from the state convention at Richmond asked the women to vote yes on the Harris bill. She said "No human being is intelligent if he does not vote as he prays."

Miss Peek reported Alliance pins always on sale at headquarters. Also a sustenance pie for \$300.00 by the slice to those with an appetite. The price of slices to each Alliance should be related to membership: Alameda, 16, \$3.00;

Berkeley, 57, \$10.00 (subscribed); Oakland, 54, \$10.00; Palo Alto, 27, \$5.00; Sacramento, 29, \$5.00; Woodland, 14, \$3.00; San Francisco, 255, \$50.00 (subscribed). Southern California in proportion.

AFTERNOON SESSION, 1 P. M.

Devotional exercises led by Mrs. Dutton of San Francisco.

Solo by Miss London. Encored.

Roll-Call—Alameda 9, Berkeley 17, Oakland 23, Palo Alto 6, Sacramento 2, San Jose 4, San Francisco 16, Stockton 2, Santa Cruz 2, Woodland 1.

Mrs. Peltret corrected an omission in spring report to say \$25.00 a month is given to Day Nursery, and the word pamphlets should be substituted for garments.

Treasurer's report read showing receipts \$30.54, disbursements \$27.99; balance in treasury, \$2.55.

Rev. Clarence Reed emphasized the welcome to the other Alliances.

Mrs. Eshbacher asked ladies to stop over night with her.

Mr. Reed spoke feelingly of the loss of Rev. Wm. Day Simonds, whose death occurred October 23, in Spokane. The Secretary was instructed to wire a letter of condolence to Mrs. Simonds. Mr. Reed gave reminiscences of his work in Alameda 14 years ago. He gives his Sunday evenings to Alameda church this year. Of Mr. Shroul he said how we loved him. He lived on earth as if he lived in heaven. Death is only an incident. The test of religion is to look at all life with hopefulness, not to have dread. A committee to formally take notice of bereavements since we last met, consisting of Mrs. Carruth, Mrs. Maxwell, Mrs. Speight, was appointed.

Secretary read a cordial invitation from Palo Alto branch Alliance to meet there in April. The invitation was accepted.

A resolution that the Alliance purchase one set of books from the Beacon Press, Boston, and take orders for others, was presented, but no action taken.

Alameda voiced appreciation of Rev. Clarence Reed's coming back to them after fourteen years.

Mrs. Wyckoff brought greeting from Miss Lowell and read a letter from her concerning the great drive to find ministers for the vacant churches and support them.

Greeting from executive board, Boston, to the Northern California Alliance executive board, "We appreciate your spirit."

Mrs. Harriet Spalding spoke on the ter-centenary in Plymouth, Mass., in December. She was in costume of Plymouth mother.

Miss Spalding said the board asked her to work for educational Alliance work. Fellowship and friendly links, international week with a Pilgrim flavor, in essentials unity, non-essentials, liberty, in all things charity.

People will not look forward to their posterity who do not look back to their ancestry.

Mrs. Speight spoke on Y. P. R. U. She said Mrs. Lela Thompson's traveling expenses would be met by the Alliances, while working to awaken interest in the Y. P. R. U. and while establishing new unions where none exist. She said the Laymen's League gave \$1200 to equip and furnish Unity House, Berkeley. She requested that we inform Mr. Speight or Mrs. Thompson of any Unitarian student coming to town, so they can be invited to Unity Club house.

Mrs. Wyckoff spoke of the Unitarian campaign work of Laymen's League.

The executive board recommends: Where there is no minister, the campaign work be left with the branch alliance. On motion of Mrs. Peltret the recommendation was adopted.

The president recommended a contribution of \$10.00 to Headquarters. Moved and carried. On motion we renewed our subscription for five copies of *Pacific Unitarian*.

Nominating committee: Mrs. Clarence Reed, Oakland; Miss Ellen Clark, Sacramento; Mrs. Lloyd Baldwin, San Francisco.

Program committee: Mrs. Carl G. Rendtorff, Palo Alto; Miss Weisendanger, San Jose; Mrs. C. S. S. Dutton, San Francisco.

With thanks to Oakland branch for entertainment, adjourned.

The Religious Emphasis of the Women's Alliance

(Read at Pacific Conference, Northern Section, by Mrs. J. F. Beede of Seattle, Oct. 21, 1920.)

The only way in which the Alliance can exert an influence is for it to become a power. The only way in which it can be a power is for it to realize that it is a vital part of the church—draws its inspiration from the church and expresses its ideals and its aims.

Our organization is more than a sewing circle, more than a club, more than a money-making association, though it must, of necessity, include all these, since even the church is not exempt from the tyranny of the dollar; but apart from these, giving them dignity and power are the fundamental ideas of fellowship and service.

Those of us who were fortunate enough to hear Miss Grace Mitchell, the English woman who visited this country on behalf of our sister churches across the Atlantic, could not fail to be impressed by the pure flame of devotion which she brought to the cause, and the loyalty which she expected from each member of our branches.

And who shall say that work within the Alliance does not call for the highest Christian virtues? It certainly demands the broadest sympathy and the kindest criticism.

The simple little service which preceded Miss Mitchell's address was very impressive and showed very forcibly where our meetings sometimes miss their highest good. In our abhorrence of superstition and distrust of emotionalism we may miss the beauty and inspiration of devotional exercises. We believe in salvation through character, but lose sight of the fact that character is molded more by what we believe in the heart, than by what we accept with the mind.

Unitarians are sometimes considered a separate branch of the Christian faith. On the contrary, I believe that Unitarianism has gone back to the very foundations of Christianity and now seeks to keep the stream pure and unclouded from the accumulations, which, it seems to us, other creeds have gathered on their course from Gallilee to the sea of eternity.

Then let us not be afraid of the religious influence in our work and in our exercises. Life is inclined to be materialistic and we must welcome everything that tends to lift us from the personal to the altruistic.

For what are men better than sheep and goats
That nourish a blind life within the brain,
If knowing God, they lift not hands of prayer
Both for themselves and those who call them
friends;

For so the whole round world is every way
Bound by gold chains about the feet of God.

Women's Suffrage

Rev. John C. Perkins.

(Portion of address before Women's Alliance at
Seattle University Church, Sept. 21, 1920.)

