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PERIODICAL DEPARTMENT

THE PACIFIC UNITARIAN

DEVOTED TO RELIGIOUS TRUTH AND HIGHER LIFE

Worship

If we have found the secret of worship, we shall try to make the ways of expression as beautiful and adequate as we can. We shall love the old forms as long as they serve to deepen our sense of communion with God, and we shall gladly search for new ways of expressing the ideas and feelings of our growing experience. The letter will become important because it is the symbol of the spirit, because it helps us to keep and share the spirit which is so much more important. The language in which these sacred and beautiful discoveries are told ought to be itself beautiful, though the truth is infinitely more important than the words.

The ancient prophet of Israel bade his people "make straight in the desert a highway for our God" and worship is just that effort. There is that within us which can know and love God, if we make straight and broad the highway along which the soul goes to meet the approaching spirit. The clearing and opening of that road is the task of worship, through its symbols of sight, and sound and action; but the glory of the road is as nothing to the glory of the soul that follows it and finds God hastening to meet it.

—*Frederick May Eliot.*

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God our Father. Man our brother.

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The decay of manliness is worse than war. War is a kind of general judgment. False weights and measures perish. Professions pale. The nation cries for men, and judges them by the deeds they do. So God judges nations and men. Tried by this test, the old Roman outweighs a city filled with men who love wealth and power more than truth and right.—*W. D. Simonds.*

Editorial

The last year has been an exceedingly trying one for the business side of newspaper publication of a religious journal. The monthly cost of printing has been about \$80 more than it was for many years, with a result that we have a deficit of \$900 to face. This must be met and a like result for the coming year must be guarded against. We are able to dispose of present indebtedness, but must either reduce cost or materially increase receipts if publication is to be continued, bills being paid.

Our general conference meets in April and it is for the delegates to determine policy. In the meantime we begin the new volume by offering a half-size publication that one method of meeting the emergency may be practically considered.

If a sixteen page issue can be made to satisfactorily fill the demand it will virtually cover the cost and the flag can still fly. There is no better way to determine the result than to try it on. So many protests have been received against discontinuance that it seems necessary to avoid it if possible, and a demonstration of possible results seems called for. It will be easier to determine whether half a loaf is better than no bread after we have tested the diet. Sometimes condensation is of decided advantage. For a long time we have entertained doubt as to the number of people who even try to read lengthy articles. Anything like a sermon has to be very good to get finished. Reports that are over-full are ignored, and notes from the churches that run over half a column need the treatment that Hamlet prescribed for the beard of Polonius.

So, we shall try to cultivate brevity as the sort of wit our curtailed space demands.

We have good encouragement from respectable company. Among our valued exchanges is "*The Pacific*," an excellent journal published for seventy years by our Congregational friends. It has been reduced in size to eight pages, just a little larger than ours, but seems very well worth while. So, making a virtue of necessity, for the next three numbers at least, we shall try for much in a little, and the best in quality with economy in quantity.

Consistently, an editor should be an exemplar, and practice all he preaches. It is often easier to drivel into an article than to be a judicious and restrained editor; and to be obliged to read a year's continuous editorials would be a severe test and convict most of us of reiteration and repetition. One of the wonders of our preachers is how seldom they seem to repeat themselves. Candid testifiers have even gone so far as to acknowledge that the real sermons any man can preach can be easily told off on his fingers, and yet how freshly they seem to come up smiling—week after week with thoughts or suggestions that help to the Godly life.

How a man as prodigal of matter as Dr. Stebbins always was could sustain himself for thirty-six years of ministry to one people seems incredible. He seldom repeated a sermon. Some times he would say: "I suppose you recognized my sermon this morning?" I seldom did, and generally admitted that I did not. "Yes," he would add, "it has new collar and cuffs, but is really an old sermon."

Perhaps that is the consummate power of the great preacher, to preserve the

eternal, unchangeable "gospel truth," and also to add the "collars and cuffs" demanded by the living present. There is the never-changing and there is the ever-changing. If one dares to read the advertised topics for any single Sunday in any community he is apt to be shocked by what they reveal and by the length to which sensationalism is relied upon in frantic efforts to fill empty churches. Is it worth while? What is the end of preaching, and what is the self-respecting minister to do in face of the indisposition of his people to attend and support a service that represents his best powers and his sincere purpose to promote abundant life? Certainly not to purchase popularity and gain full pews by cheapening the church and pandering to vaudeville tastes. Does not the emergency suggest a measure of responsibility upon the shoulders of those who have high ideals of religion and the sanctity of the church?

If we are oblivious of personal needs can we not for the sake of others encourage the ministers we respect, even making the sacrifices involved in giving an hour a week to public worship in some respectable church?

The formal celebration of the landing of the Pilgrims, and the fulfillment of the remarkable prophecy of Daniel Webster, on the 21st of December, were full of significance and very impressive. The elevation of Gov. Coolidge, one of the chief participants, to the Vice-Presidency, seems to emphasize our acknowledgement of the worth of the Pilgrim spirit, which he personifies. What is it if not the full recognition of freedom and democracy, and the supremacy of spiritual values? Conditions change, —temptations, rewards, policies, change, but principles are constant. Human nature shows little variation and what our

fathers held to in their days of great trial, we need now. What better can we hold steadily before us as the true end of life, as we face the New Year, than the rectitude they sought, the righteousness they exemplified?

How may we best overcome the trials and the difficulties that await us in the opening year? That they will come we may rest assured. They are the conditions of life—however unwelcome they may be—and they seem necessary conditions. It would seem from results that they who have the least therein have the most. We may find that those who feel the least need of help really need it most. There is a kind of self-confidence that indicates a hard and shallow nature, but if one has faith, that, God helping him, he can endure, he will. Faith we may have. Faith we must have; faith that comes from a trusting heart—not a credulous mind; faith in the soundness and goodness of the universe, faith in God, faith in man. Why should we lose courage and feel that all is wrong and the world is lost because it does not go our way? The world has withstood a good deal and shall we feel that it will fall because of moving pictures and superfluous automobiles, and that people insist on being fools?

What inspired Job to "trust the Lord though He slay me"? And who are we to whine and doubt? Let us do our best, and "having done all, to stand!" Let us face what comes and never strike the flag, though we be overwhelmed.

The relative crime statistics in England and America as given in the *Literary Digest* signify that something is amiss in our life training. Can it be that in our pursuit of liberty and freedom we have neglected the respect for law and order that is necessary for good citizen-

ship? Do we not find in the young an unhealthy lack of respect for authority as properly centered in parents and elders? Is restraint and self-control encouraged by a disposition to evade legal authority? Are we not weakening crime repression when we violate traffic ordinances and boast of getting around prohibition regulations? And are we acting the part of good citizens when we neglect to do all in our power to see that all laws are quickly and equitable enforced, until repealed as unjust or unwise?

We are not treating the transgressor fairly unless his way is made hard. He is deserving of fitting punishment. Justice is to be tempered with mercy, but not to be mocked by sentimentality. The worst that can come to us is to be without reason for respecting law and its administration. Just punishment is never cruel, but merciful. The law must be enforced and order must be preserved, or we confess to failure and relapse to barbarism.

In the December number we printed a four line couplet, given as Robert Colyer's favorite. A kindly friend sends the first half of an eight line verse of which she knows neither the title nor the author. Perhaps some one else can supply them. The correction of the first line is well worth while, and certainly they are worthy of a name, and no one need be ashamed to own the child.

Question not, but live and labor,
Till your goal be won—
Helping every feeble neighbor,
Seeking help from none.
Life is mostly froth and bubble,—
Two things stand as stone,
Kindness in another's trouble,
Courage in your own.'

An educator has truly said:

"What we need is a new world-view, a more adequate insight into the essential values and aims of life. The old religious formulae have ceased to convince and mo-

tivate us. We need a new concept of the pearl of greatest price. For the solution of this problem the first requisite is a criterion of value. This is to be found in man himself. Now the most elemental thing is human life, as in any living organism, is its biological needs. * * * Self-realization is essentially a matter of gradually adjusting the environment to the total human organization so that whatever is native to the soul may express and realize itself. * * * Human nature, not the social process, is the ultimate criterion of worth. To unfold the latent potentialities of the human spirit is the chief hope of social progress, and therefore a most important function in education.

Who said this, and the conclusion of the matter, we do not know, but there is stuff for thought in it. It seems to somewhat slight the social office and the wisdom of forgetting self in the concern for others, but there is basis for wholesome thought in the suggested criterion for individual value, and we need to reason out a selfishness that considers carefully the welfare of others through the bettered and emancipated self. The necessity for some form of selfishness is apparent. May not the consideration of how we can be worthily selfish be good practice for a new year?

The valleys of California smile broadly as Santa Claus, with generous hands, piles on the summits the snow that insures moisture and power the coming summer's need. What six feet of snow at Christmas means is water in plenty all the year around and strong probability of good crops and prosperity among farmers and orchardists. May this not indicate the possibilities of spiritual conservation? If the Christmas spirit and perhaps super-abundance of good resolutions at New Years, be stored in the reservoirs provided by Nature and led judiciously over parched plains and thirsty lowlands all the year round? C. A. M.

Notes

The women of the San Diego church held a bazar on December 10th. The Open Forum on the preceding Sunday evening was devoted to the discussion of the subject of amendments to city charter.

The annual fair of the Unitarian Women's Alliance of Spokane was held in the basement of the church on Friday, December 9th. There were the usual fancy work, apron and candy tables, and a chicken pie dinner was served from 11:30 till 2 o'clock.

Rev. Fred Alban Weil was ordained minister of the church at Quincy, Mass., on December 14th. Rev. Dr. Samuel A. Eliot, D. D., preached the sermon. A pleasant reception followed. The church in Quincy was "gathered" in 1636, reorganized in 1639, and has been Unitarian since 1750.

Mr. Carl B. Wetherell, Field Secretary of the Laymen's League, is planning to spend three or four months on the Pacific Coast. He expects to be in and around Los Angeles on January 8th, where he will remain until about the middle of February. He will then locate in Berkeley for six or seven weeks and then in Seattle for four weeks or so.

Rev. Adelbert L. Hudson at Spokane on his way to the Northwest spoke tellingly on "Democracy and Religion." He said:

"The only thing that can guarantee the triumph of democracy is some motive power, some influence in men's lives strong enough to make the golden rule a universal law in human affairs. The whole course of history has shown that the nearest approach to such idealism has always been with earnest and vital religious faith." He cited the Pilgrim fathers who signed the "Mayflower Compact" and who founded democracy, in America, 300 years ago.

"Since then many things have happened to weaken in us the faith that was in their lives, but the most serious of all is the pressure of material interests.

"Materialism is the natural and legitimate outcome of a century of physical progress so startling that it eclipses all

that has gone before in recorded history. But in the interests of civilization and democracy it must be curbed and controlled. The only power equal to this task is a revival among intelligent, busy and influential men and women of a vital faith in God and a desire to know and to do his will."

Edward Maslin Hulme of the faculty of the University of Idaho, Moscow, on December 12th occupied the platform for the Unitarian society at the Clemmer theater, Spokane, speaking on "France and the French and Europe." Dean Hulme spent several months abroad and spoke from his own observations. Dr. M. M. Mangasarian of Chicago, who has been secured for a series of four Sunday morning lectures, gave his first December 19th, speaking on the subject, "If I Could Interview the President-Elect on the Questions of the Hour."

Rev. Martin Fereshetian, speaking at Sacramento on December 12th, strongly upheld law and order.

"Law and obedience to it form the props of civilization, and most of all in a democracy. Freedom in a democracy involves the shouldering of certain duties—and the greatest duty and privilege is the obedience to the laws our representatives make through and for us.

No one thing presents such a potential menace to our nation, or any nation, as mob rule."

He strongly advocated a volunteer, highly disciplined force of citizens to help enforce law and order, and told of his experience as a member of such a force at Colorado Springs.

Told seriously to consider from which subject they could gain the better knowledge, Shakespeare or the Bible, a class of 146 upper students in English at the University of California voted 95 to 51 in favor of the Bible.

As a result a course in the holy book will replace the usual Shakespeare class for these students next semester. Prof. Charles Mills Gayley, head of the English department is in charge of the class.

A Californian who has spent three years in Panama returns greatly impressed by its beauty and charm. He

believes it the most healthful climate in the world, thanks to the United States sanitation and government. If one discovers a mosquito in his house he telephones the health department and in a few minutes two men appear and ruthlessly run him down, as though he were a burglar, bearing him away for classification and report after execution.

Rev. Thomas Clayton of Fresno is giving his people a series of sermons on the Unitarian interpretation of Jesus Christ. On December 19th he spoke on "Jesus the Man." He proclaimed him as a man worthy to be the spiritual leader of humanity.

"Young, healthy and normal, with a heart full of purity and love, with a lofty ideal of his life work, he could not have been otherwise than happy. It gleams through the Gospel stories. He goes to wedding feasts, and banquets, he bids his disciples not to fast or mourn; his attitude is one of strong and courageous manliness, in the face of enmity and danger.

"He dared to take up John's message and work, right after Herod had thrown him into prison. John paid the price for his boldness, and lost his head. But this did not deter Jesus. When told Herod sought to kill him, he sent him a message of defiance, and called him an old 'Fox.' He stood out bravely in opposition to the scribes and pharisees, who sought to suppress him. He fearlessly pointed out their wickedness and hypocrisy, and defied their threats to destroy him. He denied their authority and refused to conform to the religious code they had fastened on the people. His whole life can be shown to have been full of heroic behavior.

"He steadfastly set his face to go to Jerusalem. Knowing that it meant death, he went to his fate because he felt it was his duty. 'To this end was I born, and for this cause came I into the world, that I might bear witness to the Truth.' With the Truth for his witness, he went forward even to death. The best of men cannot do more; the greatest of heroes have been those who have done this.

"Why cannot he be presented in this way to the youth of today? As one de-

voted to duty, even to death. As one who sacrificed all for the Truth, as he held it. And all this from an intense love for God and man. A normal, noble and heroic specimen of manhood."

Events

Rev. Charles Pease Called to San Jose

At a congregational meeting of the church at San Jose on December 9th, Rev. Charles Pease was called to succeed the late Oliver Porter Shroul, for almost ten years the minister of the church.

Mr. Pease is a graduate of Cornell and has been a minister in New England and at Long Beach and Sacramento. He has developed an excellent reputation as a lecturer on psychology and kindred subjects. He has appeared at several local functions, besides occupying the pulpit of the church several times, and has made an extraordinarily good impression each time.

During the evening, Col. Hersey, John G. Jury and others made brief speeches of welcome, congratulating the church upon its fortunate choice.

He expects to remove his family from Berkeley in the near future. The family includes seven children, three of them adopted. Dr. Pease expects to install his family upon a ranch near his field of labor, a situation he considers the best possible for children.

It is matter of congratulation that Charles Pease has not been lost to our conference. He has qualities and ability that we need and his usefulness and helpfulness ought not to be diverted to the field of lecturing. A true minister needs a church, and a church needs a minister.

The Marriage.

In the dim light of early Morning-Watch,
A single star was burning in the East;
And heaven and earth seemed once again in touch—
And I a guest at Cana's marriage-feast!
And they who would give out of that new wine;
Would stand and serve the cup to bride and groom—
Earth's beauty with love's manhood-strength
combine,
Shall know the master-guest; for Him make
room.

Oakland, Dec., 1920.

W. W. LOVEJOY.

Contributed

Is Man Immortal?

Eileen Allen.

The discussion on the immortality of man, a subject that has ever been of vital interest to mankind, will be revived with renewed interest now that it is known that Mr. Edison is endeavoring to perfect an apparatus that will enable those who have passed on to another plane of existence to communicate with those still on this plane.

Mr. Edison has made some wonderful discoveries in the electrical world, his achievements are recognized and honored by an appreciative public, but Mr. Edison is going to make some discoveries in the realm of what is known as spirit life. Communication may,—no doubt will, be established; this extremely delicate instrument will replace the toys that are now used; it will be capitalized and take its place, doing probably more harm than good, and will be no nearer solving the immortality of man than before.

Mr. Edison, by his remarkable achievements, has proved that he recognizes law and one of the discoveries that he is going to make is that the immortality of man is based on a scientific, spiritual law, that will never be revealed by even the most delicate piece of physical mechanism. The Creator of this universe did not leave his spiritual laboratory open to be raided for physical gain or gratification. The confusion and difficulty that is encountered in the efforts made to communicate with the spirit world, not to speak of the doubt and deception that appears to be ever present, should convince people of the truth of this. We are told, "Seek ye first the kingdom of heaven then all else will be added." Man has dominion over land and sea, as it was intended he should, and if he was not blinded by his own conceit he would "render unto Caesar the things that are Caesar's and to God, the things that are God's"—in other words, he would not attempt to pry open spiritual doors with a material key.

I believe the time is coming when it will be proved beyond all doubt that this meddling with a realm of which so little is known, tends to work harm and holds fast those who should be free. Believing

as I do in a divine Creator, recognizing the marvelous results of spiritual, mental and physical law, it is not difficult to understand that these laws operate in divine order and that it will be useless for man to try to make a short cut into the spiritual world without a knowledge of the law governing that world. Regardless of a boasted civilization, of marvelous achievements of a material nature, the human family still tread the wine press of sorrow, sin and sickness. Until the selfishness, the cruel indifference of one portion of the human family for the sufferings of another portion, until we cease to hurl souls out, in rage and terror, into this same spirit world by execution, until we discharge our obligations to the dumb and helpless inhabitants of the animal kingdom by humane and merciful treatment,—in short, when we use the talents that have been given us to the best advantage, thus proving our fitness, other things will then be added. Why not include in our program of life a study of the immortality of the soul, rather than pick locks later. The sermon on the mount contains all the instructions that are needed to study the immortality of the soul. Pause in the race for wealth and power which today are sought after at any price, at least long enough to observe the sign posts along the way and which point to a marvelous creation, disfigured greatly however by man's ignorance. "In my father's house are many mansions," and only man's vanity could presume to force an entrance into another mansion of that house, until he discharged his obligations to the house he now occupies. Man will have to control the enemies in his own household (himself); all evil tendencies in human nature will have to be controlled and finally eliminated—then it will be easier to understand the statement "The kingdom of heaven is within you."

So, the immortality of the soul will never be solved by an apparatus conceived of by the human brain, the elements required are the product of spiritual law operating with the same divine accuracy as the stars in the celestial heavens as nature founded on physical law. Mr. Edison would not expect satisfactory results in his electrical investigations if

he did not know something about the underlying principle and then work in harmony with that principle. It will be spiritual illumination that will reveal the truth of this question. It will also reveal the fact that death is no stranger than birth and that it is far less difficult to reach our loved ones by recognition of a spiritual law than by bungling and clumsy methods—the result of broken law. On this plane of existence the human body is absolutely necessary; to the new plane of existence, this human body is not taken, yet through the most crude methods we still persist in striving to communicate with the spirit world through physical means.

The immortality of the soul will be revealed when the human house is put in order, when the dross is burned away; when we "put on the incorruptible for the corruptible"—then do we marvel at the majesty of God's wonderful creation and through spiritual intuition we know that regardless of man's lack of understanding of the immortality of the soul, the law that directs and shapes its destiny stands immutable, and our chief concern should not be for the perfecting of a physical apparatus that will establish communication with the spirit world as it should be in finding out something concerning the law that governs the world. "I am the way, the truth and the life," is a scientific statement and can be proved when man controls, and finally eliminates the evil tendencies in his own nature. "His eye will be single, his body filled with light"; this law if it were understood in its fullness by the human family, would make this earth a fairer place to live in, as all injustice, malice, falsehood, evil gossip, cruelty, would be found to be out of harmony with this law.

"If ye love not the brother whom ye have seen, how can ye love a God whom ye have not seen"—another scientific statement and which appeals strongly to the reason. The wise instruction contained in this statement is to discharge our obligations to our loved ones to the uttermost farthing while we have the opportunity, then trust their safety to the same power that made this opportunity possible. Then, in the spiritual stillness, we will hear "Well done, thou hast been

faithful over few things, I will make thee master over many"—Then, do we understand what immortality means.

Another of the profound truths revealed by this law is harmony and balance.—qualities that are sadly lacking in spirit investigation as it is carried on to-day. The immortality of man can be proved here and now, not by a physical apparatus, but by a recognition of spiritual law. This is the chart into unknown territory and verifies the truth of that most sublime statement "He shall wipe away all tears."

Selected

Sayings of Horatio Stebbins

There is no such thing as a superficial conviction, and a thousand half-beliefs will not make a solid fact.

Always when there has been a soul high enough, the law of reward and punishment has been superceded by the law of love.

Man's nature is what God made it, mixed of good and evil; and the goodly life is a struggle not between this world and the next, but between the lower and the higher powers of his nature. Every man carries in his own breast a better self, the voice of which is the voice of God, and the following of which is obedience and peace.

Happiness is *not* what we are to live for. If it comes, receive it, if not we may not repine. Our place is to be true to the best we know, to seek that, and do that. Let us do right and whether happiness or unhappiness comes is no very mighty matter. The well-being of our souls depends only on what we are; and nobleness of character is nothing else but steady love of good and steady scorn of evil.