If there ever was an historical moment that with justice, and without exaggeration, might be called an epoch in the life of American women, that moment has now come. For I think we must regard the attainment of national women's suffrage in our country as a political achievement of unbounded and inexpressible importance. Whatever controversies of opinion may have been natural hitherto must now come to an end. Whatever claims have been made by its advocates are now to be tested on a large and permanent scale. The open, frank, and unreserved participation in political life by women is now a fact, and it must be met by a spirit of seriousness, devotion and consecration such as women in the past have never known or conceived of.

Every group of women, every individual woman, has reached that point of responsibility where the dreams of all the advocates of suffrage are to be realized; and where the sense of new obligations is to be stimulated, purified and in the end we hope glorified.

Every citizen, man or woman, is faced with a duty which has become all the more important because universal; and all the more carefully to be prepared for, because of the growing complexities of modern life.

There are two kinds of preparation that must appeal to every woman in this their great epoch of patriotic service.

The one is that more specific and technical education in those problems of immediate practical action, such as voting for this or that candidate; keeping acquainted with public affairs, learning the needs of society and government; studying national, state and local conditions and their improvement. This is an endless and ever-changing task, to be followed with eagerness and constant study.

The other is a personal preparation, immediately concerning us here, the religious problem, under which you who have political problems more closely in your keeping may be found with character and spiritual intelligence sufficient to justify this national suffrage now within your power. For voting for this, or that candidate, in advocating this, or that, political measure, or expedient, it may well be that you will often be mistaken, through varying judgment and through unpreparedness of opinion, through inability to have facts enough to attain right decisions. These experiences happen to all and no one escapes them.

But that which makes a citizen always right, whatever varying action or opinion may be, is a problem of character. It is a subtle, what we call a spiritual, quality, that must lie behind and above any outward or mere concrete decision, or vote. The preparation for this is found nowhere else except in the atmosphere and under the influence of a church. What society, political and other, needs more than anything else in our time is the faithful familiarity with religion and the church. For the church is the organization in public life whose avowed purpose is to create and maintain human character. If people could intelligently worship and shape their hopes, joys, visions, impulses after the plans and habits of genuine church life, they would then, and then only, be prepared for the specific details of suffrage and the other responsibilities of citizenship.

You are here, as I see it, not merely to keep an organization together, not merely to enjoy each other's company and learn a certain number of facts of common interest—you are here to find

joy, help, comfort, inspiration of spirit; strength of soul; power of heart, which may so influence and react upon all your life, that you may be worthy before the necessities of the world committed to your charge. And you are to be perfectly certain that unless your religious preparation be thus acquired here, or in some other church of God, you are not equipped and you are not ready for any great life task.

God's Glory

God's glory shows itself to me
In everything that grows;
He shows it in the shrubs and trees
And in the lovely rose.

God's glory shows itself to me
In earth and rock and sky;
He shows it in the streams and sea
And in the mountains high.

God's glory shows itself to me
In sunshine and in rain;
He shows it in the raindrops' glee
And in the golden grain.

God's glory shows itself to me
In pebbles brown and bare;
He lifts a pebble from the earth
And lo, a diamond rare.

God's glory shines from fields of blue
Through twinkling stars by night;
He shows it in the morning dew
That sparkles in the light.

When God's glory shines from every soul,
Like sunlight through its beams,
Then life will reach the final goal,
And love will reign supreme.

—*Louise Wigton.*

Civilization has not conquered a thousand enemies since man ceased to walk on all fours to surrender now to a beer mug.

Today is better than yesterday, and tomorrow must be, not may be, better than today. The march of God and the march of men toward a nobler future, this is evolution.

Let us hope that the age of fear has passed; that the age of faith has come; that the age of love is dawning. We have thrown aside the nettles. We have gathered the roses. We fain would hold in willing hands the white lilies of God's peace.—*William Day Simonds.*

Pacific Coast Conference

Harold E. B. Speight, Secretary, Berkeley, Cal.

The publication committee has warned the editor to pass copy for this page without change, knowing well that his modesty would prompt him to use the blue pencil freely on what follows:

At the last meeting of the Directors of the Conference the secretary was authorized to place before the churches of the Conference, and as many individuals as are likely to be interested, the proposal to publish a volume of essays, personal reminiscences, historical studies, verse, and other material from the pen of Mr. Chas. A. Murdock. It is intended that this publication shall mark the approaching eightieth birthday of Mr. Murdock, and his long and intimate association with Unitarian work on the Pacific Coast. In addition to those who have known and admired Mr. Murdock through the columns of this paper, which he has generously edited without intermission since its inception thirty years ago, those who have learned from him the wisdom of life during his fifty years of service as teacher and superintendent of the Pilgrim Sunday-school of the First Unitarian Church, San Francisco, those who have been cheered by his visits and guided by his counsel as Field Secretary for Pacific Coast under the American Unitarian Association, and many who have been inspired by his devotion to the religious faith he so finely represents, there are many others who have been closely associated with him in the finer political life of San Francisco and in many forms of public service, from the time of his distinguished occupancy of a Supervisorship up to the present day, when he still serves as chairman or secretary or active member of at least twelve philanthropic organizations. The Directors feel sure that all those who are thus described will wish not only to possess a copy of the proposed book, but that they will be anxious to see the project brought to a successful issue and will co-operate to secure that end by speaking of the book to their friends.

The secretary of the Conference has brought the matter before many readers of these columns and many other friends

of Mr. Murdock, and at this date over two hundred copies, at two dollars per copy, of a special numbered edition, have been subscribed for, one or two friends ordering as many as ten copies each. All who welcome this fitting recognition of a long life of service and leadership are urged to communicate at once with the publication committee—Rev. C. S. S. Dutton, San Francisco; Rev. E. M. Wilbur, Berkeley, or Rev. H. E. B. Speight (chairman), Berkeley.

A UNITARIAN FELLOWSHIP

In these days of excessive organization we all question the wisdom of forming even one more society. But there is one simple organization which I wish here and now to call into existence, and I am confident that it is needed. I mean a Unitarian Fellowship for the Pacific Coast, to unite in closer friendship with one another and with our various churches every Unitarian family situated where attendance at a Unitarian church is not possible.

The Conference Secretary wants to obtain, and hereby asks for, the name and address of every such family. To those reached by this notice, he extends an invitation to join the Fellowship for the purpose of being brought into helpful and friendly contact with other families, equally isolated, who live relatively near by, and with the nearest organized church. Co-operating with our Fellowship will be those Alliances which organize fellowship committees under the new scheme of the National Alliance, and in this way we shall be able to establish friendly links that will bring to every family enrolled every month some welcome written word from other Unitarians, some literature, and, where it is not already taken into the home, the *Pacific Unitarian* for a limited period.

ISOLATED UNITARIANS

Send me your names with ten cents in stamps to cover the nominal expense of starting this Fellowship, and tell me just how you feel that it would help you to be linked up with an individual or a society as outlined above. Please add also the name of the last Unitarian church you attended, if you have been previously an adherent of such a church, or of

the church in which you already know some friends.

A letter from a town in Oklahoma which reached me a few days ago showed how one young man, a member of a church in this Conference, has gathered around him five Unitarians, each of whom was living like an exile and supposing himself or herself to be the only Unitarian in the place. If our Fellowship undertakes the task of linking up every Unitarian individual or family in the Conference territory, it will lead to the formation of many such groups of congenial spirits, and to many a man and woman struggling painfully along the way to freedom and rationality in religion it will bring a sense of comradeship and cheer.

The Fellowship imposes no obligation on you if you join, but I know that if you find that it brings you joy you will want to bring others into the circle of the movement.

Until others offer their services in prosecuting this forward step the secretary of the Conference will act as organizer. He will be glad to have offers of co-operation and assistance from every Alliance that has formed a Fellowship Committee, and he will be happy to suggest active work for these committees at once.

Address: Unitarian Fellowship of the Pacific Coast, care H. E. B. Speight, Bancroft and Dana, Berkeley, Cal.

A Lover's Envy

I envy every flower that blows
Beside the pathway where she goes,
And every bird that sings to her,
And every breeze that brings to her
The fragrance of the rose.

I envy every poet's rhyme
That moves her heart at eventime,
And every tree that wears for her
Its brightest bloom, and bears for her
The fruitage of its prime.

I envy every Southern night
That paves her path with moonbeams white,
And silvers all the leaves for her,
And in their shadow weave for her
A dream of dear delight.

I envy none whose love requires
Of her a gift, a task that tires;
I only long to live to her,
I only ask to give to her,
All that her heart desires.

—HENRY VAN DYKE.

Books

CROWDING MEMORIES—Mrs. Thomas B. Aldrich. Houghton-Mifflin Company; \$5.

One moves in good company as he reads this familiar comment of the married life of Mr. and Mrs. Thomas Bailey Aldrich and their friendly intercourse with many literary and artistic friends well worth knowing. It is an interesting life story simply and charmingly told. It is particularly informing of Edwin and Mrs. Booth, for whom Aldrich had a great attachment, and was a protecting and sustaining friend. It stretches back to Charles Dickens when he came to America, and was so enthusiastically received, has delightful anecdotes of Harriet Beecher Stowe, Julia Ward Howe, Longfellow, Howells, Lowell, Mark Twain and Bret Harte. It compasses several visits to England and the Continent, bringing in Browning, Whistler, Boughton, and Black, and gives a charming view of the early Aldrich home which so interested Dickens and inspired Longfellow to write "The Hanging of the Crane," for which Bonner paid him \$3,000.

An enlightening incident of misapprehended motive is related with glee. When Aldrich's play "Mercedes" was produced in New York, Mr. and Mrs. Aldrich occupied a reserved box. It was an overwhelming success and "Author!" "Curtain!" "Speech!" was loudly called. He stood, at the back of the box, bowing but not budging.

The next morning's newspaper, in an editorial criticism, said: "It was much to be regretted that Mr. Aldrich had not spontaneously yielded to the flattering request to come before the curtain, instead of coldly bowing at the back of a stage box," adding "perhaps it is the cool conservatism of Boston that restrained him." The actual reason for his failure to take the stage was that Mrs. Aldrich had failed to pack his dress-suit trousers, and he was compelled to go leg-clothed in pepper-and-salt, and sit back in the box, where the wraps on a chair would conceal him from waist down.

THE UNWROUGHT IRON—Frederick May Eliot. The Beacon Press; \$1.35 net.

This admirable book has a double value. It is in itself a notable contribution to our understanding of religion, and it is gratifying evidence that the Eliot quality fully holds its own as it descends from generation to generation. Its author, formerly Dr. Crother's associate in Cambridge, is now the minister of Unity Church, St. Paul. An extract from the foreword best express its purpose and its meaning. Mr. Eliot says: "This is a book about religion, and the point of view from which it seeks to look at this greatest of all human interests is expressed by the title. It is the point of view of the craftsman as he considers the crude material out of which he hopes to fashion something useful; of the artist as he considers the formless, meaningless clay out of which he dreams of creating something beautiful.

"The life that is given to each one of us has little value in itself, but it is rich with possibilities. How can we mould and shape this life of ours so that the rough material may become significant with usefulness and beauty? Which of the possibilities hidden within it can be hammered into reality, and how can we learn the skill that shall make the stubborn material obey our desires? These are the question that religion asks."

The consideration of the theme embraces four parts: Faith, Truth, Service, Worship, each of which is divided into eight chapters.

It is a book worth studying, after reading, and it is matter of congratulation that "The Unwrought Iron" takes its places among the later books in the Beacon Course in Religious Education. It gathers up and vitalizes the work of preceding years.

The author has done his best to realize his expressed hope that the book may help to make the question of religion less baffling and the joys of religion more compelling.

LETTERS OF THEOPHILUS LINDSEY—H. McLachlan, D. D. Longmans, Green & Co., 39 Paternoster Row, London; 6/- net.

Theophilus Lindsey, born in 1723, held after his ordination at 24, several important livings in the Established Church. At Catterick, in 1765, he established the first Sunday-school in England. In 1773 he became a Unitarian and resigned his living. His letters tell the story of his subsequent interests, his personal characteristics and his contribution to various political and ecclesiastical movements. A contemporary who differed with him theologically who knew him well, said of him: "An honest, pious man, who makes a sacrifice to truth and conscience as he has done, is a glorious character, and deserves the respect, esteem, and veneration of every true Christian."