There is no heresy but the heresy of not believing in duty, in virtue, excellence, and love. These alone are universal as human nature, and belong to every human being as an endowment from heaven, and have the same native glow in all fashions of the tribes of the world.

Constructive Church Ideals

The Care of Souls

Rev. Wm. G. Eliot, Jr.

This title has a mediaeval sound. That will be enough for some readers and they will turn the page without ever learning how really up-to-date the article is going to be!

The Protestant churches, both of the right and of the left, are due for a "catholic revival" on this, as indeed on some other points; but especially on this point, the care of souls. We have almost forgotten what the words mean, let alone the importance of the thing itself.

The expression "care of souls" implies that there are souls and that they need care; that character is a reality and that it requires nurture and training; that there are spiritual maladies that call for treatment; that spiritual health and moral vigor are possible and infinitely to be desired.

A minister may be ever so statesman-like in his devices for economic reform, ever so expert in their technique, ever so attractive a speaker, ever so efficient an executive in the one hundred and one details of church administration, and ever so good a man in social service enterprises; but he will come short of that which is more than any of these his special and prime work if he does not practice the care of souls. I believe this statement to be true, though I acknowledge that it condemns me quite as deservedly as it condemns others.

But what are we to do about it?

1. It is necessary to orient ourselves to a new perspective. Protestantism broke with the confessional, and under the circumstances rightly or at least excusably. But Protestantism did not put anything in its place that was adequate, and that was wrong,—whether excusable or not I will not say. For the confessional the evangelical Protestant has substituted "conversion" and the Liberal has substituted "instruction." But neither conversion nor instruction adequately meets the need that the confessional at its best did not wholly fail of.

2. But it is necessary to say in immediate connection with the last paragraph that the next step for us is not a return

to the confessional. It was not intended that this should be implied. It was intended to imply that we should move forward intelligently and constructively into that which the confessional at its best has always aimed at and has to some extent always succeeded in doing.

3. Such a movement to be sound and constructive must not ignore the attested facts of comparatively recent discovery in the fields of psychology, psychiatry, pedagogy, and the special studies in instinct and the "mechanisms" of suppressed desire and psycho-analysis.

4. The prevailing ignorance of Protestant ministers in all these departments of latter-day research keeps honest clergymen from attempting what would be for them dangerous and impossible. Meanwhile the dire human need for care of souls is filling the world with psychic quacks and colossal psychic swindles.

5. The radical thing to be done is to begin with the theological schools. I would not necessarily supplant any item of present curricula. I suspect that the average theological student works very much less strenuously than the average medical student. I would add to the rather easy course in pastoral care rigid and thorough studies in the elements of practical psychology, psychiatry, psycho-analysis and (so far as genuinely worked out and applicable to the care of souls) psychotherapy. But before and above all should the course in pastoral care demonstrate the efficient relationships between these special studies and the facts of religious truth as attested in history and personal experience. The course should be so conducted as to give the students through a three years training that which will come as near as possible to "case method" and "clinic."

6. Analysis deals the cards; synthesis takes the tricks.

It is our contention that however much the "mechanician" can contribute to psycho-analysis, only the "priest" can function adequately in the psychosynthesis. The former without the latter cannot go very far and may become a nuisance and a menace. The latter if perfect enough can almost get along without the former:

7. Meantime what of economic reform, political reform, municipal reform, international reform, rural welfare, phil-

anthropy in general and in particular, and the social program altogether?

My suggestion is plain and clear, but I fear too ahead of date for the ready acceptance of some of my friends! For I believe that the care of souls has more to do with "the solution of the social problem" than all the "reforms" just named; that it is sheer fatuity to suppose that any of these or any similar reforms can long endure if the care of souls is permanently or too largely neglected. I acknowledge the value of reform movements. That for the most part they deal with symptoms rather than with causes does not militate against their value when the symptoms are themselves factors in a vicious circle. But after all, even the most devastating of wrongs are but symptoms of causes which in their roots lie deeper. I know of no wrong which reform movements endeavor to reach that does not spring from some disease of the soul. The Great War itself was an eruption of a disease already in the human system. I acknowledge, moreover, that some ministers may have the technical equipment to go to any length with propriety and success in one or more reform movements, though I have to urge that most of us lack the technical equipment and are too much detached from the immediate and human phases of some of the social problems to possess much of anything but an academic judgment about them. I admit that any minister may rightly specialize in one or more reform movements, but I insist that every minister without exception should specialize in the care of souls if he is properly to be deemed a Christian minister at all.

8. A reference to the confessional in the early part of this article might lead one to think that by "the care of souls" I signify only the minister's confidential consultations with individual applicants. On the contrary, this is only one of the special incidents of a general principle. A minister adequately trained in the care of souls, and possessed of broad and intelligent vision, will think of his duty in the care of souls in no narrow way. He will relate his studies, his use of the Bible, his conduct of public worship, his administration of the sacramental services, his teaching, his preaching, and all

his human contacts to that great end. He may even find his own particular contribution to any reform in which he may specialize qualified and perhaps radically affected by the same principle of action.

9. And next, must not our congregations and the "popular mind" be re-educated as to the true work of a Christian minister; re-educated to demand of him what they ought to demand of him and not to demand what they ought not? They ought to demand of him the care of souls—in his preaching, in his conduct of worship and administration of sacrament, in his teaching and his personal counsels, and even in his "outside duties." They ought not to demand or expect that "he preach his salary on to the collection plate," that he contrive entertainments "to attract the young people," and suppers "to attract the men," that he fill not only the pulpit but the pews also, and that he be compelled to do all the "advertising." Salaries are requisite and necessary, social functions are most natural and helpful in the life of the congregation, full pews are highly desirable, and legitimate publicity serves an important purpose; but in all these items a pastor is entitled to the co-operation of his parishioners.

10. What are we to do who did not receive in our theological school adequate training in the more modern methods of psychological research and practice? And what are those of us to do who know little else but "social program?" My only suggestion is that, following a sound conversion on this point, we do a reasonable amount of reading, and take up for study and consideration these and allied subjects in our ministers' meetings and ministers' institutes.

11. And finally how shall the people of our Unitarian congregations be re-educated? Answer: The most immediate and imperative need of our own churches is a Manual of Religion whose daily use by every one of our members shall be the unwritten law. It may take ten years for us to make such a book, and we may fail one, two and three times in the attempt; but that is what we need, and we shall not get very far until we have it. And though it goes beyond the scope of this paragraph, I venture to urge that such

a manual will succeed only as it approximates a true catholicity and finality and not by futile compromises, omissions, shadings, in the attempt to satisfy or to avoid offending divergent views to left and right.

As I read over what I have written before putting my signature to it, I am conscious that my treatment of a great theme has been summary, and that many points have been left unguarded, many statements too complaining in their implications, or too dogmatic in expression. Let allowances be kindly and fairly made.

Despite limitations and obstacles, an ever increasing number of the ministers of our own fellowship and of all Protestant churches are learning more and more what the care of souls means. Even in what are ordinarily called our social problems, thinkers and workers who are not Christian ministers are recognizing the importance of what they call the psychologic factors. Many a congregation will understand and appreciate their minister better if they measure him by his efficiency in the care of souls and many another minister will understand his congregation better when he realizes that the care of souls is what his people chiefly need. The care of souls at its worst and in lowest terms may degenerate into formality and selfishness. At its best it is the most radical and the most revolutionary of all conceivable enterprises, at once the root and the fruit of the Christian church and all its personal and social service.

Gravitation.

The wind cries through the trees,
 Their crowns bow in obedience—
 Pitilessly slashing one another.
 A dead branch crumbles to the ground,
 Leaves drop reluctantly,
 A bird's nest clings desperately to a swaying
 branch, then falls,
 Heavy drops of moisture splash from one
 branch to another,
 A huge boulder, loosened by the rain, crashes
 through the brush,
 A bird flutters skyward, is tossed about, then
 seeks refuge in a crevice between two rocks,
 A howling stream rushes seaward with its heavy
 burden.
 In his awkward desperation man calls it gravita-
 tion. —*Felix Fluegel.*

From the Churches

BERKELEY.—December has been for us a month of Pilgrim festivals. It opened with the annual bazaar, which took the form of a Pilgrim Thanksgiving, and proved a great success, financially and every other way, from the clam chowder lunch at noon, throughout the afternoon sale, and evening entertainment.

The Unitarian church joined with the First Congregational church in a celebration of the Tercentenary, lasting throughout the month. A series of Wednesday evening meetings led up to a joint service held Sunday morning, December 19th, in the Congregational church. Rev. R. C. Brooks preached on Puritan Ideals in Community Life. Dr. Hosmer read the Scriptures, and the music was furnished by members of both churches. About two hundred and thirty dollars was given to the Hoover relief fund as the offering of the day. The large auditorium was filled and all the congregation felt that it was a happy augury of the Christian spirit which will one day unite our churches in a closer fellowship.

A few days later the bonds were strengthened by a joint Forefathers' Dinner in Unity Hall. To the women it was a particularly festive occasion, since all the plans were made and carried out by the men of the two churches, even to the setting of the tables and the serving of the food in the kitchen. If there were any qualms in the breasts of those accustomed to preside over the feasts they were set at rest when the courses of delicious hot food appeared on the tables, and anxious feminine glances in the direction of the kitchen soon ceased, as the success of the undertaking became apparent. The speakers of the evening were more than usually inspired, and our own Mr. Speight, in presiding, set the keynote of spiritual consecration to the ideals we have inherited from the founders of our commonwealth. Dr. E. M. Wilbur, Miss Lucy Ward Stebbins, Dr. W. F. Bade, Prof. Rugh, and Mrs. C. A. Kofoid presented different aspects of the same theme, and music was contributed by Prof. Woodbridge Metcalf and Miss Jean Allen.

The church school held its Christmas gathering December 22nd. After games, and supper at 5:30. Santa Claus appeared with a wonderful tree which showered its fruits of stockings, nuts and candy on a very happy throng whose spirits were in no way dampened by the drenching rain they had braved in coming to the party. The evening entertainment was all provided by the members of the school.

A beautiful Christmas service Sunday morning, December 26th, completed one of the happiest and most fruitful months our church has known. It was a very busy one for the minister, however, and he is spending the last few days of it taking a much needed rest with a group of his friends from the University of California in a skiing party at Cisco, now in the midst of deep mountain snows.

LOS ANGELES.—On Thanksgiving Day the liberal churches of this city united in a service at the First Unitarian Church, addresses being made by Rabbi Magnin and Rev. Reynold Blight of the Church of the People. The latter took the opportunity to give a gracious welcome to Rev. E. Burdette Backus, the new minister of our church. A collection was taken for the Maternity Cottage and Homeopathic Hospital, which new building, although but a few months old, has already proved inadequate to its needs. Our congregation quietly and easily "went over the top" in its quota for the campaign fund.

Mr. Backus seems to have a genius for organization and has met ready co-workers. The Church School is taking on new life with Mr. H. B. Brackett as superintendent, and the new service books have proved attractive. The Christmas celebration with recitations and music by members of the classes was held on the 19th and a Christmas party for the little ones will occur on Dec. 29th.

At the church service the same day each person was given an illuminated card, "The Spirit of Christmas," written by Rev. Burt Estes Howard, our former minister.

December 15th a Pilgrim's Pageant attracted a large audience in the Audi-

torium, when many Pilgrim fathers, mothers and maidens joined in the hymns of the early Colonial days. Addresses were made by Mr. Backus and Mr. J. J. Campbell, the new president of the Laymen's League.

Miss Harriet K. Spalding conducted the pageant with great success. A large meeting of the Laymen's League preceded the pageant.

The Tri-Weekly Girls have organized a Junior Alliance which has luncheons and dances at the parish house to promote the social life of the young people.

The Alliance has contributed over a hundred dollars for church repairs and has promised ten dollars a month toward a Child Welfare Center.

OAKLAND.—Another new feature has been added to the church life since the last record of Oakland happenings, helpful not only to our own immediate circle but to the community as well. On Thanksgiving eve, Hebrews, Divine Scientists and Universalists gathered under our roof tree and gave thanks together. Rabbi Franklin preached the sermon. So helpful was the service and so thoroughly appreciated by all, that it was voted to make it an annual event.

During December the pulpit has been devoted to the following subjects:

December 5th, "The greatest tragedy of the year—the story of storm-tossed Ireland"; December 12th, "The greatest book of the year—Doctor Hall's 'Morale'"; December 19th, "The greatest event of the year—the Pilgrim Tercentenary"—Discussed by both Mr. Reed and Mr. Wilbur of the Divinity School, and on December 26th, "The greatest day of the year," which will bring us on to the New Year, to be the most successful yet according to our hope.

Although December is largely given up to Christmas joys and pleasures, the Women's Alliance, nevertheless, held one of the most profitable of bazaars.

The class on International Relations next Sunday must say goodby for a time. Next fall it is hoped Professor Morgan will again assume the leadership, which has meant so much to all who have been privileged to attend.

The other classes in the School of Religion are doing well, and at this time

are eagerly looking forward to a visit from old Santa.

This has been a good month in every way—this year of 1920 has been good, we have been blessed and for a continuance of that good, we pray with "Tiny Tim":

"God bless us all, every one."

PORTLAND.—Mr. Eliot's topics for December were: "Things New and Old Out of His Treasure," on 5 and 19th; "The Perpetual Immanuel," 26th. On December 25th Mr. Eliot exchanged with Rev. William H. Boddy of the Riverside Church, Hood River.

The regular evening services were intermitted, the congregation being invited to unite with the Young People's Fraternity which held open meeting with papers and discussions.

A Christmas party was held for the church school on December 23d.

At 4:30 on Sunday, January 2d, a social gathering will be held in the chapel, at which the choir will give a program of solos and part songs.

SAN FRANCISCO.—Mr. Dutton's topics for the four Sundays in December were: "The Foolishness of Preaching," "The Mystery of Man," "Gifts," and "Good Will to Men."

The Society for Christian Work held a business meeting and afterwards enjoyed a program of Christmas songs by Miss Charlotte Kelly on December 13th.

The Channing Auxiliary on December 6th through the courtesy of the Starr King players presented a Christmas play, "Dust of the Road," and on the afternoon of the 10th Maerterlinck's "Monna Vana" was given in the drama course.

The Sunday school Christmas festival on the 22d was enjoyed in the newly decorated and lighted church parlors. The program was by the children of the school, and the singing of carols, under the direction of Mr. Dutton, was very spirited.

The Men's Club and Laymen's League had a good dinner and meeting on December 2d. Mr. Hardy W. Campbell speaking on "Problems of the Farmer."

WOODLAND.—During the last church year the Woodland Unitarian Church Society led a quiet existence, but one marked by the presence of vigor. The Women's Alliance increased its membership, put into a state of repair Community Hall, paid insurance and taxes and something on the debt to the American Unitarian Association. The Sunday School was thriving, and closed with one of the best and best-attended of Sunday school socials. The church membership increased more than during any of the eight years immediately preceding.

We have had during the past month two so-called special occasions: the sermon by Mrs. Charles Thompson, Jr., who came in the interest of the Young People's Religious Union, and the Christmas Social, given by the Women's Alliance. But in reality every sermon delivered by our Acting Minister, Mr. Martin Fereshtian, is a special occasion because of the mingled appeal to the intellect and to the feelings. His sermons are gradually winning to attendance those who are and those who are not members of our church society.

Mrs. Thompson, by her charming personality and by her sermon "Looking Forward," won all hearts at once and made an impression distinctly spiritual.

The Unitarian Christmas festivities, held partly in the Community Club House and partly in the church, were ideally "Christmassy." The entertainment, given partly in the cheerful blaze of the large, open fire-place, partly in the glow of the brilliantly-lighted Christmas tree in the midst of holiday greens and poinsettias, consisted of volunteer numbers. The variety was great, and the participants ranged from the grey-haired editor of our morning daily to the blue-eyed four-year-old with golden locks.

To the president of the Women's Alliance, Mrs. L. D. Lawhead, and her able Alliance helpers, was due the pronounced success of the whole affair.

One of our members who believes that permanent publicity is a real need in this community has become responsible for a regular issue of the Wayside Pulpit as a paid advertisement in the *Home Alliance*, a local temperance publication.

Sparks

INDICATIONS OF TROUBLE: Johnny—"Did Moses have dyspepsia like what you've got?"

Dad—"How on earth do I know? Why do you ask such a question?"

Johnny—"Well, our Sunday school teacher says the Lord gave Moses two tablets."—*London Mail*.

GIVING THE EFFECTS A real light is rarely hidden under the proverbial bushel, but some men keep a bushel to create the belief that it conceals a light.—*Norton Headleigh Counsel*.

"Tell us something about Esau," directed the catechism teacher. Vincent, after clearing his throat, explained that "Esau was a man who wrote fables and sold the copyright to a publisher for a bottle of potash."—*Detroit Varsity News*.

"I 'ear all the men 'ave gone on strike." "Wat 'ave they struck for?" "Shorter hours." "I always said as 'ow sixty minutes was too long for an hour."—*Westminster Gazette*.

"What!" said Lord Coleridge once to a puzzled cabman, "you a London cabby and don't know where the Law Courts are?" "Oh! the Law Courts, is it? I know them; but you said the Courts of Justice!"

"You're a very careful driver." "Yes, ma'am. When I learned to drive there were always three women in the back seat tellin me what to do."—*Detroit Free Press*.

Henry Ward Beecher, when asked what he did when people in his audience went to sleep, replied, "My sexton has standing orders that when anybody goes to sleep in Plymouth pews he must at once come to the pulpit and wake up the preacher."

The servant came round with a plate of slices of melon, and the hostess noticed Willie hesitate about helping himself. "Don't you like melon?" asked his hostess, encouragingly. "Very much, thank you," replied Willie, "only they make your ears so wet."—*Morning Post*.

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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 responsibilities the Librarian is assured. The library is located at the First Unitarian Church, southwest corner Geary and Franklin streets, San Francisco. Ministers at a distance will be supplied by mail by paying postage one way.

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HORATIO STEBBINS

(Selections from farewell sermon to his Fitchburg congregation in 1855)

It is the high office of the soul to bring everything into its service, to make the most ungenial thing friendly to its own culture, to burn off the hay, wood, and stubble of life, saving the grain of experience and truth.

The most ardent admonitions and friendships are founded on a caprice or conceit, and the principles of human actions are sometimes prejudices, and men are peculiarly liable to mistake their wills for their consciences.

We ought always to school our hearts to be dependent on no man's friendship. No man's friendship should be necessary to our happiness.

And no man, until he has gained this ascendancy, can live the crystal life of individuality or have a soul compact of much eternity.

We need a more profound respect for the individual mind and heart. This to a high-born soul is the specialty of being; compared with it everything else is of no consequence.

Many of you are associated with my best thoughts and forever woven into the mystic web of spiritual life.

I could pray for no greater blessing to descend upon you than clean, spiritual convictions, the eye that sees God, and the heart that loves all good.

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Editorial

Particularly gratifying has been the friendliness and good feeling shown in the co-operation of the Unitarian and the Congregational churches of Berkeley in observance of a series of meetings, including a very pleasant dinner, commemorating the spirit of the Pilgrim Fathers as suggested by the anniversary of their landing. It is entirely fitting that the two branches of the church formed in New England four hundred years ago should unite in such a purpose. They share the inheritance and very largely have the same ideals and purpose. They both seem to have enjoyed the episode. If people and churches would emphasize the matters on which they agree and minimize their points of difference it would make for peace and good will and promote the welfare of mankind.

Matters of belief are by no means unimportant, but they should be held with full consciousness that their value is not in their saving qualities, but in their general influence and their contribution to the good of all.

Unnecessary subdivision is surrender of strength and should be resisted. That varied ideas should disqualify good people from working together in a common purpose to make the world a better place in which to live, or to help one another to live better in the world we happen to be in, is fallacy. And assumption that the particular subdivision of thought in which we find ourself is of more importance than all truth is a misfortune. To mistake means for ends and magnify methods of approach until they eclipse the wonder and beauty of the thing sought is folly that we should flee.

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The Lord's Prayer

(As a Unitarian likes to say it.)

Our Father, who art hallowed within us,
Thy Kingdom come, and Thy will be done,
On earth, that we may know heaven.
Help us this day, and every day,
To be worthy of our daily bread;
And forgive us our trespasses, as we
Forgive those who trespass against us.
Help us to resist temptation, and to
Guard ourselves against all evil:
And may this be Thy Kingdom of
Love, and mercy, and truth, forever. Amen.

—Mary Emerson Doble.

It is a pleasant reminder of how far influence extends to find in an English journal that comes to our exchange desk a deeply appreciative word of a California poem,—Sill's "Opportunity"—and an editorial based on its lesson. How little that fine, but unsatisfied spirit, imagined that his scanty verse would touch chords of human feeling that would vibrate the world over, and repeat his song long after his frail body was left behind. Modest and shy, he never thought of great influence and literary fame, but he put in exquisite form his deepest and truest thought and feeling. "The Fool's Prayer," "Opportunity," and a few others of his poems were so real, they rang so true, that they were given immortality, and became distinctly helpful to all mankind. As Whittier's "Eternal Goodness," and Longfellow's "Psalm of Life" were more effective and reached a larger hearing than any word of any preacher in America, so these two poems seem to have contributed to the fundamental in a larger degree than any word of professional preacher.