Lindsey, the "father of Unitarian Churchmanship," as he has been called, was a really great letter-writer, who lived in the golden age of letter-writing. His friends included many of the best-known figures of the eighteenth century. For thirty-five years he corresponded with Joseph Priestly. For thirty years with William Turner, and for twenty-one years with William Tayleur. His extant letters include extracts of communications with forty-eight persons in the British Isles and America. Of this mass of correspondence little has heretofore appeared in print.

He was a man of humor and a charming style. He wrote freely of the conflict with America, the French revolution and the Abolition of Slavery. Among his contemporaries were Dr. Johnson, John Wesley and Tom Paine.

The Poor Man's Fate

He touched the cup of life to his lips
But found it empty,

Life's dregs were seething below.

Was it man or God who had willed it so?

—*Felix Fluegel.*

Constructive Church Ideals

Conducted by REV. WILLIAM G. ELIOT, JR.

(Contributions for this Department should be sent to Rev. W. G. Eliot, Jr., 681 Schuyler St. Portland, Oregon; to reach this address not later than the fifteenth of the month.)

"The Church in the Sovereignty of God"

"The sovereignty of God in the church," was the title of the September article in the department of Constructive Church Ideals. There was challenge in it, and the conclusion, with its statement of the issue, suggested to my mind an alternative title, "The Church in the sovereignty of God. The Church is there, because God is there, and God means sovereignty, the One who is over all. Human life is shorn of its deepest meaning, if that is not realized. The things that matter most lead always to this ultimate conclusion, that we are in the hands of One who is more than all else. Always there is the something more than we can grasp, yet in the presence of which we are to grow into fuller knowledge and a richer measure of life. We become aware of it, as we realize what in ourselves we are. Even the first glimmering perception of spiritual reality and power in ourselves brings us to that conviction. That awakening of the spirit in man is an experience for which no materialist conception of life can account.

The spirit in man is the commanding factor. To look for the origin or meaning of life on any lower plane is a contradiction of reason. This capacity, of which we become aware in ourselves, of spiritual insight, apprehension and action, takes us out of ourselves, to that other presence of the greater self, the eternal, all-enfolding Spirit. Self-subsistent, the source and giver of life, the home of souls. For us, life is a gift and a trust, and there is the One who gives and commits to us the trust. This is the true answer to all the questionings of the human spirit. We are indeed spiritual beings, but essentially dependent, aspiring beings. Our wisdom and strength are not in self-sufficiency, but in self-surrender and loyal service of the highest. In his will is our peace. So we are brought to the supreme affirmation

of God, sovereign in fact, and, to the understanding heart, God, our Father.

"The secret of life is fellowship—fellowship with God and with men." So the bishops of the Anglican Communion declared in the encyclical letter issued after their recent Lambeth conference. And the message from the Conference of All Friends, in London a few days later, spoke in the same strain: "This is Christ's way, the method of fellowship and service, which finds in personal contacts the true key to the door of happiness, which sees in every man a being of infinite value, who may become a creative point in the new order, that order which even now is growing up amid the confusion of our stricken world. Beyond our restlessness, God is here. He is still working in the world amid the lives of men. Let us open our minds to his searching truth." And the bishops again in their letter have this parallel word: "We must subject our wills and open our hearts to his influence." That is how the world must recover feeling, that is right and true, rising out of the confusions and the moral paralysis induced by the great war. "that the fires of brother-love may leap up in the hearts of the nations," and peace and freedom be established in the earth. Love, joy, peace, they are fruits of the spirit, the spirit of life, which is the gift of God, our Father. It is a great wonder and yet a very simple thing, if only we will learn to be quiet, and remember this other Presence, with us here, this sure foundation of our life. Our part is in simple-minded loyalty to right, to let the love of goodness have free way in us, to give ourselves to its pure influence. Then we know that other strength, beyond anything that we alone can achieve or be, The rest is with God, who comes to us in that silent way. Then are we enfolded in the hidden Presence, and know that love is of God, and righteousness the strength of the Eternal. The way of peace and confidence and rejoicing strength is in the doing of our

Father's will—doing all we can and thankfully and trustfully accepting what he gives.

God, in all and over all, sovereign indeed, that is the foundation truth; and in that sovereignty the living church comes to be. It is the organ of his purpose, his good-will to man. It is simply the conscious union, for fellowship and service, of those who so realize the presence of God in human life. It is a fellowship in which is the secret of life, the organ of truth and right, in the unfolding purpose of the Eternal, and the home of abiding love. Dare we say it is this? That is, at least, what the church ought to be. In such fellowship of common life and service no human interest is forgotten or belittled. On the contrary, every interest, every worthy aim in life, every true affection and aspiration, gains new and deeper meaning and a surer confidence. Life is seen and felt to rest in the light of the Eternal goodness; and the best in man brings us to our apprehension of the deepest truth of God. This we realize most fully in the fellowship of the Church.—*V. D. Davis.*

Bournemouth, England, Oct. 1920.

Selected

Every one shall smell of that hee is busied in; as those that stirre among perfumes and spices shall, when they are gone, have still a grateful odour with them. So they that turne the leaves of the worthy writer, cannot but retain a smacke of their long-lived author. They converse with virtue's soule, which hee that writ did spread upon his lasting paper. Every good line adds sinew to the virtuous mind.—*Owen Feltham* (1602?-1668).

Thine the first starting of the early leaf,

The gathering green, the changing autumn hue;

To thee the world's long years are but as brief

As the fresh tints that spring will soon renew.

Thou needest not man's little life of years,

Save that he gather wisdom from them all;

That in thy fear he lose all other fears,

And in thy calling heed no other call.

—*Jones Very* (1813-1880).

A Political Prophet

ExPresident Taft, on his late visit to the Northwest, did not hesitate to express his sentiments nor to forecast the immediate future.

Discussing the league, Mr. Taft frankly admitted his disappointment that the United States has not become a party to it, but declared the President to be chiefly responsible for this circumstance.

"The President wrecked his own league," said Mr. Taft. "He wrecked it with Article X, of which he is the author. Personally I would stand for Article X, because I am exceedingly anxious for a league to be established. At the same time the League to Enforce Peace, of which I was president, had no Article X in its proposition.