Opportunity, realized and appropriated, gives a new meaning and purpose of life. Duty, performed in discharge of an obligation and consciously associated with personal advantage, appeals to a far lower motive than embracing of heaven-given opportunity to do or be all that we are privileged to be. I may rank I must. Compulsion, from without, is for slaves. Glad service permitted by the possibilities and implications of our being is for the free and aspiring human spirit.

The finding of opportunity, the grasping of privilege, the realization that we may be helpers of God, and that fuller life is the result and the

reward lifts the soul of man to a higher realm, releasing him from thoughts of pay and gladdening his daily life with the glimpse it gives of its beauty and beneficence.

We also learn to recognize and embrace special opportunities, to see more clearly what peculiar conditions favor and make possible. Today, for instance, there is presented opportunity for service never before offered. New needs have arisen and we may resolutely meet them or we may miss our opportunity. Shall we throw our despised weapon in the dust and slink from the field, or shall we grasp whatever is at hand and win the cause? Our spirit will tell the tale.

A new feeling is manifest in the world of religion. Today I read from the *Wayside Pulpit* that the life of the Nation is dependent on Integrity, and that "Religion is needed to foster Integrity." What shall we do to show that we believe these? Cultivate, strengthen and promote a type of religion that will effect the result. Make our religion right at any cost and by any means, and apply it to a world in peril.

We Unitarians have happily shown that we are capable of doing the unexpected. We can change our policy to meet new needs. We can awake from lethargy. We are not indifferent. We can make sacrifices. Now it is for us to firmly embrace opportunity. We must make the best possible use of the millions we have pledged. We must consider the growth of the Unitarian church as incidental and subordinate. We must first be concerned in making it worthy. We want real religion that can be applied to life, and we want most of all to apply it to our own life. That is our great opportunity.

It is gratifying and somewhat surprising, after the lapse of almost sixty years, that the State of California has named Thomas Starr King as one of the two foremost citizens whose statues shall be placed in the Congressional Hall of Fame. The other selection, very fittingly, was the name of Junipero Serra. Thus in spite of our proverbial shortness of memory of public citizens, and the martial bias of the ordinary politician, two representatives of spiritual leaders, from diverse poles, have been selected. Before California was a state, the great missionary to the pagan tribes gave his life to the cause of converting them to Christianity and labored for the enlightenment of the aborigines.

When, in 1860, Starr King came to California to spend a year in service of the insignificant Unitarian church, he had no thought of serving the State or the Nation, but when Sumter was fired on he threw himself unreservedly into the struggle for national life. He prolonged his stay and traveled through the state, arousing the patriotism and loyalty of the people. His earnestness, his wit, his ridicule, wonderfully aroused his hearers. Perhaps his influence determined the result; it certainly contributed largely to it. The trembling balance turned emphatically toward the Union, and California was saved. And now the representatives of the people, among all the names of our saints and heroes, award the honor of perpetual recognition to Serra, and to King, the consecrated preacher who died before he was forty years of age, honored and loved by a grateful people.

One of our most valued ministers feels, correctly, that definite expressions as to the future of the *Pacific Unitarian* are called for, and he proceeds to act on the assumption. He says: "Personally

I like the smaller paper. I think religious emotions suffer as much, quite, from over-expression as under-expression. Brevity and inspiration and information on the more strictly religious and churchly topics are what I crave and are all I dwell on in a religious paper. The January number, in size, matter and editorials, was very welcome to me." C. A. M.

Notes

Rev. Harry Foster Burns, who has done such good work in the Dorchester, Mass., church, has accepted a call to the historical church at Baltimore, Md.

Rev. H. N. Fifer of Alameda lately supplied the vacant pulpit at Santa Barbara. It is hoped that at the annual meeting, a successor to Mr. Goodridge will be named.

Rev. Chas. W. Wendte is occupied in international and other religious work and will not at once return to California. His book on Starr King will soon be issued.

The executive committee of the Unitarian Laymen's League has authorized the president to establish headquarters in St. Louis and Chicago and to employ a field secretary for the middle west.

Rev. Clay MacCauley, after a pleasant visit to New England, has returned to the Pacific Coast that he may spend the rest of the winter in comfort, and he hopes to establish here his permanent home.

Mr. F. F. Eddy of Bellingham supplied the pulpit at Eugene on Jan. 30th. Mr. Eddy some years ago did excellent work at Salt Lake City. Of late he has been in journalism, but he would be welcome should he conclude to resume preaching.

Rev. Adelbert L. Hudson of Quincy, Mass., who was associated with the organization of the Laymen's League of the Unitarian church, addressed the Oakland members of the league on January 10th on "The Progress and Results of the Laymen's League."

During the year 1920 the Unitarian Laymen's League grew from 2,290 members in 107 chapters to 9,483 members in 220 chapters on December 31. This is the amazing record made by the league for the last twelve months in harnessing the man power of the Unitarian Church.

Rev. Julia N. Budlong is being loyally supported in her efforts to infuse the church at Kalamazoo, Mich., with new life. As a healthy sign the Sunday school has doubled its attendance. The Woman's Society has put a new roof on the church and decorated the pastor's study and the church parlors.

The Woman's Alliance will publish a fine Easter sermon, and the Unitarian Headquarters will be furnished a number equal to all probable demands for the Pacific Coast. They are to be had gratuitously by all comers, or a letter of request by mail will secure Miss Peek's prompt attention.

The Church of the Savior, Brooklyn, N. Y., Rev. John H. Lathrop, is reported going strong. During November the campaign was vigorously handled. The quota was \$50,000. The full amount was not reached, but Mr. Lathrop says in the church calendar that his church has always set the pace and that not one cent will be lacking.

Henry Clay McDougall, for twenty-one years minister of the church at Franklin, N. H., died at his home on January 3. Rev. Dr. Samuel A. Eliot spoke at his funeral services in warm appreciation of his character and achievements.

Rev. Robert S. Loring calls the attention of all interested in the vital question of ministers' pensions to the fact that the liberal appropriation of the campaign directors will not afford immediate relief. It goes to the endowment fund, and the interest alone is available. Unless the contributions made yearly for current expenditures are continued the annual pension at present given cannot be maintained.

Answering the question, "Can You Make People Religious by Law?" Rev. Howard B. Bard, at the Unitarian

church, San Diego, on January 9th, discussed the subject of the possible passage of Sunday blue laws and the effect such laws might have on making people more religious.

Carl B. Wetherell of Boston, field secretary of the Laymen's League of the Unitarian church, spoke on January 13th at a meeting of Woman's Alliance of the Los Angeles church on "The Prospects of the Liberal Church." At the annual meeting of the First Unitarian church held in the parish rooms, Thomas Pascoe, upon his retirement from the duties of secretary-treasurer, presented the church with records which showed that the church is free from debt and has a balance in the treasury.

Mr. Wetherell was 18 months ago the only secretary employed by the new Unitarian Laymen's League. He is now in charge of the field work for an organization that numbers more than 9,000 members. He is a graduate of Harvard, 1908, and joined the Laymen's movement of his church after several years as department head and principal in New Jersey and Massachusetts schools.

Among the Unitarian women who received high votes in 1915 and are in nomination for election in the Hall of Fame at New York University this year are Louisa May Alcott and Helen Hunt Jackson, authors; Lucretia Mott, pioneer suffragist; and Dorothea Dix, who developed the modern system for care of the insane and was called by President Fillmore "the most useful and distinguished women America has produced."

Rev. Thos. Clayton, on the evening of January 14th, addressed the Parlor Lecture Club of the Temple Beth Israel on "The Christian World and the Jew of Today." In conclusion, he said:

"I am glad of this opportunity to urge you to 'keep sweet' in the future, whatever troubles may come through unreasoning human prejudice. To more freely join hands with all men who seek the good of humanity, whenever they will let you. And—may the God of Peace, and the Infinite Father of Mankind, abide among you in the years to follow!"

Dr. M. M. Mangasarian on the last Sunday in December addressed a large audience at the Clemmer theatre in Spokane on "Great Turning Points in History." He touched upon the turning points in religion and traced the general progress of the human race.

The Unitarian Church Society at Fresno recently held its annual meeting in the church parlors. Maurice Rorphuro was re-elected treasurer, and H. H. Loomis and W. L. Whytal were elected to take the places of the retiring trustees. The meeting was preceded by a delicious dinner served by the Women's Alliance.

Chaplain Joseph Gail Garrison, at Fort Clark, Texas, publishes a bright bulletin, "An American Sheet for the American Soldier." It is for the 13th Cavalry and is full of camp news, but he manages to work in a bit of wholesome preaching. In the issue of Jan. 15th appears the following:

"If the war has done anything for our souls, it seems that one of the things would be, a better perspective of life, the ability to see things in their proper light. It should help us to grow up and put away childish things. Let us put away little talk and gossip that aims to sting and hurt. The world is so full of fine, beautiful and wonderful things, and folks have so much good in them, and human feelings are so tender and responsive, and life is so short. We have only the memory of yesterday, we have only the anticipation of tomorrow, we have the *reality* of today. We reap what we sow, we get out of life what we put into it, words and actions mirror character. Life is made pleasanter by a liberal seasoning of generosity and kindness and thoughtfulness. Shoot at the moon, what if you do miss it, there are lots of stars, help scatter star-dust."

Rev. Oliver Jay Fairfield of Long Beach recently preached an illuminating sermon on "The Joy and Inspiration of a Free Spiritual Fellowship."

"Where there is freedom," he said, "great souls congregate. Where freedom is there comes the thrill of companionship with those who prize freedom for the awards that may be attained through

it. There the best is yet to be, and the way is onward. Deeds done imply a twilight and may be forgotten; deeds to be done predict a dawn and call brave souls to action. With freedom there is the joy of paths untrod and the elasticity of the spirit that is buoyed up by hope. A free spiritual fellowship has inspirations such as come only to those to whom God has given of his own free spirit and made the sharers of his own rich life."

Rev. Thos. Clayton, at Fresno, on January 9th, made a strong plea for disarmament as a very obvious method of contributing to peace on earth. He said the antidote for war lies in a broader sympathy for humanity as a whole, instead of the intense nationalism that many people are seeking to foster. We need to cultivate the idea that life is a divine and sacred thing, to be cherished and not destroyed. We are strangely inconsistent in this matter; on the one hand, we prepare the soldier to kill and wound deliberately; on the other, we train nurses to aid and heal, to deal tenderly with friend and foe alike. We exalt and glorify both. Shall we ever come to wisdom?

The payment of all debts and the raising of the William Day Simonds memorial of \$550 was announced at the annual dinner of the Unitarian Society given at the Masonic temple on January 12th. Covers were laid for 150, with M. M. Mangasarian, who is giving a course of lectures under the auspices of the Unitarian Society in Spokane, as honor guest. In addition to the running expenses of the society \$4,000 was sent to the American Unitarian Association.

In discussing the reasons as to why so few men entered the lecture field and the clerical colleges, Mr. Mangasarian in an after dinner talk praised the Spokane Unitarian field and said that it inspired him to find a group of men and women not afraid of interrogation who stood for freedom in the pulpit and free judgment from the pews.

The dinner was given by the Women's Alliance and was served by 15 young men and women, members of the Young People's Home club.

Events

Alameda Rejoices

On Friday evening, Jan. 21st, the church at Alameda held its annual dinner and meeting and it was in direct contrast with like events for several years past. The well-supplied tables accommodated a happy company of ninety or so, and all the proceedings were encouraging in their nature. Mr. Jas. T. Rattray presided admirably, and there was not a dull moment from the first report to the last address. The financial conditions were good, the Sunday school and the ever faithful Unity Circle made encouraging reports. The brief addresses were in a fine, optimistic spirit. Rev. Adelbert Hudson, Prof. Wm. S. Morgan, Mrs. Aileen Allen, Dr. Earl M. Wilbur, Mr. Charles A. Murdock and Rev. Clarence Reed were the speakers, and interlarded were bits of wisdom and philosophy and apt verses, Scotch and otherwise, by the chairman. Mr. Reed was in a happy vein. He declared the chairman to be a most remarkable man. It was commonly rather difficult to induce a man to be a church trustee, but Mr. Rattray was efficient on both the Alameda board and the Oakland board, of which he was the chairman of the Building Committee. He closed the pleasant address by a fervent prayer. It was disclosed during the evening that all the income received from the Christian Science Society that occupies the church in the morning was being deposited in a special fund to be devoted to putting the building in the best of order when during the present year its occupants would surrender it and move to the edifice they are erecting.

To a Prophet!

Brave heart, lead on!
Your light shines brighter than the brightest star,
No stones your path of glory bar,
And now the trail which you have cleared—
The thorny path which men have feared—
Seems brighter than the trails of old.

—*Felix Fluegel.*

The Fortune Teller

The future certain and clear,
The past a jumble of life and fear,
But still I wonder!

—*Felix Fluegel.*

At Eighty

No special credit attaches at reaching any given age, and no doubt the event of hitting eighty receives more attention than it deserves; but what can one do but give way to his all-too kind friends and let them have their way? And so it happened that on the evening of January 26th, in the most informal way imaginable, a reception by his friends was given the editor in the parlors of the church he had attended for more than fifty-seven continuous years. The participants may have been motley in their varied interests, but they had a very homogeneous appearance. There were church cotemporaries, former Sunday school pupils now bald and benevolent, an assortment of friends associated in social efforts, a smattering of the better sort of politicians, ministers from east and west, and "of honorable women not a few." The affair began early so that those who had other engagements or were incapacitated from or unequal to continuous flow of felicitation could salve their consciences and get away. At about half past eight those who remained were comfortably seated and greeted by Moderator Lisser, one of the boy graduates of the Sunday school, who presided with grace and dignity over the subsequent proceedings. Three talented young women supplied delightful music and then the pleasant congratulatory flow was turned on. Very appropriately the honor of setting the pace was bestowed upon Miss Lucy Ward Stebbins, dean of women for the University of California, who frankly announced her purpose of indulging in reminiscences. With charming literary grace she drew three pictures that she had always intended to use in illustration of a fancied book on the "Story of a Happy Child." They had to do with her revered father, for so long a time the pastor of the church, and of his friend, Charles Murdock, as friend, as guest, and as recaller of his life in later years. It was a beautiful conceit, most attractively presented.

After a few telegrams from the suffering absent, Dr. Lisser called on Trus-

tee Abbot A. Hanks. His impressive proportions and essential manliness made it difficult to imagine him a tender infant being led up from the infant class, say forty years ago, but his memory of the happy time was clear. He also recounted the starting by the Onward Club of the *Guidon*, afterward adopted by the Conference and made the *Pacific Unitarian*, now thirty years old.

The next speaker was Rev. H. E. B. Speight, who told in straight-forward manner the action of the directors in projecting the publication of a book of selections with connecting additions as a memorial of the age attained and varied work performed by the friend being honored. The publication was conditioned on five hundred subscriptions and there was still opportunity to contribute.

Dr. Earl M. Wilbur was next called upon. He enlarged upon the service to the cause on all the coast, and especially the place gained by the *Pacific Unitarian*. He connected the services of Horace Davis, another layman, close friend to the editor, and was very generous in his commendation.

Next on the list of felicitation was Mr. Alexander F. Morrison, who represented the Chit-Chat Club, quite a distinguished organization in which they had been fellow-members for about forty years, and of which Mr. Murdock had been ranking member for a long time. He spoke pleasantly of the high character of its membership and of how enjoyable and helpful their association had been.

The last speaker was Mr. Edward Rainey, secretary to the Mayor, who came to bring the congratulations of the City Hall and the politicians with whom Mr. Murdock was associated as supervisor for over eight years in a very critical and formative period. He alluded to many of the good things started at that time and relieved the sweet monotony by asserting that the fellows at the hall respected Mr. Murdock as much as "you fellows."

Partly by accident and partly by necessity several representatives were not heard. Mr. George C. Turner, su-

perintendent of the Boys Aid Society, of which the octogenarian is proudly president, was prepared to speak of his forty-seven years on the Board of Trustees. But the fact of his not being reached did not preclude his passing a word of congratulation on the part of the trustees, officers and employees, made eloquent by a certificate of deposit of \$250.

Walter N. Brunt, a fellow-printer, would have testified that the honored man had not wholly neglected his business. But he did not have a very good case, and he was spared special pleading.

The light grew dim, and down the main aisle came Mr. Dutton and another bearing an eighty-candle power frosted cake, and the man who had so patiently listened to his own praise was called upon to pay the price in saying something. He didn't distinguish himself, but he hopes he did not leave his friends in doubt as to his gratitude. After appropriating the cake and a lawful and agreeable punch, the company retired, the old man able to put on the same hat he came with.

Chairmen at lectures might with advantage take a leaf from the book of S. D. Waddy. He was a humorist and son of a humorist. On one occasion, at least, he delivered a singularly felicitous chairman's speech. Rev. J. Ossian Davies was to lecture, and S. D. Waddy was chairman. He spoke thus: "Ladies and Gentlemen: I am given to understand that Mr. Ossian Davies is a model lecturer. I beg to announce that I am a model chairman, and I will tell you why: I never deliver a speech when presiding at a lecture. If a chairman speaks on the subject of the lecture it is an impertinence. If he speaks on what is not the subject of the lecture, it is an irrelevancy. Ladies and gentlemen, The Lecturer."—*Christian Life*.

Do right now. Always scorn appearances and you always may. The force of character is cumulative. All the foregone days of virtue work their health into this.—*Ralph Waldo Emerson*.

Constructive Church Ideals

Increasing the Membership of Our Churches

Rev. Wm. G. Eliot, Jr.

No religious communion can live a permanently vigorous and healthful life if it does not continuously increase its membership. That will be acknowledged by all. But few issues would betray so wide a divergence of views in our own fellowship as the questions: What is church membership? How should it be acquired or procured? How is it to be practiced?

And the answers to all these questions turn first upon the answer to "the previous question": What is a church?

If a church is just a mailing list, the prescription for increase of membership is easy: Have the membership book at the church door for everybody and everybody to "sign as they go out." Then make your services more "attractive" and perhaps this will double the membership again. Then buy a moving picture outfit. Perhaps this will double the membership again. And by that time it will probably be necessary to get a new minister with new tricks and new jokes if any further increase of membership is to be had!

But if a church is a fellowship of and in the Spirit, coterminous with centuries and continuous with Heaven then the least we can demand as a condition prerequisite to membership is an intelligent purpose and a humble and grateful acceptance of a sacred trust and of infinitely precious privileges.

To hold the latter and as I believe true view of a church is to acknowledge that increasing the membership is no easy task!

1. The minister must convince his hearers that this is the true view of a church.

2. He must convince them that this view of a church does not involve for the members a holier-than-thou attitude of mind, but precisely to the contrary; that self-sufficiency is quite as likely to be characteristic of those who are not church members as of those who are.

3. He must convince them of the wholeness of this view of the church as against all lesser and partial views.

4. He must make it clear that this view of the church is neither mediaeval nor reactionary nor unprogressive and meet with clear and cogent reasons these and all other similar misrepresentations.

5. Against those who charge lack of social program and social vision he must come back with a brave "*tu quoque*"; for a social program without religion is hopeless and social vision without religion is social blindness.

In some way as we have just indicated, the general positions regarding church membership should be made clear. The details of method in procuring new members will vary with the individual minister. But the following suggestions may be offered for what they are worth. The minister will in his preaching and his teaching, in printed bulletins, calendars or other pastoral communications, keep the people of his congregation reminded of the duty and privilege of membership; he will keep in mind the young people who are coming on in the church school and in the young people's fraternity; he will get into touch with those who have recently come into his congregation and he will encourage others of his congregation to do the same; he will form classes for instruction in the Christian religion, in the faith and life of the Church as a whole primarily, and secondarily in the truth and the advantages of freedom and modernism,—maximizing the former, but by no means minimizing the latter; he will approach likely candidates for membership with invitation, appeal, appointed conferences, suggested reading; and he will satisfy himself in all cases that there is sufficient intelligence and earnestness of purpose to give reasonable hope of a faithful, helpful, fruitful and happy church relationship.

The practice of church membership includes many duties too obvious it would seem to be named; and yet the members of a church must needs be frequently reminded. They must be reminded that they come to church to

worship God, not to worship the minister or the choir. They must be reminded that they can do their part for the increasing of church membership by their own example and testimony, by cordial welcome to guests, by encouraging the young, and by faithful church habits.

It is not intended to say that entertainments have no place in the life of a church. They do fulfill a useful function. What is urged is that they serve a false function whenever they are made a substitute for worship or permitted even by implication to belittle the dignity and responsibility of a true church membership. With ministers it is somewhat as it is with mountain guides. The true mountain guide takes as many as he can, be they few or many, to the mountain top of vision and communion; too often he is called the most successful mountain guide who takes the largest crowd to the lower levels for picnics and stunts. The inclusion of the latter may serve a useful purpose, but to leave undone the former is apostasy.