"It has been clearly demonstrated that the representatives of the people of this country will not stand for Article X. The stubbornness of the President in refusing to accept the indorsement of the Senate to the league covenant without Article X is what put the whole proposition on the rocks.

"Now Mr. Cox has swallowed Article X and declares that as chief executive he will not approve the league without it. That means that with Mr. Cox we shall get no league, for even if the Democrats elected every senatorial candidate which they have in the field, they would not have enough to carry the league without reservations.

"Harding, on the other hand, has already voted twice for the league with reservations, and promises that as president he will indorse the covenant without Article X or a similar international agreement limiting armaments, providing a court of arbitration, and a conference for discussion of nonjudicial character. That is exactly what we want, and that is what Harding as president will give us—and he is going to be president.

"The whole election is going against Cox because he is the representative of the autocracy of the present administration. His attempt to make the league the national issue is a failure. The people want the domestic situation put right. That is the issue."

From the Churches

ALAMEDA.—It is a source of great satisfaction to all concerned to see the revival in interest in the affairs of the church since Rev. Clarence Reed of Oakland has taken us under his capacious wings. He was very dear to us years ago when he filled our pulpit and upon his assuming our evening service, many of our former supporters resumed their loyalty to the church, and now he is greeted at every service with a good congregation. They seem even joyful.

On Sunday, November 21st, we raised, as a thank offering, \$728, in payment of our \$400 quota to the campaign fund.

The Sunday-school has reopened with Mrs. Robert Waterson as superintendent.

Unity Circle, through all the years of discouragement, has been the embodiment of faithfulness, aiding Belgian relief, the American Red Cross, and local charities.

BERKELEY.—The Berkeley Church, through the Women's Alliance, was recently host to the Rotary Club of Berkeley, which met for one of its regular luncheons in Unity Hall. The meeting brought to a close Mr. Speight's two months of chairmanship of the program committee, and his committee appropriately invited the Berkeley ministers to be present. Eighteen accepted and others sent apologies for absence. The speakers were Rabbi Martin Meyer, on Jewish Relief Work; Rev. R. C. Brooks on Religion and Business, and Mr. Daniel Fessenden, an Episcopalian layman of San Francisco, who read an original story dramatically presenting the opportunity of business men to serve the cause of religion by bringing their organization experience and business methods to bear on the problems of the churches. The meeting was the largest that the Club has held away from its usual meeting place down town.

The house committee of the Alliance, under the direction of Mrs. Wm. Stowe Devol, also recently provided dinner for the Mexican Fraternal Students' Association of West Berkeley, a group of foreigners who have been studying American life and institutions under Miss Stella Stearns, a member of the church.

The campaign committee of the church rejoices in the response to the challenging quota of \$3,000. Up to this date four thousand dollars have been subscribed to the campaign and practically a thousand more for a special local purpose in which some of the contributors have been interested. The contributions have represented a generous interest and in some cases set a standard of giving for religious enterprises which, if it were generally adopted, would ensure such a crusade as was never yet conceived. Nearly five hundred dollars came from members of the Channing Club, chiefly from students and young men and women only just beginning to earn independent income, a very commendable demonstration of loyalty.

The Thanksgiving service on November 21st was largely attended and, as last year, the choir of Mills College, under direction of Mrs. Sweesey, made a most impressive contribution to the beauty and musical quality of the service. Mr. Speight preached on "Joy in the Presence of God." The church school attended in full force.

Channing Club has contained its Sunday evening meetings and discussion circles, and on Thanksgiving eve held a very successful social. First the men of the club sat down to a supper prepared and served by some of their own number, with Mr. R. G. Sproul, comptroller of the University, as their guest of honor. They effected proper organization for the Unity House project, with Herbert Delius as president, Milen Dempster as secretary, and Charles Honzik, Russell Swett Bacon, and Hale Parker as committee. Then a play was given (*The Mousetrap*, by Howells), and a dance followed. Formal meetings of the club close on December 5th with an address by Mr. Speight, but during vacation weeks members will meet informally from time to time.

On November 8th, the Hosmer Chapter of the Laymen's League was addressed by Dr. E. M. Wilbur, who read an enlightening paper on the Pilgrim Spirit.

The Alliance has had a busy month preparing, in addition to regular meetings, for the bazaar to be held on Dec. 2nd. The bazaar will take the form of a Pilgrim Thanksgiving, the booths being

appropriately decorated and the entertainment in the evening carrying out the same interest. A brief play, readings by Mrs. Chas. H. Thompson, songs by a Channing Club quartet, and an illustrated lecture by Mr. Speight on the Pilgrim Venture, will comprise the program. Luncheon and afternoon tea will serve to promote fellowship and at the same time fill the coffers!

The month of December was introduced by a sermon on the last Sunday in November on Christian Unity, and the announcement that during December there would be several occasions bringing together the Unitarian church and the First Congregational church. Wednesday evenings will be given to a study of Prophets and Poets of the Pilgrim Spirit, the speakers including Prof. J. W. Buckingham, D. D. (Jonathan Edwards and New England Theology), Chas. J. Woodbury (Emerson), Rev. H. E. B. Speight (Channing), Rev. R. C. Brooks (Bushnell), and in January, Chas. A. Murdock (Whittier), Rev. F. L. Hosmer, D. D., (Lowell and the Cambridge Group), Prof. W. H. Carruth (hymn writers), and others. On December 19th the two churches will unite for a Sunday morning service in commemoration of the Pilgrim Landing, and on December 22nd, will unite in a Forefathers' Day Dinner in Unity Hall. The program planned is welcomed in both churches as an opportunity for closer fellowship and better understanding of the things that unite those who cherish the Pilgrim inheritance.

On December 4th, Mr. Speight will preach for Rabbi Meyer at Temple Emanuel, San Francisco, and on December 5th at Stanford University. On the latter date the preacher at the Berkeley church will be Rev. Cavendish Moxon, who was a friend and neighbor of Mr. Speight in London, and who is now living in California.

FRESNO.—November has been a very interesting month, marked by good inspiring services, and by the appearance of new faces in the congregation. Several evening services were held, perhaps the most interesting being the talks by Dr. Clayton and Hon. Chester Rowell on the amendments.