W. G. E., Jr.

The Child in the Garden

When to the garden of untroubled thought
I came of late and saw the open door,
I wished again to enter and explore
The sweet, wild ways with stainless bloom in-
wrought,
And bowers of innocence with beauty fraught,
It seemed some purer voice must speak before
I dared to read that garden loved of yore,
Then just within the gate I saw a child—
A stranger child, yet to my heart most dear—
Who held his hands to me and softly smiled
With eyes that knew no shade of sin or fear;
"Come in," he said, "and play awhile with me;
I am the little child you used to be."

—Henry Van Dyke.

There is no day too poor to bring us an opportunity, and we are never so rich that we can afford to spurn what the day brings.

Opportunities for character always bloom along the pathway of our duty and make it fragrant.—*Samuel J. Barrows.*

From the Churches

ALAMEDA—The First Unitarian church of Alameda has just closed a most happy and prosperous fall term, under the able leadership of Rev. Clarence Reed. The attendance of both old and new members has been very encouraging, and all feel that the church bids fair to be a great factor for good in the community.

The church came within a few dollars of doubling its quota in the recent Unitarian Campaign Fund drive. Unity Circle meets every Friday and has done much good in the making of garments which were later distributed among needy families. It tries to meet every call made upon it, either by gifts of clothes or money. The ladies are looking forward to another year of work and service for the less fortunate.

The Sunday school is showing a steady attendance of enthusiastic children. Between the holidays a Christmas party was given with a literary and musical program. Santa Claus, a Christmas tree, presents and goodies for all added to the delight.

There was a very delightful and happy reunion of the congregation and friends at the annual meeting and dinner on the evening of January 21st. It was voted the most encouraging and enthusiastic meeting the church had had for many years.

BELLINGHAM—On January 16th, Rev. N. A. Baker had the pleasure of listening to a sermon from his own pulpit from Rev. W. S. Powell, an ex-Congregational minister, who preached an excellent discourse on "The Dreamer." On January 20th the annual dinner and meeting of the church was held at the Leopold Hotel. Rev. Paul McReynolds came down from Vancouver to extend his congratulations and add to the interest of the occasion. He remained to preach on the 25th, Mr. Baker going to Vancouver to occupy his pulpit in one of those fair exchanges that do not constitute robbery.

An interesting feature of the meeting was the presence of Mr. Wm. H. Nightingale, a lay preacher lately from England, who brought a word of welcome.

BERKELEY.—We were happy to have Rev. Adelbert L. Hudson in our pulpit the first Sunday in January, and the timely message he brought us on Religion and Democracy will be long remembered.

Mr. Speight preached two particularly helpful sermons for the opening of a new year on the following Sundays—Life's Demands and The Call to Be Strong.

The service on January 23rd was entirely in the hands of the young people. The Channing Club choir furnished the music, and different members of the club took part in the service. Miss Dorothy Dyar preached a sermon on The Courageous Life, which left us with a new sense of power and enthusiasm in facing life, and traveling it to the end with a joy in each day's effort.

The event of the year, our annual meeting, took place January 13th. It was preceded by a dinner served by the Women's Alliance, at which 165 guests were present. Twenty-one young people from the Channing Club acted as waiters, and their efficient service helped to make the dinner a great success.

Reports were heard at the meeting from all the organizations of the church.

Professor E. T. Williams reported for the Laymen's League, and D. B. Miller for the Unity House Committee of the League.

Mrs. Beatrice Winter reported for the Women's Alliance.

Fred Dempster, a junior in college, reported for the Channing Club.

Charles Stoppani, of the University high school, gave a clear and interesting account of the church school.

Mr. Wellyn B. Clark gave the financial report, which showed an ever-increasing budget, and a sound condition in the church finances.

Dr. Long reported for Unity Hall, the parish house adjoining the church. It has been redecorated during the past year.

Mr. W. E. Chamberlain reported for the music committee, Miss Conger for the Decoration Committee, Mrs. Thompson for the Y. P. R. U., Dr. Wilbur for the Pacific Unitarian School, and Mrs.

Wyckoff as Director of the Women's Alliance for Northern California.

Dr. Wm. S. Morgan reported for the Unitarian campaign committee. We raised \$60 for expenses, \$4485 for the campaign fund, and as result of a campaign carried on at the same time for local needs, \$1000 for the reduction of the mortgage on Unity Hall.

Dr. Adelbert Hudson brought greetings from the American Unitarian Association in Boston.

An inspiring summary of the year's activities of the church by the minister, Rev. H. E. B. Speight, brought to its close a very encouraging and enthusiastic meeting.

FRESNO.—There has been much of interest to mark the first month of the new year. Dr. Clayton has selected sermon topics of special interest—the series he is holding now on the Life of St. Paul as interpreted by Unitarians being especially inspiring.

We have organized a school for Religious Education and feel very encouraged with our three classes and about twenty pupils, since there has been no Sunday School for several years. Mr. Clayton conducts a class for the young people and is giving fine talks.

The annual meeting was held on the evening of the 12th and was one of the best representative meetings of its kind for years. There were about thirty-five present nearly all of them being members of the church. Reports were heard, plans discussed and other business undertaken. We all felt most encouraged at the prospect of building up the church and its prospects for this year. The meeting was preceded by a most delicious dinner served by the ladies of the Alliance.

OAKLAND.—We find ourselves these days living in a changed world in almost every particular, the church life feeling it very acutely. Realizing this, the sermons for the opening month of the year have dealt with same as the topics will show: "The New Era" (a masterly analysis which should have been published and distributed broad-

cast); "The New Religion," "The New God," "The New Christ."

This latter might seem a very delicate subject to all who reverence the wonderfully beautiful and sacred life of Jesus, the Christ, but, in Mr. Reed's hands, we have no fear but that its full beauty and significance will be fully appreciated and that nothing will be lost from the old conception, but a deeper and higher realization gained from the new. A very severe cold confined Mr. Reed to his home, for the first time in his pastorate, and we are, therefore, additionally indebted to Professor Morgan, of the Divinity School, for stepping into the breach at a moment's notice, the value of the individual being the subject of his discourse.

For the closing Sunday of the month, we are to have the pleasure of listening to the Rev. Mr. Hudson of Quincy, Mass., whose subject will be in full accordance with this month's thought, "The New Bible."

The Laymen's League has already had the good fortune of an evening with Mr. Hudson, and are now looking forward to having Mr. Wetherell again with them.

The Women's Alliance, while not specializing on dinners at present, are not lagging in the rear: the first Monday brings the social hour, and the third the art lecture by Mr. Reed, providing ample food for thought and study. The Unity Club, too, continues on in the even tenor of its way, the development of the Old Testament being the subject of the Wednesday evening meetings, which, to Mr. Reed's delight, are gradually working into an open forum, making of the club a religious study class, indeed. This does not conflict at all with the adult class of Sunday morning, which is now enjoying a new course; the development of Unitarian thought in the United States and in England, as well. Dr. Wilbur, than whom no one is better informed on this subject, is conducting the course.

We congratulate the editor on his birthday, and we say with Browning:

Grow old along with me,
The BEST is yet to be.

PORTLAND.—Probably the largest attendance at any annual meeting in its fifty-five years, marked the annual meeting held on January 7. Nearly 300 enjoyed the dinner and the encouragement and good-will manifested. The meeting also marked fifteen years of service of Rev. Wm. G. Eliot, Jr. He happily reviewed the period.

On January 2, the first of a series of Sunday afternoon socials with a musical program by the choir was largely attended.

The Young People's Fraternity are studying church architecture, music and services. On January 5, Rev. Frederick K. Howard, chaplain of Good Samaritan Hospital, spoke on "The Book of Common Prayer." The Young People's Fraternity had entire charge of the morning service on January 2nd. The Sermon was given by Thomas Broekway. Other members conducted the readings and also the ushering.

The Portland chapter of the Unitarian Laymen's League has made a survey of property conditions to advise with the Trustees. A general parish supper was held in December to promote the local Unitarian campaign, resulting in 20 per cent over the assigned quota. A questionnaire has been sent to the people of the congregation, calculated to bring out helpful suggestions.

SAN FRANCISCO.—The special feature of the month was the Young People's service on the 23rd. The sermon was by Dr. Aurelia Reinhardt, president of Mills College, and was excellent in every respect. It was listened to with close interest by a large congregation. The music was augmented by the vested choir of twenty-four young women from the college. Clad in white, they marched with stately step and tuneful voices into and through the church to the choir-loft, and at the close reversed the process. Two young men from the Starr King Society took parts. One read from the scriptures and one made a report of the society and its work.

The Channing Auxiliary had a very fine meeting on January 3rd, when Prof. John L. Horn of Mills College faculty

gave a very interesting talk on "Social Waste, or the Grievance of the Gifted Child." On Monday, January 17th, Mr. Dutton gave one of his book reviews.

The Society for Christian Work held two well-attended meetings. On the 10th Miss Gail Laughlin spoke on "Crime Conditions in San Francisco."

The annual meeting on January 24th was followed by a few "Stories of Old Times," by Mrs. Curtis, Mrs. Duncombe, Miss Easton and Miss Jean McEwen.

On January 21st, at 8 p. m., the members of the Starr King Society gave a musicale in the church parlors. The rooms were well filled and the music, both instrumental and vocal, much enjoyed.

The Men's Club meeting for the month was a very interesting one. Judge Ward was announced, but a night session of the court prevented his attendance. His place was taken by two volunteers, both of whom were very capable. Capt. Arthur Layne of the police department spoke of crime and its punishment from long, practical experience and evident sound thinking and feeling. Mr. Paul Eliel spoke on the shortcomings of our municipal government, and outlined needed changes in the city's charter.

On Friday, January 28th, Mr. John Haynes Holmes addressed a large audience, speaking with great force on the alleged breakdown of civilization and urging great changes if mankind is to survive. His ultimate substitution of love for selfishness was clearly shown to be the only salvation, but how any change of system could cause the love was not apparent. He was at his best in answering the questions that followed from his interested auditors, strangers to the church adherents. He was good-natured and ready for whatever was asked.

SAN JOSE.—Rev. Charles Pease has auspiciously begun his duties as minister to the church. In the first calendar he announced his platform:

"We want this church to become known as a place where life can be unburdened and renewed. If you are sick in body or distressed in mind; if you are worried and anxious over business uncertainties; if you are unhappy, fear-

ful, doubtful; if you don't know how to be honest with yourself, we want you to feel that this Church, its minister and its people are here to afford you without publicity, the definite personal help you need.

"We want to help you solve your personal problems by making self-help possible. We are not hide-bound advocates of any one theory. We use the light that science throws on human problems; we use the principles of psychology to reach the roots of sickness, inefficiency and uncertainty, and especially we utilize the enlightening and energizing principle of Spirit to recover the forces of men and women and establish their lives on a sound, safe and happy basis.

"We want your encouragement and co-operation."

The topics treated in his sermons for January were: "The Great Adventure," "The Well by the Gate," "The Road to Jericho," "Where the Sky Begins," "The Friendly Use of Power."

SEATTLE UNIVERSITY CHURCH.—With a carefully prepared stage setting and costumes copied from the paintings of the fourteenth century painter, Fra Angelico, the children of the Sunday school gave an ancient miracle play on Thursday, December 23rd, repeating it on Sunday afternoon, December 26th. The play had three scenes—"The Angels' Song," "The Nativity," and "The Adoration of the Magi." The stage direction and the costumes were under the care of Mrs. J. C. Perkins; Professor Wood played the piano accompaniments; Mrs. Joseph B. Harrison sang an ancient cradle song; Miss Elizabeth Ousum played the violin; Miss Margaret Wentworth led in the general carol singing and solo parts; Mr. Herbert Sturges was the general director of the carol work. The performance was a pronounced success.

On the evening of January 12th, Mr. and Mrs. Perkins gave a reception to the church members in the assembly-room of the chapel. Mrs. J. B. Harrison gave selections of song and Miss Marian Ells gave violin selections.

On Friday, January 14th, Mrs. John C. Perkins went to Vancouver, B. C., to

meet with and address the Women's Alliance, and on Monday, January 17th, met with the Alliance in Victoria.

VANCOUVER.—Since the advent of Rev. Paul M. Reynolds there has been a great increase in our activities, and the Unitarian campaign has given a great stimulus to our energies. Much good work has been and is being done. The outcome of the intense period of the campaign being that our quota was reached in good time, and the final result showed us about 30 per cent over. During the campaign we had a very pleasant and helpful visit from Rev. J. W. Day of St. Louis, Mo., who spent two days here and impressed us all with his genial personality and his earnest and kindly disposition.

The Literary Society, which had a successful series of meetings last winter, has been reorganized and meetings were inaugurated with a "social," which was well attended. The regular meetings are being continued every Friday.

Our "Get Acquainted" Club was opened on Sunday, Nov. 14th. This is an organization for the benefit of strangers in the city and for lonely people of all descriptions. A large room has been engaged in the heart of the business district. It is comfortably warmed and lighted and is thrown open to all comers from 6 to 9:30 every Sunday evening, tea and light refreshments being served. A short talk, interesting and entertaining, is given at 8 o'clock, with vocal and instrumental numbers. So far the venture has been a decided success and a ready response has been met with from those who have been asked to assist, both financially and otherwise.

We were able to give a little help toward the European Relief Fund, donating the plate collections for two Sundays to the Canadian Red Cross Society for that purpose.

On December 16th and 17th we had a pleasant visit from Mrs. L. L. Thompson, representing the Young People's Religious Union. A meeting was held in the church at which she gave an interesting address, outlining her work. A pleasant social concluded the evening.

Sparks

"How do the Joneses seem to like their little two-room kitchenette apartment?"

"Oh, they have no room for complaint."

Hardware Merchant—What kind of a stenographer have you got?

Motor Car Manufacturer—Runabout, self-starter, variable speed, seldom tires, first-class upholstery.

"How do you manage to sell so many wireless cookers?"

"It's due to my method of approach," said the smart salesman. "I begin my little talk by saying, 'Madam, I have called to enable you to spend every afternoon at the movies.'"—*Birmingham Age-Herald*.

"What is meant by constructive criticism?" "As a rule," said the thoughtful citizen, "it takes the form of a set of resolutions drawn up with enthusiasm, adopted with unanimity, and forgotten with complacency the next day."

Teacher: "You remember the story of Daniel in the lions' den, Robbie?" "Yes, ma'am." Teacher: "What lesson do we learn from it?" Robbie: "That we should not eat everything we see."—*Yonkers Statesman*.

Two friends returning home from a late evening gathering noticed through the window a Chinaman in the dimly lighted rear shop. "I wonder what that Chinaman is doing up so late?" said one. "Shirts, I suppose," came the answer.—*Harper's Magazine*.

Night Brings Stars

Say not that Night brings shadows—Night brings stars,

And with the stars come hope and peace and rest.

Night holds the hours the wearied soul loves best.

Night is the goal that ends the day's long quest, Whate'er its scars.

At Morn and Noon great thoughts are sown—at Night we reap

A blessed fruitage mellowed by the years, Night's faithful hand so gently dries the tears, Night stills the heart that flutters with its fears—

And then—to sleep!

—Roscoe Gilmore Stott.

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

Henry Pierce Library

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

Charles A. Murdock, Trustee and Librarian.

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THE PACIFIC UNITARIAN

DEVOTED TO RELIGIOUS TRUTH AND HIGHER LIFE

FROM AUTHORITY TO FREEDOM.

I was brought up an Evangelical Protestant, free of all sectarian allegiance. As I grew towards manhood I became doubtful and dissatisfied, and sought in the fold of the Anglican Church the helps to devotion and the sense of security which my early faith did not supply. Thence I was driven, sorely against my will and doing violence to every instinct of natural affection, into the Church of Rome. To my new faith I gave myself with all the ardor of a convert who had suffered much to gain it. For ten years I trod my doubts under foot and forced every thought into obedience to the Church. Then, again, faith tried so long failed me; I found the spectre of doubt, and was overcome in free fight. I was left awhile as a rudderless ship drifting with wind and current, till at last I came to the harbor of a religion which leaves thought free and commends fullest inquiry without check of foregone conclusion, and yet maintains faith in God and man. I found at last that which I had been seeking so long—a religion which imposes upon its adherents no hard doctrine nor requires submission to creed or confession, but leaves minister and people alike free to worship.

I have discovered the foundation for which I have been feeling all my life, upon which men build their various systems of religion, useful, all of them, as refuges for weary or inspiring souls, not content or capable without some such court and support. I would not abolish any of them were it in my power, leaving homeless those who found therein peace and consolation. Rather would I, if I could, establish, purify, enlighten every temple in which the Highest was sought and worshipped. I would not strive, I would not presume even to pray, that all men should believe as I believe and worship in the manner which commends itself to me. I would only that all should be free, and respect the freedom of their neighbors otherwise minded to themselves, and all seek to know and to do the will of the Father in heaven.

CHARLES HARGROVE

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Easter, 1921.

O day of light and gladness,
 Of prophecy and song,
 What thoughts within us waken,
 What hollowed memories throng!
 The soul's horizon widens,
 Past, present, future blend,
 And rises on our vision
 The life that hath no end.

—Frederick L. Hosmer.

Editorial

How can one think for a moment of Washington or Lincoln and the nation they stand for, and turn to any form of Internationalism that involves giving up love of country and loyalty to the flag that represents our noble inheritance?

It is well that we have righteous fear of narrow selfishness and hold firmly to belief in a brotherhood of man, but have we any right to dissipate our power in any vague and impossible world allegiance that shall discharge us of the responsibility of faithfully serving our own?

Must we not do our part to sustain high ideals and to promote worthy life in that portion of the world in which we chance to be? We are Americans by fortune. It gives us no right to be unjust or in any way to wrong another nation, nor are we absolved from true world citizenship, but we cannot escape the near-by and very pressing duties involved in community, state and national loyalty.

We can maintain our own, not against all the world, but as a part of the world, the part we can best serve. We can best promote world good by rational love of country and the sort of service it demands. We are not called upon to give up all opportunity of effective support and final world co-operation for a better humanity through sneering at our own country, whatever its shortcomings.

Nor are our hopes for good to be furthered by pessimism and despair. It is said that no young man is not pessimistic. It is, we may be sure, not true. The readiness to make sacrifices and to

suffer for ideal good disprove it. There are those that magnify the evil and distrust their fellows. They are to be pitied and borne with, but not followed. We can not trust the judgment of those who find no hope but in going afar, finding in some untried, new system, hope for deliverance from evils man is slowly outgrowing and overcoming. Most inconsistent of all is it for those opposed to violence to favor methods that must rely upon war and class hatred for overcoming injustice.

Has anything happened in the world that impugns Washington or discredits Lincoln? Is anyone ashamed of being an American? Is patriotism, that is not blind but rests upon faith in human nature and trust in the Eternal Goodness, to be discarded as worthless incumbrance and a weak delusion? If it is weakness for those who have lived long to nourish courage and hope, let us be thankful that we are not young.

If the life of a glacier can only be established by setting a line of posts across its width and testing their alignment, can we not take observations that will throw light on the program of the world? Are we not moving forward?

Take the successive conduct of three wars—the Civil war, the Spanish, and the late world struggle. Compare the treatment of the common soldier—his physical, mental and moral care. Can there be any question? How about the matter of health as recorded by death rate; the care of his education, so sedulously provided for today; his morale, almost neglected in the Civil war, carefully sustained, officially and by private beneficence today.

Or contrast the era of Mark Hanna and the unblushing political profligacy then practiced with the records of the Harding campaign.

Compare the foreign loans and gigantic expenditures for others made in this era with the almost utter selfishness of a few decades back.

The relief of suffering people and starving children in these days is on a stupendous scale, and private beneficence is unbounded. The call on the wealthy is never unheeded, and unfeeling selfishness is an admitted disgrace.

Methods of business show mercy and consideration. Bankers no longer ruthlessly close out every debtor who fails to pay up. Conditions are considered. Books are gone over, and honest sufferers are helped. More and more profits are divided between those who contribute to them.

There is added kindness in every direction. Great endowments are made for general good. The world is growing better and it should be allowed to grow, and encouraged to keep on.

Such meetings as have lately been held in San Francisco by the California Conference of Social Work are very encouraging. The attendance was large and the interest and earnestness very marked. On the opening night, February 22d, the Native Sons hall, very commodious, was inadequate to hold those to hear Frederic C. Howe speak on "Old Europe in New America." It is good to listen to a well-informed man who is not an alarmist. He doubted if there could be said to be an immigration problem. He would admit that it was a question but it didn't seem to trouble him nearly as much as it does those who know little about it, who take counsel of their fears, and are of little faith in the possibilities of America.

The meeting of California Social Workers was in every way the most

gratifying and significant session ever held. The attendance was large and deeply interested, the program was admirable, the exhibits especially fine and the feeling a revelation of the extent to which differences can be forgotten and real catholicity be expressed when people forget minor points of division and unite in a great purpose.

Two speakers were imported—Mr. F. C. Howe and Mrs. J. E. Woolley of Cincinnati. Both were well worth while, but the especial feature was the large number of speakers from all over the State on all sorts of subjects. One cannot select for special reference any meeting or topic. They were bewildering in quantity and character. For three days — morning, afternoon and evening—from three to five sections were in session.

At the opening meeting, presided over by a Jewish rabbi, the invocation was given by the Catholic bishop, and in the meetings that followed every shade of Protestantism from the most orthodox to the most untamed liberal were very active and entirely harmonious in taking part.

This is as it should be and is promising for the future, especially as the participants were so young as well as so alive.

Few realize how many forms the purpose and passion for relief work takes in modern life. Within the last year here in San Francisco leading workers were impressed with the need of co-ordination and a better understanding of what is being done, and moved for a Council. A call was sent to ninety-eight organizations as possibly interested, to elect three delegates to meet and organize. Somewhat to the surprise of those responsible, ninety-eight of the ninety-eight responded, and several more

were discovered as eligible and willing to be added.

It is a little disheartening to see so many of our church attendants and supporters so seasoned in years. It speaks well to see the gray and the bald standing by, but they look a little lonely sometimes.

But in these meetings it is distinctly encouraging to see the young so well informed and so interested, and it should impress us with the social values as the great hope for the future.

It is a great thing to outgrow any form of selfishness, even that which is concerned in self soul-saving. If people care for others and are interested not in escape but in better world conditions, it promises more rational and complete life, and so, ennobled humanity, better society.

Notes

Notice is given that Rev. Frank Fay Eddy, sometime minister of the church at Salt Lake City, and for some time since not in active ministry, has applied for reinstatement in ministerial fellowship. Charles A. Murdock, Harold E. B. Speight, Earl M. Wilbur, Committee for the Pacific States.

The American Committee for the China Famine Fund has issued a "Life-Saving Stamp" in aid of the famine victims in North China. Each stamp sold preserves the life of one of the 15,000,000 starving Chinese for a day, and three cents pays for it. Sold by C. S. Clark, Bible House, New York City.

Dr. and Mrs. M. M. Mangasarian left Spokane on January 30th for California, where they will spend the winter vacation. Dr. Mangasarian's lectures have been very well attended during his period of supply of the pulpit left vacant by the death of Rev. Wm. Day Simonds.

On February 17th, Rev. Thomas Clayton spoke in Fresno on "The Amer-

ican Boy at Home." The Boy Scouts of America were invited guests, and they heard some helpful suggestions.

Miss Harriet Spalding, director of the Woman's Alliance for Southern California, lately visited Pomona in Pilgrim attire and gave an illustrated talk on the Pilgrims, adding interesting reports from Alliance branches.

The Postoffice Mission of Arlington Church, Boston, has furnished San Francisco Headquarters with one hundred copies of Rev. Paul Revere Frothingham's sermon, "From England to America." They are for free distribution, and a request by mail will receive prompt attention.

On Sunday evening, Jan. 30th, the Unitarians of Hollywood organized a church from among the members of the Los Angeles church residing in that locality and on the following Sunday evening at Toberman Hall, 6412 Hollywood boulevard, services were held. Rev. E. Burdette Backus spoke on "Unitarianism as the Religion of America. Music was furnished by a five-piece orchestra from the Fellowship chapter of the Young People's Religious Union. Evening service will be maintained hereafter.

The Pacific School of Religion in Berkeley received an allotment of \$45,000 of the \$3,000,000 raised in the campaign.

The fund will be used for the construction of an important addition at the present site, Allston way and Dana street. The new structure will be utilized as a library and for class rooms and offices.

According to plans, work on the new building will be started during the summer. Of reinforced concrete, the building will be of two stories, the first floor to be devoted to the library and the upper floor for class rooms and offices. Approximately 50,000 volumes are contained in the Unitarian library at the school, which is considered one of the best of its kind in the world.

Rev. F. F. Eddy has been called to Eugene, Oregon, and has taken up his residence there, much to the satisfaction

of the leaders of our church at that point.

Portland, Oregon, has changed the hour for morning service and church school. With February the church service began at 10:30. The church school began at 12 o'clock, at the close of the church service.

Rev. Eugene Milne Cosgrove, pastor of the First Unitarian church of Helena, Mont., has accepted the invitation extended to him to become pastor of the First Unitarian Society of Spokane. The date on which Rev. Mr. Cosgrove is to come to Spokane has not been determined.

Rev. Harry Nelson Fifer, Ph. D., has accepted a call of the Santa Barbara church and has entered upon his ministry. Mr. Fifer was formerly the minister of our church at Elizabeth, N. J., and more recently spent a year at Long Beach and Santa Ana. His preaching during the vacancy at Santa Barbara was so favorably regarded that he was cordially invited to become the successor to Rev. B. A. Goodridge.

"The Challenge to Religious Liberals" was the topic on which Mr. Carl B. Wetherell, Field Secretary of the Laymen's League, addressed the congregation of the Oakland Church on February 26th.

"There has been a great awakening in the liberal church through the increased interest of men in religion. A liberal church is especially needed in our country, as it was founded in the spirit of freedom. It is needed by the individual, for just as man has demanded and secured freedom in his political, social and economic life, so will he demand and secure freedom in his religious life.

The Unitarians of Hemet have been able to return to their former services. Rev. Wm. Pearce will serve them as of old, occupying the basement of the library and coming to them from his orchard home.

"The Christianity of Abraham Lincoln" was the subject of the sermon of Rev. W. G. Eliot of Portland, Oregon,

on February 15th. In the evening, at 6:30, he gave the first of a series of talks on religious topics, speaking on "Three Young Men Contend for a Prize."

On February 13th Rev. Charles Pease of San Jose spoke on Abraham Lincoln, taking the measure of the man in terms of his death.

"We know Lincoln best, not by what he did, but by the effect he had on other great souls. To merely describe Lincoln, to deal with his attributes and characteristics, would be a waste of time. These are no longer the chief thing. You begin to sense the real Lincoln when you read Walt Whitman's 'Burial Hymn of President Lincoln' with its incomparable 'Carol of Death.'"

Dr. Pease gave a complete reading of the poem beginning "When lilacs last in the dooryard bloomed," rounding out his remarks with the statement that the profoundest influence of Lincoln's life is that through his influence on Whitman the world has a noble "retrievement out of the night," a triumphant vision of death.

A reception was tendered Rev. H. N. Fifer and his family at Santa Barbara on Feb. 15th. Supper was served at 6:00 o'clock, after which followed social enjoyment and words of welcome. Mr. Carl Wetherell was able to be present. Rev. Benjamin A. Goodridge has been constituted minister-emeritus of the church he has served so long and well.

A very pleasant farewell honor surprise was given Mrs. C. H. Putnam of Spokane on January 27th. Her fellow Alliance members, more than fifty of them, arranged a tea at the Davenport, which was carried out charmingly. Mrs. Putnam, a former trustee of the church and a teacher in the Sunday school, was on the eve of her departure for St. Paul, where she will in future reside.

Henry Ford's weekly, "*The Dearborn Independent*," sent a telegram to Rev. Thomas Clayton of Fresno, in which he was asked to outline his stand. He replied that his position would be given in an early sermon.

The subject of the address was "A Protest Against Race Hatred," as illus-

trated by Henry Ford's "*Dearborn Independent*." In the course of his address, he said:

"Not only do we protest against this vindictive campaign, but we would urge in its place a greater emphasis on the 'Brotherhood of Man,' as one of the cardinal principles of our Unitarian faith. As the author or authors of these articles refer to Unitarians as having 'Judaised their Christianity,' and the more advanced Jews as having 'Unitarianized their Judaism,' we take it these people wish to be understood as being 'Orthodox' Christians."

The reply was very able and has attracted much favorable comment.

Secretary Wetherell addressed the Long Beach church on February 6th.

He spoke of the sense of reality enforced upon Unitarianism:

"It has brought us into teamwork to give practical application to the faith we cherish in awakening a feeling of responsibility for the things of religion, the sense of honor and the application of the golden rule in business, professional and social life, and in society. A man cannot be a good citizen unless first of all he is a good man, and to nourish his integrity he must have a practical sane religion, a deep sense of loyalty to all that a true religion stands for and means.

"The day is bound to come when all people will yearn for and demand liberty in religion as they have demanded liberty in social, economic and political life. The forces stirring in the life of today present a great challenge to us of the liberal faith to meet the demands of the hour. A new opportunity for service to humanity and to God knocks at our doors.

Rev. O. J. Fairfield is not afraid of being as happy as he can be. In a recent sermon he said:

"Not every one has, by nature and temperament, free access to happiness; to many life looks sad and gray and laughter is vain. But every man has the right and power to mould his temperament through self-control and self-devotion until his sombre melancholy gives way to a deep optimism and to the stern joy of hard won victory.

"If your religion does not make you happy, there is something the matter with it; either you do not have enough of it, or you have the wrong kind. Get the kind that Jesus had; the healthfulness of spirit, inspired by fellowship with the spirit of God, for this is immortal."

Contributed

How Do Unitarians Live?

By Blanche Gardiner.

At this hour, when Unitarians are rising up and proclaiming their message throughout all the land, let us take a "close-up" of them as just people and see what we get.

Now, we all, as Unitarians, agree that we have the most wonderful message of all religious people,—a message that the world needs, especially just at this time when religious foundations are being questioned and tried out more than ever before. So, we have decided that more people shall know of it, more people shall hear of it: hence this publicity campaign.

This is all very well. Our message, our religious philosophy, is pure and true; and we have no fears when it is brought out into the open and inspected. It will stand the test, we know. Yes, let people examine our statements of belief and our philosophy. We are proud of them.

But, suppose that outsiders should examine the Unitarians in their everyday lives—how will they find them? What will they find?

"Brotherhood of man"? Great evidence of the "Leadership of Jesus"? Faith in the "Fatherhood of God" expressed in our lives?

Some of it somewhere, of course. But are we satisfied with ourselves as Unitarians? Have we made the world to know what it is to have a Unitarian as a neighbor, a Unitarian as a landlady, a Unitarian as a tenant, a Unitarian as a step-mother or a mother-in-law? (Some of the world's difficult positions.) Does the world know what it is to trade with a Unitarian? We say, over and over, that we expect salvation, here and now, by the character we establish.

The public's estimation of Unitarians in general is that they are "intellectual", and that estimate we hope to justify. But is that all? Why does the world not know us as loving and just, ready with our brotherhood for everybody, and staunch and heroic in our own day of trial?

Love, heroism, toleration, fairness, generosity; faith in people, animals, vegetation—in fact, faith in God; do we live this? If we do not, all our advertising, all our drives, all our "stirring up" will amount to nothing.

We have no other scheme of salvation but Character; and the world will know us as we are.

Everyone, from a Catholic to a total unbeliever, knows and reverences the Quakers. "They are a fine people," we hear on every side. The word Quaker stands for something definite; fidelity, trustworthiness. People are glad to deal with them, to trust them, because they are Quakers. Is it so with Unitarians? Do the people know us as those having "clean hands and a pure heart," and those "who have not lifted their souls unto vanity" or "sworn deceitfully"?

We Unitarians must practice as well as preach; we have no other way of being saved—no way to sneak through. And if we wish to bring our message to all the people, more emphatically than heretofore, we must bring with it "applied brotherhood"—not ten per cent interest, not large, over-furnished, guest-unwelcome homes; not large automobiles where we ride alone; not too busy, self-absorbed natures that cannot hear the urge of some small child's voice,—perhaps not in China but very near us somewhere. In fact, we must show the world what it is to be not "too busy" to be brothers.

Just now the world is in need of people with leisure enough to "demonstrate" applied brotherhood. So when we bring our message out for inspection, it will fall back unsought, unused, unless we can bring forth people, real live people of this day and age, who have tested it, used it and found it good; and others, knowing them, will realize that it is because of their belief that they seem to have that "peace that passeth understanding."

In Memoriam**Mrs. James M. Pierce**

On January 13th, Mrs. James M. Pierce of the Berkeley church, died in her home and was buried in the church she loved. Mr. Speight conducted the funeral, and spoke in admiration of her character, saying:

"Mrs. Pierce was one of those few whose life is victorious. We must not—we shall not—now grant victory to the grave. Undaunted amidst life's petty cares, rising above the little things that imprison small minds, her soul was free to the end. I must believe that she is now meeting the challenge of a larger life with the same spirit. Our thought at this hour must be, not of the mortal part which perishes, however rich and tender are its associations for us, but of the spirit that lives on. The voice that brought good cheer and courage to so many—and we remember that her song was for many years a ministration of religion to others—gave utterance to a simple but genuine faith; her radiant countenance was eloquent of hope to those who came to her discouraged or weary; the hands that were busy in good work in the days of her strength were impelled by love, and love is of God; faith, hope, and love, these are life's ultimate values, these are the life of God in the soul of man; death comes not near these, and our friend lived by faith and hope and love.

Her religious faith was very genuine, albeit simple. With pretense she had no patience, but sincere piety she everywhere respected. She loved the fellowship of her Church and participated in its life as long as strength permitted. When she was no longer able to take her usual place on Sunday, she did not forget, nor was she forgotten.

Her interests were always broad, but music gave her the field for the exercise of her special talents, which were notably great. Music, to her, was no selfish satisfaction: it was a ministry to life. Over her life there surely rests the benediction of the One she aimed to serve: 'Enter thou into the joy of thy Lord.'

Her spirit we commend trustingly to God, knowing that it came from Him, lived and had its being in Him, and in Him lives still."

Mrs. C. E. Grunsky

On February 5th there was released from a long and trying illness the wife of Mr. C. E. Grunsky, a greatly respected member of the community, long devoted to the interest of the Unitarian Church. Mrs. Grunsky was a very forceful and remarkable woman. She was a member of the Powers family of Stockton, who there and wherever they took up their residence were distinguished by activity and things accomplished. Public spirited and able, they were natural leaders in community interests. Mrs. Grunsky was active in all departments of the life of the Unitarian Church. For two terms she was the President of the Channing Auxiliary. She took hold of the Sunday School when it was languishing and gave it of her abundant life. She served the Church itself, and also went out into the community in general beneficence. She was particularly helpful in the Nursery for Homeless Children, serving very effectively as its President.

While she was a member of many clubs and found time for much public usefulness, her own home and her own children came first. She was domestic in her nature, a devoted wife, a wise and faithful mother. Her distinctive characteristics were capacity and faithfulness. She had unusual ability and readiness to serve. She had initiative and courage, and could always be depended upon to do her full share.

She was proud of her two sons who left good positions and served their country in its time of need, resigning their positions when peace was won and returning to civil life with gratitude and honor. Her daughters were also a great comfort, and she enjoyed her grandchildren, until stricken with the mysterious sleeping sickness, from which she rallied but never fully recovered and finally succumbed.

She led a full, effective and happy life, and leaves a blessed memory.

Pacific Coast Conference

San Francisco, Apr. 12, 13 and 14, 1921

In making public the provisional program for the triennial conference, which may be confidently expected to be the largest and most vital ever held by our Pacific Coast Churches, the directors wish to send out a call to every Unitarian on the Coast. Let us all make the Conference one of our chief interests, canvassing our members for possible—and for the most suitable—delegates, finding ways and means to make possible the attendance of at least the minister, and formulating problems for discussion. Only once in three years can we look forward to such an opportunity as we have now before us and our April meeting ought to accomplish great things in promoting closer unity of purpose and endeavor, and in initiating far-reaching plans.

The draft which follows indicates the invitations which have been extended by the program committee, consisting of the Director for Northern California of the National Alliance, the Field Secretary of the Y. P. R. U., the acting Field Secretary of the A. U. A., the President of the Society for Christian Work, San Francisco, and the Conference Secretary. It is subject to revision, but it indicates the determination of the committee that the program shall deal with vital matters and provide ample scope for free discussion of our common problems.

Let every Unitarian Church, near or far, now appoint a vigorous "On to San Francisco" representative, who will stimulate interest in the forthcoming meetings, secure a good delegation, or where this is impossible a carefully prepared report of the condition of the church, and keep in touch with the Conference Secretary as the date for the Conference approaches.

Harold E. B. Speight, Secretary.

TRAVELING EXPENSES.

The treasurer of the Conference has in hand over \$400, accumulated in the past two years toward paying the traveling expenses of ministerial delegates (a lay delegate when there is no minister). This year's assessment has so far

been paid by only eight societies. If response is general before date of conference \$200 more will be available. On assembling of Conference a committee will be appointed to allot the funds on hand among the number eligible who attend to the cost of the railroad fares.

Chas. A. Murdock, Treasurer.

PROVISIONAL PROGRAM

TUESDAY, APRIL 12

- 8:00 P. M.—Service in the First Unitarian Church, San Francisco, Rev. C. S. S. Dutton, San Francisco, presiding. Worship led by Rev. W. G. Eliot, Jr., Portland, Ore., and Conference Sermon by Rev. E. Burdette Backus, Los Angeles.
Right Hand of Fellowship to recently settled ministers, by Rev. Earl M. Wilbur, D. D., Berkeley, with brief response by those welcomed.
Reception by officers of the Conference and of national organizations.

WEDNESDAY, APRIL 13

- 9:30 A. M.—Conference Session, Prof. W. H. Carruth, presiding. Business and Reports.
11:00 A. M.—Unitarian Campaign Meeting—Needs and Opportunities. Prof. Wm. S. Morgan, Berkeley, presiding.
Community Service, Rev. Howard B. Bard, San Diego.
Church Extension, Rev. Martin Fereshtian, Sacramento.
Young People's Work, Rev. Harold E. B. Speight, Berkeley.
12:30 P. M.—Spring Luncheon and Meeting of Northern California Associate Alliance. Delegates from Alliance branches in other districts especially welcomed.
12:30 P. M.—Ministers' Luncheon and Conference. Subject, Religion and Healing. Papers by Rev. Charles Pease and others.
8:00 P. M.—Meeting under auspices of Young People's Religious Union.

THURSDAY, APRIL 14

- 9:30 A. M.—Unitarian Campaign Meeting—Needs and Opportunities. Rev. N. Addison Baker, Bellingham, Wash., presiding.
Religious Education, Rev. Clarence Reed; discussion by others.
Fellowship Work, Mrs. Harold Speight; discussion by Mrs. W. R. Cole, Berkeley, and Mrs. John C. Perkins, Seattle.
Publicity, Rev. Thomas Clayton, Fresno; discussion by Rev. H. N. Fifer, Santa Barbara, and Rev. F. F. Eddy, Eugene, Ore.
12 noon—Closing Devotional Service, Rev. John C. Perkins, D. D., Seattle.
Afternoon—Reception by Berkeley Church, with automobile excursion in Berkeley and Oakland.
8:00 P. M.—Meeting under auspices of Laymen's League.

Constructive Church Ideals
Co-Operative Preaching

Rev. W. G. Eliot, Jr.

There is one possibility of co-operation between pastor and people not often thought of, viz., in the preaching.

That has a strange sound! Is not the preacher's part strictly a solo part, without either accompaniment or obligato? And must he not in a free church be a free man? Undoubtedly. Dictation, intimidation, pressure of any kind, touching the substance of his message is unbearable. For his message he is responsible only to his own conscience, and thereby he must stand or fall. Fair-minded people in a liberal church insist upon this for their minister, and had much rather he offend them sometimes by difference of opinion than that he forego full liberty of prophesying.

What, then, can be meant by co-operation between congregation and minister in the preaching? It can be stated briefly and clearly. The preaching is intended to help individuals—to heal sick souls; to afford inspiration and guidance in life's difficult problems, personal and social; to interpret man to himself and to explore and proclaim the way of life. By co-operation with the preacher in his preaching is meant, therefore, the conveying to him of any information or suggestion that will help him to make his preaching more helpful. This may include so slight a thing as letting him know if he does not always make himself distinctly heard in every part of the room in which he is speaking. On the other hand if he does not make himself understood, or if a listener has some special question that he would like answered in a sermon, or if he knows of some special personal need that a special sermon might meet, or if he believes that a point made in some sermon ought to be more fully developed, or if he can offer any constructive and co-operating criticism that will help the preacher to be more helpful in his preaching, then a kindly suggestion or written memorandum will be gratefully received by any reasonable pastor. He will thank any one who

comes with such suggestions whether or not able to comply with them.

Moreover, is it not clear that there is a wide distinction between any such co-operation as I have indicated and the attempt merely to get the preacher to preach what you would preach if you were the preacher?

There are few who realize to what an extent the preacher in his preaching "goes it blind." When people like what he says they tell him so. When they do not agree with him they are apt to say nothing—at least to the preacher. Now manifestly it does not help the preacher to scold, heckle, or argue him down; nor on the other hand to patronize him with polite superiority and condescending tolerance! Man to man discussion and honest disagreement hurt nobody, and both are consistent with mutual good will and a genuine spirit of co-operation, unless in rare instances where the disagreement is so radical and thorough going as to make co-operation impossible.

The minister should not wait for such suggestions to come to him spontaneously. He may well make of individual members of his congregation such inquiries as will lead to many a helpful hint.

By co-operative preaching, then, is meant no less independence on the preacher's part, but such helpful suggestions on the part of his listeners as will increase his effectiveness.