The church was honored by a visit by Rev. Speight during the month and much enjoyed his being here.

Much interest is being shown in the Unitarian Laymen's League movement and our quota already is more than subscribed.

On the evening of the 28th we were invited to join with the Congregationalists in the celebration of the signing of the Mayflower Compact, and needless to say we were more than glad to be asked to join with them—since this is the first time in many years that our minister has been asked to speak from any pulpit outside his own. The meeting was thoroughly enjoyable, both ministers delivering short but inspiring addresses, and concluding with a social get-together hour around the fireplace in the parlor of the church.

LONG BEACH.—When our little church was informed that \$500 was expected from us as our share of the campaign fund it seemed impossible for us to raise it. But we were fortunate to have Mr. Backus and our district superintendent come down for a Sunday evening. On the enthusiasm of the hour we raised four-fifths of our quota, and later, on November 17th, we sent this night letter:

"The young society in Long Beach, still without its permanent church building, oversubscribes its quota for the spread of the faith we cherish.

"Here in this, the most rapidly growing city of the far southwest, a rare opportunity awaits us. Help make us equal to our tasks."

We have now raised our contribution to \$520, and also installed a gas radiator against the chill of a cloudy day or an occasional storm. Our brave little Sunday-school paid half its cost.

OAKLAND.—November, the time of thanksgiving, and much our Oakland church has to be thankful for, too! But, as is the way of life, this last month we have had the shadow with the sunshine, for, with the end of October, came word of the passing of Mr. Simonds, whom we always think of as our own Mr. Simonds, he was with us so long and we passed through so many and varied experiences together. And while his going

shed a veil of sadness over us, we can yet give thanks for the many happy memories we have of the ten years or more he was with us.

We have to thank Mr. Reed for the memorial service, at which Mr. Simonds was brought again before us from many different sides. Colonel Irish remembered him in the wonderful trait of friendship—Mr. Coleman, who served as a trustee throughout his pastorate and so was in very close connection, extolled his qualities as a citizen—and Rev. Mr. Wilbur summed up his characteristics in a most discerning analysis—Mr. Reed prefacing the remarks of each in his own kindly way. Indeed, we felt that Mr. Simonds was very close to us that day and the feeling remains, and from our hearts we echo Mark Twain's beautiful words, wherever his resting place may be:

Warm summer sun,
Shine kindly there.
Warm southern wind,
Blow softly there.
Green sod above.
Lie light, lie light,
Good night, dear heart.
Good night, good night.

November also held another service for us, very different in character, but one which all Unitarian churches observed: Laymen's League Day. We, in the Oakland church, are wonderfully blessed in more ways than one—one of our blessings being our talented men—whatever the occasion, our versatile men are ready to respond. Colonel Irish—a born speaker, not made—spoke of the value of the church to the individual. Mr. Calvert Smoot (himself a former minister) presented most admirably, not only its value, but its necessity to the business man. Mr. Robert Robertson was to have been our third speaker, one who draws us out be the weather what it may, and who makes us to laugh or cry at will when he quotes his beloved Bobby Burns with the true Scotch ring. Mr. Sherwood Grover, the president of the League, presented each speaker and, in a few forceful words, made known the purpose and plans of this splendid organization.

The following Sunday was our "Thank Offering Day," Mr. Reed gra-

phically picturing for us the Pilgrims' early days, against which our own blessings stand out so prominently, the chief of which he feels so strongly to be our religious freedom. Our offering proved that he was not alone in that appreciation, for we have happily not only made the quota allotted us in the campaign, but exceeded it.

Taking it altogether, with all the departments in full swing, Thanksgiving, 1920, finds us counting our blessings and finding our quiver full!

PORTLAND.—Mr. Eliot's subjects for November 21st were: mornig service—"The Point of Supreme Danger in Our National Development"; evening service—"Poems of the Great War."

The Young People's Fraternity is following a very interesting program for the year on "The Architecture, Music and Worship of Free Churches."

The pre-Thanksgiving sale of foods held by the Women's Alliance Friday, November 19th, was very successful.

The Unitarian campaign work is now satisfactory.

On November 28th, morning and evening sermons will be given by Rev. N. Addison Baker, and on Saturday evening preceding there will be a parish supper in the chapel in honor of Mr. and Mrs. Baker.

Mr. Baker began his active ministry as associate pastor of this church some years ago.

SACRAMENTO.—We are enjoying the ministrations of Rev. Martin Fereshetian. He is forceful, and deeply in earnest, and thoroughly devout. It is not an easy matter to establish Unitarianism in Sacramento upon a rock that will withstand disintegration. We have several times in the past enjoyed unified and enjoyable little groups; then death and removal would thin the ranks and much time would be required to build again, and many, not having the spirit of the work at heart, would become discouraged. Again we seem to feel a flood-tide, and we strongly hope to see this community alive to the bigness and spiritual glory of the faith we cherish.

Mr. Fereshetian has also revived quite an interest in Woodland, much to the

surprise of those who thought the movement dead, and were willing to sell the attractive church.

SAN FRANCISCO—Mr. Dutton's sermon topics for November were: "The Free Church in America," "The Unitarian Campaign," "The Advancing Hour," "Man and the Modern Psychologist." There was held on Thanksgiving an appropriate service.

The Men's Club held its usual dinner on November 4th. The address by Mr. Pinekny of the California Packing Corporation on the laws and future of commerce, with special application to Mexico, was brilliant and inspiring.

The activities of the month have included the raising of our \$6000, quota for the campaign fund. We did not at once press over the top in any sensational manner. We took it steadily and quietly and found it not easy, but we reached the result by dividing the total between a good number of small subscribers. A few liberal individuals gave handsomely, but the bulk was made up by the moderate contributions of those for whom giving means sacrifice.

The Society of Christian Work had two well-attended meetings. The interest of the first meeting centered around the president's report of the amount subscribed to our annual fund. The report was most satisfactory, the amount exceeding last year's. This in large measure due to her faithfulness and indefatigability. She is also bringing in many new members, for both which we owe her our loyal and grateful thanks.

Mr. Charles Murdock made very real and thrilling "The Romance of the Settlement of Northern California."