The future is lighted for us with the radiant colors of hopes. Strife and sorrow shall disappear. Peace and love shall reign supreme. The dream of poets, the lesson of priest and prophet, the inspiration of the great musician, is confirmed in the light of modern knowledge.—*John Fiske.*

To-Day

Only to-day is mine,
 And that I owe to Thee:
 Help me to make it Thine,
 As pure as it may be;
 Let it see something done,
 Let it see something won,
 Then at the setting sun
 I'll give it back to Thee.

—*Dr. Henry Burton.*

From the Churches

ALAMEDA. — The outstanding feature for the month of February at the First Unitarian Church of Alameda was the forceful talk of Mr. Wetherill of Massachusetts, Field Secretary of the Laymen's League.

He spoke most hopefully of the growth of the Laymen's League and of the great future that lies before it in service to the Liberal Church. The service was well attended. Earlier in the month Unity Circle gave a joint luncheon in honor of three of its oldest and best loved members, on the occasion of their birthdays. The table was beautifully decorated with spring flowers and there was a pretty gift for each.

The Sunday School shows a regular attendance and a steady growth most gratifying to the teachers and Superintendent.

BERKELEY.—Since the middle of the month, Mr. Speight has been preaching a course of Lenten sermons which have dealt with very striking and significant statements of various Christian bodies. The report of the World Conference of Friends held in London last August furnished the theme of the first of the series, and we heartily recommend to all who can obtain copies a thoughtful examination of that report which has been printed and put in circulation by the Society of Friends—a clear-cut message to the world in the hour of its confusion. Another sermon will consider the appeal for Christian unity from the conference of Anglican and Protestant Episcopal bishops in 1920.

Mr. Kenneth Saunders, who is spending a short time in Berkeley on his way to England from India and Japan, took the pulpit one Sunday to bring before us some of the great lessons he has learned in his extended work in the Orient. It is not often we Americans can be made to see so clearly the deep fundamental ties between Christianity and Buddhism, and be so thoroughly shaken out of our self-satisfaction into humble reverence and admiration for the people of the East. Only one with a gift of interpreting the best in all peoples could have done it.

At the Channing Club meeting on the evening of the twentieth a large congregation welcomed the members of the Berkeley Rotary Club as the guests of the church. Mr. R. G. Sproul, controller of the University, gave a short address, and after a candlelight musical service, Mr. Speight, who is the minister member of the Rotary Club, spoke on Friendship. This is the second time that the Rotarians have visited our church as part of their annual birthday celebration, and we feel honored in again having them under our roof, and with them re-consecrating ourselves to the ideals which we profess.

LOS ANGELES. — Rev. E. Burdette Backus preached an interesting and inspiring sermon February 13th, on "The Religion of Abraham Lincoln," being one of a series of sermons on "The Essentials of the Unitarian Religion," the principles of which Mr. Lincoln stood so firmly for in his day and time.

The Community Church services are being well attended Sunday evenings in Toberman Hall, Hollywood, where Mr. Backus speaks.

Mr. Carl B. Wetherell, Field Secretary of the Laymen's League, arrived in Los Angeles, January 8th, and made this city his headquarters during the five weeks of his work in Southern California. He spoke before various organizations in the Los Angeles church and helped organize the Young People's Religious Union. Working out from here he visited the neighboring Unitarian and Universalist churches, speaking from the pulpits on Sundays, addressing Alliances and Laymen's Leagues, Clubs and Open Forums, and assisted at the opening meeting of the Hollywood church. Mr. Wetherell is an able and interesting organizer, and we wish for him and the work in which he is engaged every blessing.

At the Annual Meeting of the Church a resolution in appreciation of the long and faithful service rendered by Mr. Thomas Pascoe, Secretary-Treasurer, was unanimously and enthusiastically passed. Mr. Pascoe has been actively associated with the Church since its earliest days, and has served it as President of the Board of Trustees, as Sec-

retary and Treasurer. His interest and loyal work has been a great factor in the success of the Church. He now feels compelled to withdraw from the major portion of his active work though the Church can still count on his counsel and support.

The Church School, under the leadership of Mr. Harry B. Brackett, is gaining strength and the new song and service books, "Heart and Voice," are meeting with general approval. Ten copies of this book were recently presented to the Redlands School as an inspiration in their reorganization under the supervision of their Minister, Rev. Margaret Barnard.

The older pupils of the School have organized as a branch of the Y. P. R. U., meeting at the regular Sunday School hour, and have recently been favored by a visit from Mrs. Thompson, of Berkeley, representing the National Y. P. R. U.

During the recent southern trip of Mrs. Chas. T. Thompson, Jr., her headquarters were made in Los Angeles, and the outlying parishes visited. Her coming gave quite an impetus to the work of the young people.

The forming of the Associate Alliance is a coming event of the March business meeting of the Woman's Alliance. A report of the success of the undertaking will be made.

The Laymen's League held an open meeting Wednesday evening, February 23d, to which the ladies of the congregation were invited. The usual monthly dinner was served, after which an able address was made by Judge R. L. Hubbard on "Social Progress," followed by an Open Forum participated in by a number of well known speakers including the President of the Woman's Alliance.

OAKLAND.—The outstanding feature of this month is the enlarged use of the reading room. The calls have been so heavy for Wells' remarkable book, "Outlines of History," the two copies in the library are not sufficient to meet the demand, which has led Mrs. B. C. Eddy, in charge of the room on Thursday afternoons, to promise public readings each week from half-past one to

four, after which a social hour will be enjoyed and during which an opportunity will probably be given for discussion of the matter read.

The members of Wendte Chapter of the Laymen's League are enthusiastic over the delightful evening with Mr. Carl Wetherell (who is by this time well known to all Coast Unitarians), which took the shape of a stag dinner, prepared and served by themselves, in which are they are becoming adepts. Mr. Wetherell's talk was a continuation or enlargement of the discourse to which the church membership was privileged to listen on Sunday, February 20th, on the subject of "The Challenge to Religious Liberals," but, naturally, in keeping with the occasion, along more informal lines.

We are also to have the pleasure of hearing him again at our annual meeting on Tuesday evening, March 8th, which bids fair to be a "red letter day" for us, indeed—for, in addition to Mr. Wetherell's gracious acceptance of our invitation (and which in advance insures us one splendid half hour's talk), we are now assured by the watch dog of our treasury, Mr. C. H. Redington, that the year will close with the balance on the right side of the ledger—a good dinner, a good talk and without the usual deficit to face—what more can we ask for?—only this, that the good work may go on and on and our faithful minister reap the reward he so richly deserves.

The sermon topics for the month have been: February 6, Thomas Paine, the Great American Prophet. (How he is at last coming into his own was testified to by the number of strangers present.) February 13, Jesus the Jew; February 20, Mr. Wetherell's Challenge to Religious Liberals; February 28, Is There a World-wide Jewish Peril?

POMONA.—The annual meeting of the Pomona church was well attended and of special interest. The guest of honor was C. B. Wetherell of Boston, Mass., secretary of the Laymen's League of the Unitarian church. He spoke very enthusiastically of the remarkable constructive work of his organization.

The secretary reported all obligations

met, and some outside work done, as for instance, the Pomona quota in the general Unitarian campaign over-subscribed, and \$37 contributed to the fund for starving European children, instituted by the *Literary Digest*. A neat little balance was left in the treasury, aside from the bequest of the late Dr. Amos Kelly of San Dimas, of which the church is now in position to avail itself, all formalities having been complied with.

A number of new members were admitted into the fellowship. It was unanimously voted to retain the pastor, Rev. Francis Watry.

SAN FRANCISCO.—On the first day of February the annual church dinner and meeting was held. It was one of the largest and best in spirit that we ever registered. After an excellent dinner Moderator Lisser took charge and presented in succession representatives of the Sunday school, the Starr King Society, the Society for Christian Work, the Channing Auxiliary, the Men's Club and the various endowments, culminating with a most encouraging financial statement of the affairs of the church. There had been a gain in pew rentals and reserved funds and a response to calls for a deficit of about one hundred and fifty per cent, so that the year ended with all bills paid and several hundred dollars on hand for the new year.

Mr. Dutton spoke enthusiastically and expressed the hope that during the coming year a vested choir might be organized among the young people of the church.

The sermons of the month have been especially vital and spiritual.

The earliest meeting of a church society was the Men's Club on February 3rd. Mr. T. A. Rickard, an eminent engineer, spoke in a happy and interesting manner on "The Romance of Mining Development."

On the seventh the Channing Auxiliary much enjoyed dramatic readings of Synge's "Riders to the Sea," and Barrie's "Rosalind."

On the fourteenth the Society for Christian Work was addressed on "Psy-

cho-Analysis Applied to Children," and on the twenty-eighth Ng Poon Chew spoke on "China's Progress During the Past Three Years."

Mr. Dutton gave one of his satisfying book reviews on the twenty-first.

SANTA BARBARA. — Almost twenty years of service, of beautiful service, has the Rev. Benjamin A. Goodridge given to Unity Church of Santa Barbara. But now, on account of failing health, he has resigned that charge, his resignation having taken effect the first of December last. The trustees accepted it with regret, but felt they could not demand longer service while he so evidently needed the rest. But we are still to have him as Pastor Emeritus, for Mr. and Mrs. Goodridge are to remain in Santa Barbara. Their home is here; so the community at large as well as Unity Church has reason to be thankful, for Mr. and Mrs. Goodridge have endeared themselves to many outside of the parish of Unity Church. His gracious manner and genial smile can not fail to make friends, and all who know him acknowledge his culture and literary ability and his ever sympathetic presence. Mrs. Goodridge has been the helpmeet in all parish activities, has devoted herself to the Sunday School and in interesting the young people.

But now we must give God-speed and our good wishes to those who have come to fill their places—the Rev. Harry N. Fifer and his wife. Mr. Fifer is taking up the work with enthusiasm, and gives great promise of success.

WOODLAND. — Aside from Rev. Mr. Fereshtian's sermons, which are always "high lights" in the quiet life of our Woodland church, three happenings have given added interest: Two social evenings under the auspices of the Woman's Alliance, and a sermon by President Earl M. Wilbur of the Pacific Unitarian School for the Ministry.

The entertainment given on Saturday evening, January 29th, by the Woman's Alliance of the Unitarian Church, was so pronouncedly a success and so distinctively amusing and educative that

it is worthy of a report; for such provisions for leisure hours is a credit to Woodland and to all concerned.

The "screen" part of the program gave pictures, colored for the most part, of scenes, cathedrals and famous paintings in the leading European cities, by Mrs. Lawhead; Ravenna, unique in situation, in history, in art, by Mrs. H. J. Shute. The Kipling part of the program included the following: "Dungha Din," reading by Mr. C. C. McDonald; vocal solo, Mr. Butzbach; "Tommy Atkins," by Mrs. A. Thomas; "On the Road to Mandalay," vocal solo, by Mrs. Darrell Johnstone; "A Code of Morals," by Mrs. G. Kern; "Mary's Sons," by Cecil Cook; vocal solo, "Mother o' Mine," by Miss Helen Leithold; "The Recessional," by Mrs. J. J. Harris; piano solo, by Allan Thomas; duet by Joan and Roy Thomas; interpretative reading, "Ballad of the East and West," by Mrs. L. D. Lawhead; accompanist, Miss Adelaide Stevens.

Refreshments and social hour were in the warmth and brightness of friendly hospitality in strong contrast to the raging of the freak storm without, which, however, with all of its inelimity, did not prevent a good-sized audience from witnessing the program, and participating in the general good time.

The evening given to dancing in the Community club house of our church was in its way equally a success.

Rev. Dr. Wilbur's sermon, "It is Good to be Here," was so encouraging, comforting, and inspiring that in the strength it gave one could go on for the proverbial "forty days."

Go Singing

Touch your lips with gladness and go singing
on your way,
Smiles will strangely lighten every duty;
Just a little word of cheer may span a sky of
gray
With hope's own heaven-tinted bow of beauty.
Wear a pleasant face wherein shall shine a joy-
ful heart,
As shines the sun, the happy fields adorning;
To every care-beclouded life some ray of light
impart,
And touch your lips with gladness every morn-
ing.

—James Walker, LL.D.

Sparks

"Happiness," said Jud Tunkins, "has to be cranked up, but trouble always has a self-starter."—*Washington Star*.

Flatbush—"Do you believe that every man has his price?"

Bensonhurst—"I certainly do, and the worst of it is about every one of 'em's getting it these days."—*Yonkers Statesman*.

Judge—"Officer, you say you arrested this gentleman for speeding. Did he give any excuse for breaking the law?"

Policeman—"Yes, sir. He said he was going to church."—*Judge*.

"Reverse and back always mean the same, don't they, father?"

"By no means, my son. The more reverses a man has in business the less backing he can get."—*Public Ledger*.

Sentimental Young Lady—"Oh, professor, what would this old oak say if it could talk?"

Professor—"It would say, 'I am an elm.'"—*Galveston News*.

Tommy ran in excitedly from the garden, where he had discovered a turtle. "Come quick, mother, and see—see a something." "What is it, Tommy?" "I don't know; it sticks his hands in his pockets and swallows his head."—*Judge*.

"What's them?" he inquired as his wife was preparing for the party.

"Those are olives."

"What are they good for?"

"Good to eat."

"What else? You can't tell me anything with a taste like that oughn't to cure something."—*Washington Star*.

The Genius

But yesterday
His eyes sparkled!
His voice swayed men
Like magic power!
Today he is dead!
His lips are cold,
His eyes are closed.
But in those features even now
I see the living man again.
Dare we say of him
That he is dead?

—Felix Fluegel.

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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 responsibilities the Librarian is assured. The library is located at the First Unitarian Church, southwest corner Geary and Franklin streets, San Francisco. Ministers at a distance will be supplied by mail by paying postage one way.

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In our time the creeds are fast falling. Throughout a long period Unitarian Christians have been blamed and rebuked for refusing to substitute teachings *about* Jesus for the teachings *of* Jesus. Yet every day Christian orthodoxy approaches nearer to the truth for which we have long borne witness. If we may justly be gratified at this, we must recognize how great a responsibility it puts upon us. We are to prove that a simple faith may yet be sublime. We are to show that without the constraint and terror of creeds we are one with Jesus in his sincerity, in his religiousness, in his service and his sacrifice. Thus will the ages complete their round; and while we go forward to the new duties of an enlarged world of thought and action, we shall find in the unclouded figure of the Founder of Christianity, just as he was, the chief source of our inspiration and our faith.

—William H. Sullivan, D. D.

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God our Father. Man our brother.

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Editorial

The movements incident to change of administration are almost as silent as the axis of the earth as it turns its grim face toward or away from the sun. The absence of pomp and ceremony is a good indication and a sane example. Adjustment to financial conditions is a costly process and ought to discourage waste. Political changes, whatever they evolve, should frown at extravagance. There is enough of necessary expense without including the avoidable.

So far as can be judged, President Harding begins the discharge of his duties with a settled purpose of doing what he and his advisers consider the right thing. He represents a somewhat changed spirit. Of less cultured nature and more willingness to surrender personal control, with less intellectual power but more modesty. President Harding intends to represent the best purpose of the people of the Nation. He is the President, selected to exercise the will of the majority and not to interpose his personal conception of what shall be done or how it shall be done.

There are elements of gain and of peaceful relations not obtaining of late, and correspondingly of loss in lofty idealism. But it is plain that the country is distrustful of methods not clearly workable and is moved by sanely selfish considerations. There is little use of threshing last year's straw. It is for us to give the administration loyal support in all measures that we can conscientiously approve and to give the doubtful a fair chance to prove their worth. We are not unmindful of the

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Christianity, a wise man has said, is "for use, or it is nothing." It means the deepening life of goodness in the heart; a growing power to resist the seductions of self-interest, worldliness, unbrotherliness; a progressive purification of the motives and the conduct; a victory over appetite and passion; a more courageous reliance upon the virtues of truth in speech, fairness in dealing, charity in judgment, generosity in forgiveness.

—Alexander Gordon.

world relation and shall not rest satisfied without discharging our full part. We shall take time to consider thoroughly what is best, and we shall not put forth our right to rule or dictate, and shall at all times feel that our first duty to International interests is to insure National honor and rectitude.

It is a matter of self-congratulation that notwithstanding all that militated against it, the very considerable sum fixed by Herbert Hoover as what the United States was called upon to do in saving the children of Central Europe from starvation has been raised by the free-will offering of the sympathetic and generous. It is pleasing to remember that our President was among the first to give generously.

But opportunity and responsibility are never met by what has been accomplished. In some form they always appear. On March 12th, among his first acts, our new President sent out the following:

“At this, the earliest practicable moment of my administration, I desire to add my own to the many appeals which have been issued heretofore in behalf of the starving people of a large section of China.

“I am informed that the American Committee, and the church and other organizations co-operating with it, have already remitted several millions of dollars to the American and international relief committees in China, and that already a great relief work has been accomplished. Nevertheless, my information is that the means thus far placed at the command of these organizations are entirely inadequate to the task they confront. Since the beginning of this relief movement a much more accurate understanding of the grave situation has become possible.

The Department of State has from time to time made public information received through its representatives in China as to the conditions prevailing there. The picture of China's distress is so tragic that I am moved therefore to renew the appeals heretofore made and to express the hope that the American people will continue to contribute to this humanitarian cause as generously as they possibly can.

“The cry for succor comes to us from a people far distant, but linked to us by manifold ties of friendly association, confidence and good will. The American nation has never failed to demonstrate its friendship for the people of China, and that friendship has always been reciprocated in a manner which I feel justifies the hope that in this hour of China's great distress our people will do everything in their power for its amelioration.”

Perhaps the most encouraging fact of modern life is the greatly increased practice of philanthropy, both by governments and individuals. More and more is done in relief of suffering and the improvement of conditions—not as by a sentimental dole of charity, but prompted by real love and a sense of justice. It is the common experience of every community. The municipality of San Francisco expends annually a sum of money in the care and protection of children, in widows' pensions, and in all kinds of helpfulness that a few years ago was not dreamed of. For better or worse, the days when our highest ambition was to provide for all the wants of the city within a tax rate of one dollar on a hundred dollars of property have passed away.

Even yet the city's taxation does not include all it ought to. The citizens, after paying a greatly advanced per-

centage, privately support the Associated Charities, whose necessary expenditures for the relief of the suffering poor have reached \$175,000 a year. And this is but one agency of helpfulness. We are learning to give. Selfishness is discredited as unworthy and reprehensible. Whatever may be the condition of churches and of organized forms of religion, the religious spirit—the spirit of love has possessed the earth. It is not the prerogative of any creed or class; it is in the highest sense human, and if there is any test as to who or which excels it seems plain that those are most religious who manifest most love.

C. A. M.

Springtime

Once More the gentle spring
Glides through the forest sear,
Calling to birds and flowers,
"Awake, for I am here!"

Erstwhile the sombre piens
Bent to the tempest drear;
The north wind scurrying past
Shouted, "Lo, I am here!"

Now soft winds from the south
Spread gladness far and near;
The sleeping earth is roused,
Murmuring, "Spring is here!"

Mayflowers and violets blue,
And ladies' slippers dear,
Come trooping through the glade
Singing, "Lo, we are here!"

Through all this glad new life
Peals forth the message clear.—
Nature's harmonious voice
Proclaiming, "God is here!"
—Katie Cheriton Bowden.

Say what we will, let theology do its best, and let science have full sway, and let all the evidence be brought into line in bristling array, there is nothing that so persuades us of the great realities of moral and spiritual being as the man in whom God is manifest, the type of our human nature at its best, and the sublime faith that God in humanity is the sublime revelation of Himself.

—Horatio Stebbins.

Notes

Rev. Earl M. Wilbur on March 20th visited Eureka, whose pleasant little church has been used by another denomination for a considerable time.

The church at Palo Alto at its last parish meeting voted to call a minister to the vacant pulpit. They have got on bravely by themselves, but they feel the need of a settled minister and hope soon to find the man.

Sec. Carl B. Wetherell visited Fresno on March 6th, speaking in the morning on the "Challenge to the Liberal Church" and in the evening addressing the Laymen's League on the "Great Mission." He made a return visit in the week ending March 25th.

On Sunday, March 17, Rev. Bradford Leavitt, now a resident of Los Angeles, conducted the Hollywood services, now being maintained by the Los Angeles church, which is fortunate in commanding so efficient an assistant.

The Portland church has made a great success of rummage sales. The sale has become an annual custom. This year's was held on March 17th and 18th.

In the calendar of the Los Angeles appears this announcement of the sermon of Mr. Baekus on March 17th: "A recent speaker at a meeting of the Laymen's League contended that the progress of mankind is an illusion—that there is no such thing as progress. He painted a very dark picture. His pessimism is shared by some of the leading thinkers of today. Two recent books by English writers reach the same conclusion. One is by Dean Inge, the outspoken Churchman of St. Paul's; the other is by B. J. Bury, professor of modern history at Cambridge. Both these books have stirred wide discussion. They compel us to ask if our Unitarian acceptance of the doctrine of progress is simply an act of blind faith or if it has a substantial basis of fact. Mr. Baekus believes that it is founded on clear evidence of progress achieved and will set forth his conclusions Sunday in a sermon entitled, 'God, the Builder.'"

Mr. Clayton's followers at Fresno, interested in the sermon on the "Spiral Stairway," which he was unable to fully develop on March 13, asked that he continue it on the following Sunday.

It is gratifying to know that 48 per cent of the younger boys in attendance at the public schools of San Francisco are enrolled in that most commendable organization, the Boy Scouts of America.

Prof. W. S. Morgan of the Pacific School of Ministry is a very happy fresh father. He has a son and the son has a sister of approximately the same age to keep him company, and share his blessings. Peace and joy to the generous family.

Rev. H. E. B. Speight was laid up for repairs on March 15th and 20th. He had finished his sermon for the first date, but Sunday morning found him with La Grippe and a temperature, and his wife was able to keep him in bed and to fill his place in the pulpit. On March 20th Mr. Carl B. Wetherell filled the pulpit. On the 27th Mr. Speight had quite recovered and resumed preaching on Easter morning.

Mr. M. T. Garvin of Lancaster, Pa., visited San Francisco for the first time in the month of March and very graciously brought together at luncheon the ministers available and a few interested laymen. It was a pleasant and profitable meeting and deeply enjoyed by all.

The Unitarian Young People's Home club of Spokane met in the church parlors on Sunday evening, March 13th, at a chafing dish supper prepared by the young women of the society. After the supper they were addressed by Miss Gertrude Goodspeed, English teacher at Lewis and Clark, who talked to them regarding their reading during leisure time.

Rev. Martin Fereshetian at Sacramento, is taking an active part in the campaign for the Y. M. C. A., declaring that having followed their work closely in many cities he felt convinced no community can have a greater organization.

At the Eugene, Oregon, church on the evening of March 6th, Wilber C. Barnes discussed the subject of Darwinism and its relation to character.

Rev. Frank F. Eddy of Eugene spoke on March 13th on "Jesus and Christ."

"We see Jesus revealed in the fragmentary gospels of Matthew, Mark and Luke. He is the carpenter's son, a Jewish peasant, the last of a long line of prophets, and he shared the limitations of the nation to which he belonged and of the time in which he lived. The splendor of his message lies in the ethical content. He is the one Jewish prophet who bursts through the narrow nationalism of his people. He preached of and worked for a coming of the kingdom of God on earth which he believed even then hovered on the horizon ready to burst as a new day. In that he was a Jew. In that he included all nations in the scope of the redemption to be effected and in his portrayal of God as loving, benign and fatherly, as one who would lift up the oppressed and recompense the miserable and afflicted Jesus is the prophet of the human race.

"The Christ of the creeds is the creation of Pauline theology. It is a Grecianized Christology which has persisted in organized Christianity. The basis for the Christology of the church is found in the writings of St. Paul and in the fourth gospel, which is a wonderful piece of mystical writing, beautiful in imagery and inspiring in conception. But it is historically inaccurate and the Christ there portrayed is quite another from the Jesus of the synoptic gospels."

Mr. Wetherell, Pacific Coast Field Secretary for the National Unitarian Laymen's League, will arrive in Portland April 6 and remain until the evening of the 10th, when he will leave for the Pacific Coast Conference in San Francisco.

A reception in his honor will be held on Friday evening, April 10, at 8 o'clock, in the chapel. This reception will be arranged under the joint auspices of the Portland Chapter of the League, the Women's Alliance and the Young People's Fraternity. Everybody in the entire congregation is expected to be present.

Contributed

A Precious Diary

Chas. A. Murdock.

In 1857, when Bret Harte was twenty-one years of age, he visited his sister, who had married and gone to Humboldt county a year or so before. Her brother had been a tutor to a family in the San Ramon Valley near Mt. Diablo, where he went in April, 1856, apparently fresh from his very brief experience at the mines and in school teaching. He resorted to school teaching in Arcata, and in October, 1857, he removed to the Liscom ranch in the suburbs at the head of the bay and became the tutor of two boys, 14 and 13 years of age. He had a forenoon session of school and in the afternoon enjoyed hunting on the adjacent marshes. For his convenience in keeping run of the lessons given, he kept a brief diary, and it has lately been found. It is of interest both in the little he records and from the significant omissions. It reveals a very simple life of a clever, kindly, clean young man who did his work, enjoyed his outdoor recreation, read a few good books and generally "retired at 9½ P. M." He also records sending letters to the "*Era*," and other publications. On a certain day he wrote the first lines of "Dolores." A few days later he finished it, and took it in and read it to his sister. She made some suggestions that he accepted, and he mailed it to the "Knickerbocker."

He wrote and rewrote a story, "What Happened at Mendocino." What happened to the story does not appear. He went to church generally, and some of the sermons were good and others "vapid and trite." Once in a while he goes to a dance, but not to his great satisfaction. He didn't dance particularly well. He tells of a Christmas dinner that he helped his sister to prepare. Something made him dissatisfied with himself and he bewails his melancholy and gloomy forebodings that unfit him for rational enjoyment and cause him to be a spectacle for "gods and men." He adds: "Thermometer of my spirit on Christmas day, 1857, 9 a. m., 40°; temperature, 12 a. m., 60°;

3 p. m., 80°; 6 p. m., 20° and falling rapidly; 9 p. m. at zero; 1 a. m., 20° below."

Among the books read he mentions Prescott's Conquest of Peru, Charles O'Malley, etc. Occasionally he indulges in literary criticism. "Finished St. Giles and St. James. I have read the book twice and am now only able to appreciate and admire the strong caustic philosophy which clinches every paragraph. Jerrold was a wit and misanthropist, yet for all that, genuine philanthropy (that is an earnest recognition of *good* and bitter condemnation of the *vicious*) sparkles, like dew on a thorn, through every line. Dickens was not as original. Jerrold would have been Dickens without his humor. Dickens might have been Jerrold without his wit." He frequently called on his town friends and occasionally dined with some of them, enjoying them according to the menu of the company.

His entries were brief and practical. He did not write to express his feelings. But one entry stands out as a very remarkable premonition of what he afterward achieved. At the close of 1857 he indulged in brief retrospect, and an emphatic statement of his determination for the future.

After referring to the fact that he was a tutor at a salary of \$25 a month and board and that a year before he was unemployed, at the close he writes:

"I have taught school, played the expressman for a brief, delightful hour, and have traveled since. I have added to my slight experience and have suffered. Ah, well did the cynical Walpole say, 'Life is a comedy to those who think,—a tragedy to those who feel.' I both think and feel. My life is a mixture of broad causation and farce when I think of others, a melodrama when I feel for myself. In these three hundred and sixty-five days I have again put forth a feeble essay toward fame and perhaps fortune. I have tried literature, albeit in a humble way. I have written some passable prose and it has been successfully published.

"The conviction is forced on me by observation and not by vain enthusiasm, that I am fit for nothing else. Perhaps

I may succeed, if not I can at least make the trial. Therefore I consecrate this year, or as much as God may grant for my services to honest, heartfelt, sincere labor and devotion to this occupation. God help me! May I succeed!"

It will be noted that he does not include mining among his past occupations. He went on tutoring till March, 1858, when he took charge of a drug store during the absence of the proprietor for two weeks or more, at \$14 a week and board. Soon after he entered the office of the Northern California, learning to set type, rolling the forms when the pressman worked it off on a hand press, and more and more contributing to the columns as assistant editor.

Early in 1860 he returned to San Francisco, having acquired the means of simple subsistence. In the city directory for the year appears the name of "Harte, B.; compositor, Golden Era." He was soon transferred to the editorial room and there began a literary career that ended in England forty years later. In a brief period he published forty books and gained a recognition that more than fulfilled all he hoped in his remarkable entry in the forgotten diary.

Triennial Conference

San Francisco, April 12, 13, 14.

MEETING AND SPEAKERS

Tuesday 12th.

8:00 p. m. Conference Sermon, E. Burdette Backus. Reception.

Wednesday, 13th.

9:30 a. m. Reports and Business.

11:00 a. m. Community Service; Church Extension; Young People's Work, H. B. Bard, Martin Fereshbetian, H. E. B. Speight.

12:30 p. m. Luncheon and meeting Associated Alliance, Carl B. Wetherell.

8:00 p. m. Young People's Meeting. "Religion in College Life," Lucy Ward Stebbins; "The Responsibility of Youth," Aurelia Henry Reinhart.

Thursday, 14th.

9:30 a. m. Church Ideals, Fellowship Work, Publicity and Propaganda. W. G. Eliot, Jr., Mrs. H. E. B. Speight, F. E. Eddy.

12:00 noon. Closing Devotional Service. John C. Perkins.

8:00 p. m. Layman's League Meeting. J. Randolph Coolidge, Boston; Henry C. Hall, Victoria.

Victoria Co-operation

1418 East 63d St.,
Seattle, Washington,
February 26, 1921.

Dear Sir:

Will you allow me to make an appeal through your columns in behalf of our Unitarian Church in Victoria, British Columbia? In that charming island city, lying under the shadow of the rugged, snow-capped Olympics, amid scenery whose beauty and attraction is making wide appeal as people journey to the Northwest shores of the Pacific, there is a little church of our Liberal Faith, maintaining its existence under circumstances that require of its adherents loyalty, devotion and self-sacrifice, far exceeding that demanded of many of us. This group of earnest, serious-minded Unitarians are holding services regularly, although for more than a year they have had no settled minister. But they care for and feel the need and spiritual help of their church life, and its religious services, and members of their own little congregation, for the most part conduct the Sunday services. They are making an effort at the present time to improve their church property. The building is a very modest one, but with certain additions the interior of the church may be made church-like and worthy. Already necessary repairs are being made through the efforts of those connected with the church. They have never had pews, and I am sure many of our Unitarian friends will be glad of an opportunity to contribute money for this purpose. I trust the sum of \$200 may soon be sent to the Victoria Church from the many friends, who, like myself, feel deeply grateful to those who are maintaining the Liberal Faith so worthily. Any contributions, however small, may be sent to me.

EDITH BURNSIDE PERKINS.

(Mrs. John Carroll Perkins.)

The first General Conference of the three sections of our Pacific Coast body promises exceedingly well. The committee has prepared a fine series of meetings, of which we merely submit subjects and speakers.

Events

Lest You Forget

Horatio Stebbins—Ministry and Personality

March 26, 1921.

To Pacific Coast Churches:

It is with no small degree of satisfaction and pleasure that we are able to announce the publication at an early day by the Houghton-Mifflin Company of Boston of the sketch of the life and personality of Dr. Stebbins, written at the suggestion of the family by Charles A. Murdock, his intimate friend during his remarkable San Francisco ministry of thirty-six years.

The treasurer of the Conference feels constrained to make a special report. It is an S. O. S. (Send on Supplies) to save the life, at least the successful life, of the Conference of April 12, 13, 14.

This is a peculiarly appropriate time for the publication of a book devoted to his memory since it commemorates the one hundred year of his birth. It is nineteen years since he died and it was felt that his character and achievements deserved a more permanent recognition than was afforded by the fragmentary publication of sermons and addresses and the grateful memory of his contemporaries rapidly passing from earth.

The number of delegates will be limited if the funds relied upon for payment of fares are not available. The allotment was based on rates prevailing two years ago, when it was made. Rates have been extended and privileges to clergymen curtailed, so that the full amount set aside will be required, and the ability to furnish the money will depend upon the payment of the assessment on the individual churches.

The volume to be issued will tell in informal manner of his parentage and birth in New England, his unusual education, his experience in his first New England parish, and the eminence and prominence developed at Portland, Me., during the Civil War, which resulted in his being the unquestioned selection of the denominational leaders to follow Thomas Starr King when he fell at his post in March, 1864.

In 1919 and 1920 we set aside \$400 of the amount collected, and if a proportionate amount is available this year we can disburse \$600 in railroad fares. We have to date received from ten churches \$470. Twenty churches, with combined assessments of \$430, have not been heard from. It is fair to explain that several of them devote the Easter collection to Conference purposes, and are confidently expected to remit immediately. But last year at this time twenty-two churches had responded, and so much depends on a large attendance at the fine conference planned for next month that this reminder and appeal seems clearly called for.

In pure heroism his coming to California and succeeding Starr King has seldom been surpassed. It was a great undertaking and the most exacting test of spirit and ability. The story is told by one who stood by his side through it all,—his devoted parishioner and loving friend. It is intimate, without pretense of ability to appreciate, but through incidents and the recalling of events presenting the striking characteristics of a really great man. To those who knew Dr. Stebbins it will freshen fond memories. To those who have taken their place on the scene of affairs since his death it will convey some idea of his personality and charm.

Chas. A. Murdock, Treasurer.

Prohibition Results

The arrests for drunkenness in Boston for one year (ending July 1, 1920) dropped 68 per cent. Arrests for other offenses decreased by 5,000 during the same period.

In 1915 there were 106,146 arrests for drunkenness in Massachusetts. In 1919 only 32,000. Thirty courts in the state should be abolished.

In Boston there were 1,163 fewer delinquent children under the first year of Federal prohibition, a decrease of 29 per cent. Boston city schools note decrease in truants and credit this to prohibition.

— To be a man is the great and distinguished endowment of character.

The Massachusetts State Hospital, built for the care and treatment of inebriates and drug addicts, is closed. The Washington Home for Alcoholics, which formerly had about 120 patients a month, now has about 30.

Social workers and visiting nurses report general improvement of family conditions.

In 1917 the death rate in license states was 14.3 per 1,000 population and for no-license states 12.3. Of 77 cities in the United States registration area the 62 license cities reported an infant death rate of 107 per 1,000 births and the 15 dry cities reported only 82.3 per 1,000.

In New York City in 1919 there were more than 2,000 fewer deaths from tuberculosis than the average of previous years. New York, Chicago, Washington, New Orleans, Detroit, Newark, N. J., Providence, R. I., and Dayton, Ohio, now have the lowest death rates in their history. In license states the rate of insanity has been 259 per 100,000. In no-license states only 173.

By turning more than two billion dollars formerly spent annually for intoxicating beverages, to the manufacture of legitimate products, and by releasing the labor of men formerly employed in the liquor industry for productive industry, etc., prohibition has added more than can be estimated to our industrial power.

There is as yet no conclusive evidence that prohibition influences drug addiction one way or the other. Addiction formerly spread as rapidly in wet as in dry states, and there is nothing to show that people turn from alcohol to opium or other drugs.

The recent anxiety in Congress to stem the tide of immigration is the most conclusive evidence that the foreign-born do not feel as if prohibition had shorn the American citizen of his valued personal liberty.

Blest statesman he, whose mind's unselfish will
Leaves him at ease among grand thoughts;
whose eye

Sees that, apart from magnanimity,
Wisdom exists not.

—William Wadsworth.

Books

FROM AUTHORITY TO FREEDOM. L. P. Jacks. Williams and Norgate, London. 12/6.

It is an attractive and valuable book that Dr. Jacks has written. It presents an interesting figure, being the Life Pilgrimage in religious belief and allegiance of Charles Hargrove, who served the Mill Hill Chapel in Leeds, England, from 1876 to 1912, and who died June 19, 1918.

The first eleven chapters of the book are autobiographical and embrace his earlier years. Dr. Jacks takes up the story of his life, which he simply dropped, and the second part is biography of high character.

Dr. Hargrove was born in 1840. His father was a clergyman of the Plymouth Brethren sect, pious, and especially severe in their abhorrence of the poor Catholics. When about twenty-two the son, Charles, seeking for the truth, was drawn into the Catholic church, much to the discomfiture of his family. For ten years he was an ardent convert. He became a friar, a Dominican, taking his novitiate in Rome, and later being known as Father Jerome. Five years of theological study followed. The convent of Santa Sabina was his home. The diary of his cell life and the painful correspondence with his father are very striking. His diary ends abruptly, and Jacks takes up the story. Laid low by Roman fever, he spent a year in Corsica. For about three years he labored in Trinidad.

When Hargrove became a convert the acceptance was based on the three propositions:

There exists a religion revealed of God.

Such a religion requires a living, infallible teacher.

If there be on earth a living, infallible teacher, it is the Church of Rome.

Toward the tenth anniversary of his entering the Roman Church the doubts he felt had greatly increased. There came a time when they could not be repressed. He must express them. "The doctrines are not credible. The rites are not efficacious."

"'It is not true!' reason cried within me. 'Men are not made for a bare chance of escaping hell.'"

For almost a year he suffered and struggled. On September 9, 1871, he left Trinidad, and on the 18th he left his habit—*forever!* He landed in England, thinking himself an infidel. For three years he was adrift. He enrolled as a student of medicine. He was urged to enter the Church of England. He lectured on Shakespeare with marked success. In England he met and became intimate with Rev. Charles Beard, who convinced him that there was a religious community, "small but not negligible," whose historical position was precisely that to which Hargrove had independently won his way. After serious consideration he accepted the pulpit, continuing with great acceptance till at 72 years of age he retired.

From the Churches

BELLINGHAM.—During March, Mr. Baker delivered three sermons on "Applied Christianity," respectively as to worship, service and loyalty. The Easter topic was "The Transfiguration of Life." He holds a Monday evening class on the Religion of the New Testament. The contribution for the A. U. A. was taken at the Easter service.

BERKELEY.—The first sermon of the month was a masterly analysis of a problem confronting all religious leaders today, that of The Churches and Reconstruction." An attack of influenza kept Mr. Speight from the pulpit the following Sunday, but he prepared the sermon, "The Challenge of Christian Loyalty," which was read by Mrs. Speight, who also conducted the services. We were reminded of war time when, for the first six weeks of Mr. Speight's absence with the army she filled the pulpit with a sincerity and spirituality peculiar to one born and bred in the religious air of Scotland. We are indebted to Mr. Carl B. Wetherell for preaching on the 20th, and bringing us a stirring call to rally to the Church with a *real* allegiance. Mr. Speight is now himself again and was welcomed back to his old place on Easter Sunday.

The Laymen's League was addressed by Mr. Wetherell, following a dinner on March 11th. His enthusiasm and vision have brought before the men of our coast a new conception of their duty and relation to the Church, and we are confident that his tireless efforts will bear rich fruit.

Our interest at present centers in preparations for the April Conference. We hope to have many guests in Berkeley and are looking forward to this Conference as something more than a *Conference*—as a *Reunion* which will be the beginning of a new fellowship among our Churches. The stirrings of the new life are already apparent—we look to this conference to quicken them into a healthy growth.

FRESNO.—The month of March was marked by an event of unusual interest

in the visit of Carl B. Wetherell of Boston, who came to us from The Unitarian Laymen's League headquarters bearing messages of cheer and encouragement. We were fortunate in having Mr. Wetherell with us on three different days—first on the 6th, when he spoke from the pulpit in the morning and at night in the parlors on the subject of the League. He returned to Fresno on the 17th, meeting with the Women's Alliance Thursday and the congregation Friday night. He has inspired us with a new zeal, which we hope will be lasting, for with as able and interesting a leader as we have in Mr. Clayton there is no reason why our church should not assume its rightful place in the community, unless it fails to do so through the apathy of our members.

Mr. Clayton has been giving a very interesting series of sermons, each one having a particular message to carry us along through our workaday world.

LOS ANGELES.—At the First Unitarian Church a meeting was called March 3rd at 11 o'clock, for the purpose of organizing an Associate Alliance for Southern California. It was called to order by Miss Harriet Spalding, Director for Southern California, and the following temporary officers were elected: Mrs. A. E. Tufts, Chairman; Miss Blanche Gardner, Secretary-Treasurer. Permanent officers were then elected, as follows:

President, Mrs. Carrie S. Barber of Long Beach; Secretary-Treasurer, Mrs. Harry E. Fisher of Los Angeles; Vice-Presidents, one each from the various branches, viz: Mrs. H. A. Eggen, Hemet; Miss Mary P. Bowles, Pomona; Miss Lois Wigton, Long Beach; Miss K. Inglis, Los Angeles; Mrs. Mary E. Stanley, Santa Ana; Miss Ella J. Moore, San Diego; Mrs. D. M. Kirkpatrick, Redlands.

The constituted organization is to be known as "The Associate Alliance of Unitarian and Other Liberal Christian Women of Southern California."

The object shall be the promotion of Fellowship among the women of our Church and the furtherance of the work of our Faith in this region.

It was moved that the next meeting be held July 2nd, 1921, at Long Beach in Bixby Park. Visitors are cordially invited to attend and make themselves known. Meeting adjourned, after which luncheon was served in the Church dining room. The luncheon speaker, Miss Aleyson Robinson, took for her subject, "The International Suffrage Meeting in Geneva." Rev. E. Burdette Backus spoke most interestingly on the "Stewards of a Great Treasure." Several visiting ministers responded most heartily to requests for short talks—Rev. Margaret Barnard of Redlands, Rev. A. H. Winn of Providence, R. I., and Rev. O. J. Fairfield of Long Beach. The regular business meeting of the Los Angeles Alliance was then held, presided over by the President, Mrs. James Blair Baker.

The Unity Club, so thoroughly organized under the leadership of the efficient President, Miss Marie Brandt, is lending interest and enthusiasm to the social side of the Church life. Meetings are held bi-monthly. A program of music and dramatics, with games, feature one of the meetings, while the other is devoted to cards and dancing. The meetings are well attended and proving quite enjoyable.