On November 22nd, Mrs. Robt. Collier, our former chairman of program committee, took us "Across the Continent by Motor." Our enjoyment was most keen and her remarkable trip was very simply but cleverly told.

On November 29th an informal tea and reunion was held in the church parlors between 2 and 5 p. m. Many of the members living out of town—many of our beloved members—who are "shut-ins" were there, and a spirit of happiness and true comradeship pervaded

the most successful afternoon. The Channing Auxiliary has had a very full month. The meeting on November 1st was a large one. Mr. C. S. S. Dutton gave a most interesting lecture on "The Pilgrims," illustrated with fine pictures. A Thanksgiving sale was held and was very successful, and individual pumpkin pies and coffee completed a very New Englandy afternoon.

The Channing readers on November 12th and 26th gave "In a Balcony," Browning; "The Twelve Pound Look," Barry, and "Beyond the Horizon," O'Neill, at the residence of Mrs. Wood, 53 Presidio avenue.

Mr. Dutton gave a "book review" on November 15th at our church parlor.

SPOKANE.—In October, Mrs. Perkins made her annual visit to the Alliance. A luncheon was held in the Crescent Tea Room, which was attended by about fifty members and friends, after which Mrs. Perkins spoke to us on "The Need of Greater Emphasis on the Spiritual Side of our Alliance Work." Mrs. Perkins was one of the speakers at the annual dinner which took place the following evening at the Masonic Temple. At this dinner almost three hundred people were seated, and an excellent program was enjoyed.

The sudden passing away of our beloved leader, Dr. Simonds, stunned and saddened his numerous friends in Spokane. But the work of the various organizations of the church has gone on, as we know he wishes it to go on.

Our Memorial Library at the Hutton Orphanage is steadily growing. The first seventy volumes were purchased last year with the proceeds of a benefit—a reading given by Mrs. Sarah Truax Albert—which netted the Alliance \$130. Mr. Fuller, our city librarian, and his staff kindly gave freely of their time to make the proper selection of books, and design a book plate. These first volumes are a memorial to Mrs. Robert Clark, one of the charter members of the church and the Alliance. Since the death of Dr. Simonds, a number of books have been given the committee to be added to the library as a memorial to him.

This year's benefit was a lecture by Prof. E. M. Hulme of the University of Idaho, on "Italy and the Italians." Professor Hulme has recently returned from a year's trip abroad—six months of which was spent in Italy—so he came to us with first-hand information and told us of conditions undreamed of by most of us. This benefit netted us \$120, which will be turned over to the Baby Milk Fund of the Social Service Bureau.

Rev. N. A. Baker of Bellingham came to us four days earlier than his schedule called for and filled the pulpit two Sundays. During his stay here the Laymen's League had a Saturday noon luncheon, at which they discussed the Unitarian drive, and Mr. Baker gave a talk. The following Sunday evening there was a fellowship meeting for men at the church. After three good fifteen-minute speeches coffee and dough-nuts were served.

The Woman's Alliance is trying out a new plan this year—having the first meeting of the month in the church parlors, with a talk, or a paper, as the main part of the program, and tea served by two hostess; and the second meeting of the month in some home with no set program, except regular business and perhaps sewing for some local charity. So far it has worked out very well in spite of having to make a few changes. At the last meeting Mrs. Arthur Cairns read an interesting and very well written paper on "Unitarian Hymn Writers and Poets." A number of hymns of Mrs. Cairns' choosing were sung during the afternoon, and the spirit of the meeting was very fine, indeed. Our Rummage Sale, held November 10th, brought in \$108, and now all hands have fallen to and are working to make the Christmas sale a success.

VICTORIA, B. C.,—The outstanding event of the past month was the visit of the Rev. John W. Day of St. Louis, Mo., for which we are again indebted to the Unitarian Laymen's League he being the third prominent preacher sent to us this year under its auspices. His visit was mainly to further the Unitarian campaign, but before his arrival our local

chairman, Mr. Frank Rand, wired to headquarters that "Victoria had gone over the top" by oversubscribing the quota of \$500 allotted to it. Mr. McReynolds of Vancouver was with us just afterwards and hearing the news immediately sent a message to his people to buck up and do likewise (or words to that effect), for there is a certain amount of rivalry between our two cities. It was extremely unfortunate that the weather was very inclement the two evenings that Dr. Day spoke, the rain being torrential, added to which the fact that a general election is being held in British Columbia at the present time, and political meetings drew most of those who braved the elements. However, the fair audiences who heard the speaker were much impressed by his quiet earnestness, the addresses being imbued throughout with emotion quite naturally resulting from the treatment of the subject, were poetic in their simple appeal and utterly devoid of the rotund, dogmatical propagandism ordinarily associated with addresses having similar objects. One might expect that in "A Presentation of a Religion Adapted to the Needs of a Nation," which was the subject of one of the addresses, there would be an assumption of profound wisdom, the authority of some new dogma, and the oratorical effort of a zealot bent on proselytization of his hearers. Instead there was told a simple story of how the elements of true religion survive, the methods by which they find expression, and the results they produce in human, social and national affairs. One might have thought oneself listening to Henry W. Longfellow in one of his many cheerful chatty and hope-inspiring conversations that left his memory an influence for good.

From a consideration of Unitarian Christianity Dr. Day talked on, lovingly, with unaffected pathos, and deep feeling, leaving upon his hearers an impression of the intense seriousness of the religious problems of the nations, all of them being resolvable only by personal character, harmony between God and mankind and the development of that spirit exemplified so faultlessly by Jesus of Nazareth whose simple formulas brushed aside most of the difficulties of creed and mystic theology.

WOODLAND.—The first question one wishes to put to any Unitarian church in these "beautiful campaign" days is, of course, "Have you given your quota?" Yes, Woodland Unitarian church has, and is, I believe, likely to go "over the top" without working any special hardship to its local chairman, Mrs. L. D. Lawhead.

The regular church work goes happily and steadily on. We have by way of permanent publicity subscribed, through the church treasurer, for a copy of the *Christian Register* for the city library and the library at Davis Farm School. This is really campaign work, spreading a knowledge of what Unitarians believe and of their mission in bringing to the largest possible circle of readers the immediate aim of our present great undertaking.

We were privileged to welcome on the evening of November 17th, Rev. N. A. Baker of Bellingham Bay, Wash., who speaking on behalf of the Laymen's League, gave an inspiring address leading up to his text, "Beloved, now are we the sons of God." This text Mr. Baker chose to state as a peroration rather than as a text or theme; and in giving it, he emphasized "now." Appetizing refreshments, prepared and served at prettily decorated tables by the women of the Alliance, gave opportunity for leisurely conversation.

On last Sunday evening, as an introduction to his sermon, our minister, Mr. M. Fereshetian, had the youngest of our members, Cecil Cook, a high school sophomore, read President Wilson's Thanksgiving proclamation. The sermon itself was masterly, a model for Thanksgiving Day sermons. While not ignoring the material and physical blessings of the year, the sermon laid stress, rather, upon the immaterial and the spiritual blessings.

"Do you think early rising is good for your health?" asked the languid city visitor.

"I don't know about my health," replied Ezra Cobbles, "but next to sun, rain and fertilizer, it's the best thing there is for crops."—*Birmingham Age Herald*.

Sparks

A Sunday-school teacher in a Unitarian church remarked to her class that in the burial custom of the ancient Egyptians the people were buried in their aesophaguses!—*Christian Register*.

Mrs. Profiteer was very proud of the stunts they were doing at the smart private school to which she had sent her daughter.

"My dear," she said to her friend, "she's learning civics, if you please."

"What's civics?" asked the friend.

"Civics. My dear, don't you know? Why, it's the science of interfering in public affairs."—*London Post*.

The rich man had something to think about in the reply of his man-of-all-work to the r. m.'s remark: "You're a different man, Robert, since prohibition." "Is that so?" said Robert; "I notice you're lookin' jest about the same."—*Life*.

"My brother is living in Ireland, and says he's delighted." "Delighted at living in Ireland?" "No! Delighted to be living!"—*London Opinion*.

Mr. McCurdy, M. P., speaking at a grocers' dinner in London, quoted from a letter from the headmistress of a girls' high school a little essay on "Man," written by a girl. It was as follows: "Man is what woman has to marry. He smokes and drinks and never goes to church. They both sprang from monkeys, but woman sprang the farthest."

We're giving Bixby a farewell dinner and I'm to respond to the toast, "None but the brave deserve the fair." Sorry for you, old top. You'll have to prove that Bixby is an utter coward, or that he isn't getting what is his due.—*Nashville Tennessean*.

Wilson and Wilton were discussing the moralities when the first put this question: "Well, what is conscience, anyhow?" "Conscience," said Wilton, who prided himself upon being a bit of a pessimist, "is the thing we always believe should bother the other fellow."—*Toledo Blade*.

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

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

Henry Pierce Library

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

Charles A. Murdock, Trustee and Librarian.

AMONG RECENT ADDITIONS

- ADAMS, HENRY: "The Education of."
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By action taken at the 1918 meeting of the Conference, three sections were constituted—a Northern, a Central and a Southern—and it was determined that in 1919 and 1920 each section should meet separately. In 1921 and every third year thereafter the Conference will meet as a whole in the Central Section.

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(Meeting every third year)

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THE UNITARIAN ATTITUDE

AS COMMONLY ACCEPTED

Believing that freedom of thought and word leads to truth, we prescribe no creed for ministers or laymen, and welcome to our fellowship all who would extend righteousness, love, and trust in God.

We hold reason and conscience to be final authorities in matters of religious belief.

We believe that loving the good and doing our best is the only life purpose worth following.

We believe in the supremacy of good. Beyond our power to know or understand we trust the Eternal Goodness. This to us is the faith that makes faithful.

We honor the Bible and all inspiring scripture, old or new, and believe in the never-ceasing revelation of God to man in all lands and ages.

We revere Jesus as the greatest of the prophets of religion, and in his spirit unite for the worship of God and the service of man.

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this order is truth; to obey it is right and liberty and more abundant life.

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good.

We believe that man is in the making. From his animal beginning he has steadily developed, morally and spiritually. Apparently he has never had a fall. He is still beset by tendencies that hold him back, but it is within his power, through determined purpose, to reach true manhood.

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all; that we may now and here help to establish the divine commonwealth of love and peace on earth. The office of the church is to inspire, strengthen and uplift man.

We believe that self-forgetting, loyal life awakes in man a sense of union with things eternal which is an earnest of the life to come.

We worship One-in-All—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God, our Father.

UNITARIAN DECLARATIONS

AUTHORIZED AND PERSONAL

OUR FAITH

The Fatherhood of God.
The Brotherhood of Man.
The Leadership of Jesus.
Salvation by Character.
The Progress of Mankind,
onward and upward forever.

JAMES FREEMAN CLARKE.

OUR ATTITUDE

(As expressed by the National Conference in 1894.)

“These Churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man.”

OUR OBJECT

(As expressed in the By-Laws of the American Unitarian Association.)

“The object of the American Unitarian Association shall be to diffuse the knowledge and promote the interests of pure Christianity.”

TYPICAL CHURCH COVENANT

In the love of the truth, and in the spirit of Jesus, we unite for the worship of God and the service of man.

UNITY MOTTO

Freedom, Fellowship and Character in Religion.

PERSONAL UTTERANCES

The business of the Unitarian churches is to unite all children of God for the bringing in of His Kingdom.

EDWARD EVERETT HALE.

Of all great souls, of all steadfast and heroic lives the ultimate basis is simple trust in God.

JAMES MARTINEAU.

He who is true to the best he knows today will know a better best tomorrow.

CHARLES GORDON AMES.

The happiest man is he who learns from nature the lesson of worship.

RALPH WALDO EMERSON.

Religion is voluntary obedience to the law of God. Through it we regard Him as absolute object of reverence, faith, and love.

THEODORE PARKER.

No man can be thoroughly redeemed till social life is lifted, till the state is sound and noble, till humanity is raised up and saved.

THOMAS STARR KING.

The greatest man is he who chooses the right with invincible resolution; who resists the sorest temptations from within and without; who bears the heaviest burdens cheerfully; who is calmest in storms, and whose reliance on Truth, on Virtue, on God, is the most unflinching.

WILLIAM ELLERY CHANNING.