The Tri-W Girls with Mrs. L. H. D. Russell as Director, who is holding the band together with that same spirit of We Will Work, for which the name stands, as the girls themselves imbue into their work, are at present busily engaged cataloging the Sunday School library.

The name, Junior Alliance, under which they have recently affiliated with the National Junior Alliance, will in no way detract from the original purpose of the organization as set forth by Mrs. Hodgkin at its inception during the world war. A recent communication from Mrs. Gill states that the Los Angeles Junior Alliance is its sole representative on the Pacific Coast. The organization is also planning to join the Fellowship Link.

The local chapter of the National Young People's Religious Union has adopted a constitution after the model of the N. Y. P. R. U. Its purpose is to unite the young people of high school and college age in a bond of Fellowship to serve the Church and Church School.

Having already begun its work by furnishing the music for the new Church at Hollywood and plan to assist the superintendent of the Church School at the Easter services.

The monthly meetings of the Laymen's League, with a dinner and business meeting, followed by a lecture and forum covering current events, are proving both entertaining and instructive. The many avenues of work opening up for them, including the distribution of Church literature, which has the endorsement of leading hotel and apartment-house managers, is filling a much needed want. The liberal ideals of this Church of today are meeting with universal approval.

OAKLAND.—It has been said that mankind is divided into three classes: "the seers, the sayers and *the doers*"—and that there are earnest doers in Oakland was evidenced by the reports of the various organizations of the Church at the annual meeting held March 8.

It was a happy gathering for many reasons: Because we could come together after a year of work with the balance on the right side of the ledger, always a heartening knowledge and especially appreciated as a fitting crown to the strenuous efforts our good minister, Mr. Reed, has made in our behalf; also happy because we are on the way toward seeing the financial budget for the new year taken care of—and, furthermore, because of the telegram of greeting and congratulation which came from our dear friends, Mr. and Mrs. Wendte (or "The Wendtes," as they signed themselves). As none but Mr. Reed could have taken up the hard task of putting "new wine into old bottles" in our church life, and we love and esteem him for it—so no other than Mr. Wendte could have first fashioned the bottles—as the founder of our church and our fellow-member, he and his good wife hold a warm place in our hearts and affections.

The main speech of the evening was from another good friend and well-wisher, Mr. Carl Wetherell of Boston, who roused us all with his earnest words on "The Layman and the Church." Mr. Murdock—who needs no

introduction nor special comment, he is so well known and beloved—followed with the topic, "The Layman and the Community," and our own Mr. Rattray, with his Scotch love of the "kirk" and its meaning, had for his subject, "The Layman and the Minister"—the program being rounded out by Mr. Reed on "Our Dream," a forecast of his hopes and aspirations for our on-going—and, as "Every human soul is set between its task and its dream," we may feel confident that what Mr. Reed sees for us in the future will be realized as time goes on.

Under the joint auspices of the Women's Alliance and the Laymen's League Professor Karl G. Rendtorff of Stanford university spoke to a large audience on his recent trip to and through Germany, giving a true picture of conditions as he himself saw them. The meeting was open to the public, as such instructive affairs should be.

Mrs. Eddy is continuing her readings from Wells' "Outline of History." The art lectures before the Women's Alliance are going on, Murillo being the subject for this month's study—the Unity Club delving into the Old Testament in the light of modern interpretation, and the Adult Class which, during March, has been led by the Rev. R. D. Van Tassel, a newcomer in our midst but who is proving himself a welcome addition to our ranks.

The course of lectures by President Earl M. Wilbur on "The Evolution of Unitarianism in England and America" was greatly appreciated by the members of the Adult Class. All who heard them have a truer appreciation of our great inheritance as religious liberals.

PORTLAND.—The services for March had a definite, constructive purpose—the deepening of spiritual life; the getting of a new grip on life; the rising to new levels of outlook; the strengthening of devotion, loyalty and service; the conquest of real happiness, hope, cheer. The topics treated in the four sermons were: "The Right to Doubt," "The Right to Believe," "Right Living," "The Joyous Life." In the monthly bulletin Mr. Eliot says:

"If eight thousand people can crowd our neighboring streets to buy percolators for fifteen cents, is it too much to ask all of our own congregation and friends who really desire to make their life more worth the living, to try to attend as many of the services and other Church meetings as they possibly can between now and Easter Sunday!

"And on Easter Sunday, let there be such a forgathering of our people as will betoken our hope and joy in the day and our loyalty to our cause and to our God!"

SAN JOSE.—The annual meeting held on March 23, preceded by an enjoyable dinner, was well attended and encouraging. Mr. Wretman presided and in his address spoke feelingly of the ten years' faithful services of Mr. Shrout. Col. Hersey told of his long and intimate friendship with him and of the increasing joy and inspiration of his ministry.

Dr. Pease responded most happily to a call; saying briefly that it had been a great joy to him, on coming here, to find a group of people so well prepared for the best in modern thought; this had really brought him back to the ministry, and he paid gracious tribute to the spiritual teaching and leadership of Mr. Shrout, as contributing to this result.

SAN FRANCISCO. — Mr. Dutton has preached on "Emotional Christ," "Civilization, the Great Co-operative Effort," "The Time of Visitation," and at Easter, "Shall We Live Again?"—an especially able and convincing sermon, establishing immortality on a secure spiritual basis. The whole service was especially gratifying and reassuring. The music was fresh and pleasing, the attendance good, with a very large number of returns to the old church home of early members who seemed happy to be back. The service was preceded by a tender baptism of a little son of the Moderator.

The Good Friday service was reverently enjoyed. Mr. Dutton was at his best. At the Men's Club meeting of March 3rd Mr. Max Thelen, who was announced as the speaker, was detained by duties at Sacramento, but two fine substitutes spoke most impressively on

fire prevention. The principal speaker was entitled to speak by authority, since he has the record of reducing losses in Portland, Oregon, about 80 per cent in one year.

At the meeting of the Society for Christian Work on March 14th, Mr. Carl B. Wetherell of Boston gave a breezy and pleasing address.

On March 7th the Channing Auxiliary was favored by a very sane address on "The Japanese Problem," by Chester Rowell, always worth hearing, who drew valuable illustrations from a recent trip to Hawaii, where great liberality and equality is practiced.

SANTA BARBARA.—Our little, vineclad stone church has taken on brighter hues—at least as to its doors—which until now were in the natural dark oak wood with iron bands and padlock—not unlike the gates of a fortress, with rather a forbidding appearance. The wood has been finished, the iron bands and padlocks removed, and a welcome-to-all look has been the result, *en harmonie* with the coming of Spring to this enchanting city by the sea, where the erstwhile bare brown hills are becomingly robed in living green and spangled with flora's richest treasures.

Our new minister, whose pastorate began February 1st, seems to be the right man in the right place, a really alive and growing man. We have heard not one dissenting voice of him. He has instituted several changes which promise to enlarge our means of spreading a knowledge of Our Faith that makes faithful. His sermons are inspiring, his delivery perfect to our thinking—a clear, distinct enunciation with the true value to every word. In singing the hymns, his voice leads the whole congregation. At the reception and supper tendered to Dr. and Mrs. Fifer, Judge R. B. Canfield, president of the trustees, and Carl B. Wetherell of Boston and Dr. Fifer made brief addresses, which were received with enthusiasm. About one hundred and fifty were present.

Lincoln's birthday was observed by a special church service attended by the Starr King Chapter, G. A. R. Dr. Fifer spoke on "Lincoln, the Man and His Message." Subjects of other sermons

have been: "The Modern Function of the Christian Church," "Wells by the Roadside," "The Kind of Men and Women Needed by the Church."

The Sunday-school has a new superintendent,—the daughter of the late Dr. Bellows, a radiant young mother of three children who swell the ranks of our Sunday-school.

The Sunday school holds its closing exercises each Sunday in the church as part of the regular church service—a sermon-story is delivered to the pupils by the minister. They then pass out during the singing of the first hymn, or remain if they choose to the rest of the service.

An adult Bible class has been organized and is taught by the minister. There is a free discussion of vital religious questions.

Another new feature in the Sunday school is the observance of birthdays. Any child who has had a birthday during the week deposits on Sunday morning in the presence of the school, as many pennies as he or she is years old. Candles are lighted and remarks made pertinent to the occasion.

The Wayside Pulpit has been set up on the church lawn and now preaches to passers-by seven days in the week.

A nursery has been established in the Parish Hall where children whose parents want to attend service are cared for by volunteer "mothers."

SPOKANE.—The Spokane Alliance held a Food Sale at the Crescent department store in February, at which about \$25 was cleared.

Our Friendly Links Committee has established connections in Norway, England and Italy, besides in three or four faraway sections of our own country.

The Laymen's League has contributed to the social life of our Church by giving two cafeteria suppers this winter, to which a general invitation was extended. The menu consisted of baked ham, scalloped potatoes, apple sauce, bread, butter, pickles, cake and coffee—all for 65 cents. The Alliance members helped by preparing the food at home, but the men set the tables, served the meals and, best of all, washed the dishes!

After the first super many stayed and

played cards, and after the second one, Mr. Bruce, President of our local Bird Club, gave a most interesting talk on "Bird Life," which was illustrated by very fine lantern slides.

The Easter Sale, with its usual tables of fancy work, aprons and candy, netted the Alliance something near one hundred dollars. A chicken dinner was served at noon.

Prof. E. M. Hulme of the University of Idaho has just finished a series of three Sunday morning addresses on "The Relation of Literature to Life." Prof. Hulme has shown his kindly attitude toward our Church by filling the pulpit a number of times this winter—sometimes when it has meant inconvenience to him, and we appreciate his interest and have been mentally and spiritually stimulated by his fine lectures.

On Easter we shall have a Fellowship Sunday, with two talks by well known laymen of the Church, and special music.

Where the Sky Begins

When Love has come, and we behold
Beyond earth's shade the Light
Of stars that shine in boundless space
And smile upon the night—
The Sky Begins.

When Love has come, and thro our days
We catch Life's golden gleam
Across the zenith to where dip
The Islands of our Dream—
The Sky Begins.

When Love has come, and souls respond
To Hope's full brimming cup,
Spilling its nectar in the Sun
Where glad hearts drink it up—
The Sky Begins.

When Love has come, and Peace enfolds
Our hearts close to her breast
As sinks the burning sun at eve
In violet seas to rest—
The Sky Begins.

When Love has come, and eyes discern
The wondrous "light of Heaven
That never was on land or sea,"
To mortals only given
The Sky Begins.

—D. L. C.

"That to be saved is only this,—
Salvation from our selfishness,
From worse than elemental fire,
The soul's unsanctified desire."

—Whittier.

Sparks

The Sunday school teacher had been reading about Canaan, the "land flowing with milk and honey."

"Now," she said to the class, "what do you think a land flowing with milk and honey would be like?"

"Please, teacher," was the instant reply, "sticky!"

"Mamma, I don't think that is a nice song they sing at the kindergarten."

"What is it, my dear?"

"Oh, say can you see by the darned early light?"

Widow Murphy was bemoaning the death of Pat, and Mrs. Flaherty had called to console her. "Just think of him now," said the latter, "as striking the harp with the angels."

"Ah, but ye don't know Pat as I do," wailed the widow. "I'll bet me Sunday clothes he's striking the angels wid the harp."

Santa's Slip.—Mother—"Who ever taught you to use that dreadful word?"

Tommy—"Santa Claus, mamma."

Mother—"Santa Claus?"

Tommy—"Yes, mamma, when he fell over a chair in my bedroom on Christmas eve."—*Life*.

Reassuring.—"Well, my boy, any college debts?"

"Nothing, sir, but what with diligence, economy and stern self-denial you will be able to pay."—*Jester*.

An income-tax form was returned recently with the following remark, "Sir, I belongs to the Foresters and don't wish to join the Income Tax."—*Tit-Bits*.

At a recent London dinner George Bernard Shaw was the guest of honor. The toastmaster, in introducing him, said that a certain club in London recently had voted on "who are the three most famous living Englishmen?" The balloting showed George B. Shaw, Lloyd George and Charlie Chaplin far in the lead.

"And I can't help wondering," said the toastmaster, "how Mr. Shaw likes the company in which he finds himself."

"I don't mind Charlie," spoke up Mr. Shaw.—*New York World*.

The Postoffice Mission

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

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"A BACKWARD GLANCE AT EIGHTY"

CHARLES A. MURDOCK

The committee charged with the publication of a memorial volume by Chas. A. Murdock is pleased to announce that an attractive book is ready for printing and will soon be issued. It will comprise nearly 300 pages of recollections and comment.

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| 6 San Francisco Since 1870 | 12 Occasional Verse |

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H. E. B. SPEIGHT,
Chairman of Committee,
570 Phelan Building, San Francisco.

THE PACIFIC UNITARIAN

DEVOTED TO RELIGIOUS TRUTH AND HIGHER LIFE

He That Hath Ears

I will speak straight to the heart of man:
None of the star-shine
For the star-shine's sake:
No mere wind in reedy pipes
Making uncertain flutings
For aimless dancers.

But rather I would stir hate
In the heart of man,—
Hate of all going-round-about,
Hate of all half-seeing,
Hate of all whispering
And hypocritical insinuation.

For murder is murder
And theft is theft,
Call them what soft-spoken name you will.
Greed is greed,
And sensuous parasitry
Uglier than ever
Cloaked as art.

The Law prevails:
Truth points with uncrooked finger.
I follow where she beckons.
Truth is all:
I will speak straight to the heart of man.

—Richard Warner Borst.

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.

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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

The event of the month of April most nearly concerning our special interest was the Triennial Conference of the Pacific Coast Unitarian churches. We meet in sections annually, but every third year we unite at the center and have a general conference. In another column the Secretary gives an excellent account of what we did. It remains for the editor to add some review of the spirit and character of the gathering.

After it was over one of the participants meeting the editor remarked: "I suppose you will say this is the best Conference we ever had?" I suppose he meant to imply that it was my *habit* to say that. I suppose I am apt to think the last is the best, and I am not disposed to apologize for the optimistic tendency. I am glad I have it, and do not feel that there is nothing now that equals what we enjoyed in the good old times.

But there seems especial reason for a favorable comparison in this instance. In point of numbers it was larger than for many years, if it ever was equalled. More societies were represented. It justified the plan, made three years ago, by which the traveling expenses of ministerial delegates is paid by the entire Conference, a small sum being set aside each year. Naturally the strong central churches contribute largely, while the more remote and smaller appropriately find relief. A Bellingham delegate ought not to be put to an expense of \$80 when a San Francisco delegate has no expense. Fear had been felt that increased fares would exceed the sum accumulated, but the unexpected non-

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To work, to help, and to be helped;
to learn sympathy through suffering;
to learn faith by perplexity; to reach
truth through wonder—behold! this is
what it is to prosper; this is what it is
to live.

—Phillips Brooks.

attendance of a few long-distance delegates offset the raise, and all expenses were paid and about \$200 is carried forward for 1924 expenses.

Then we were indebted to the Program Committee for a sensible program considering vital, interesting topics, and not crowded with papers, so that discussion and conference were provided for. Also, there were blank spaces, where rest and recreation were possible, so that delegates were not exhausted and dejected at the end.

There was the unavoidable crowding of some sessions, from excess talk and lack of consideration, but less than usually happens. The wit of brevity is still overlooked. That a person can talk for twenty minutes when he might condense his remarks to five, at manifest advantage, is poor reason for doing it. The offense to good taste becomes a damaging admission of selfishness when it results in the discomfiture of someone to follow, who is cut short or crowded out.

The Conference sermon, on the evening of April 12th, was assigned to Rev. E. Burdette Backus of Los Angeles. Mr. Hodgins' successor was new to the Conference membership, and indeed was in San Francisco for the first time in his life. He made a very favorable impression. The sermon was a fine example of real preaching, being infused with deep religious feeling and forming a true keynote to all that was to follow. Mr. Dutton is guarded in his speech, being chary of the superlative, but in the course of discussion at a following session he spoke of it as one of the best Conference sermons he had ever heard.

A very pleasant reception followed, at which there were happy greetings and pleasant introductions. The ministers, from widely separated points, included Dr. Perkins, from Seattle; Rev.

N. A. Baker, from Bellingham; Rev. William G. Eliot Jr., from Portland; Rev. Howard B. Bard, from San Diego; Rev. O. J. Fairfield, from Long Beach; Rev. E. B. Backus, from Los Angeles; Rev. Thomas Clayton, from Fresno; Rev. Martin Fereshtian, from Sacramento; Rev. Charles Pease, from San Jose. Our Bay ministers and the faculty of the Pacific School for the Ministry were active and kindly hosts.

The Wednesday morning session was full and fine. Never were the church reports so alive and interesting, and when Dr. Morgan took the chair and the subject of "Needs and Opportunities" was discussed by Bard, Fereshtian and Speight, we felt almost electrified. By noon we were in full swing. An innovation in a divided luncheon worked admirably. Twenty or more ministers enjoyed a round table conference at a downtown hotel. Rev. Charles Pease read a paper on "Religion and Healing" that provoked a good discussion, Rev. Clarence Reed presiding judiciously and happily.

In the meantime Rev. Carl B. Wetherell was the special guest of the Associate Alliance, entertaining and being entertained.

Wisely, the afternoon was free, which permitted of all desired delay in the ending of luncheon proceedings, and considerable was found called for.

The evening was given to the young people. For the first time in our history, the whole meeting was given to their entire control, and a wonderful show of interest and promise they made. Miss Dorothy Dyar presided. The reports of activities by delegates was both surprising and enjoyable. Both young women and real young men, in good numbers, told their encouraging stories. The only embarrassment was from the richness in amount. They had secured

two attractive speakers, the Dean of Women of the University of California, Miss Stebbins, and the President of Mills College, Dr. Aurelia Henry Reinhardt, but it was nearly ten o'clock when they reached them, and some east-side-of-the-bay dwellers felt compelled to forego expected pleasure.

There was abundant music, and notwithstanding an overabundance of other material it was a very significant and delightful meeting.

Thursday morning's meeting, in continuation of the consideration of needs and opportunities, took up "Church Ideals of Today," by Rev. W. G. Eliot Jr., and "Publicity and Propaganda" by Rev. Thomas Clayton.

At noon, Dr. Perkins conducted the closing devotional services, at which, in closing, two of our associates who had died during the year were remembered. Rev. William Day Simonds and Rev. Oliver Porter ShROUT were tenderly and feelingly spoken of.

In the evening there was a strong meeting under the joint auspices of the Unitarian Laymen's League and the Conference, and the capable direction of Mr. Carl B. Wetherell. The speakers were Mr. J. Randolph Coolidge Jr., of Boston, and Mr. Henry C. Hall, of Victoria, B. C. Both were enjoyed. Mr. Coolidge prefaced his address on "Responsibility for Public Opinion and Action" by saying "No relation to the Vice-President." He evidently regretted that it did not so happen. His thoughtful paper seemed such a combination of sound sense and good nature as ex-President Taft would have given us.

The spirit of all the session was excellent, calmly conscious of responsibility, loyal, determined and reliant.

Attention is called to Dr. Wilbur's announcement of a Sunday School Institute

at Berkeley, June 6 to 17th. It is an opportunity that should not be neglected. The presence of Dr. W. I. Lawrence, the co-operation of Prof. Evans, Prof. Bade and others give assurance of excellence of instruction. It ought to give a great impetus to Pacific Coast Sunday Schools.

C. A. M.

Notes

It was a disappointment that Rev. Paul McReynolds of Vancouver did not feel that he could attend the Conference. By reason of ill health he has been granted a leave of absence, and sensibly is devoting himself to physical restoration.

Three of the participants in the Conference were fellow-students at Meadville—Dr. John C. Perkins, Rev. W. G. Eliot Jr. and Rev. Oliver J. Fairfield. It was very pleasant to renew early memories.

An interested visitor at the Conference was Mrs. William G. Eliot Jr., who had not revisited San Francisco since she ceased to reside in the city twenty-five years ago. The small children of that day are well scattered over the country, all fulfilling their early promise.

The program of the Unitarian Laymen's League, which made possible the attendance of 101 ministers at the Harvard School of Theology last year, has been extended to include Meadville Theological School in 1921, and also a Sunday School Institute at the Isle of Shoals for laymen.

Rev. Clarence Read has been assigned a place on the May meetings program. It is a deserved tribute and one that is appreciated by his co-workers.

Rev. H. E. B. Speight, accompanied by his wife, started East on the morning of May 1st. In addition to attending the May meetings he will preach three Sundays in May at King's Chapel, Boston.

Rev. John B. W. Day, who sails soon for Japan, has long been a summer resident of Wilton, N. H. He lately gave an illustrated lecture on "Japan—In and Out and Around."

Rev. Adelbert L. Hudson is temporarily preaching at Dorchester, Mass. The church is on Meeting House Hill, where its prototype stood in 1630.

Rev. Caleb Dutton will spend two weeks or so in visiting and speaking in Dallas, Texas, at the suggestion of the authorities of the American Unitarian Association. He will use the last Sunday in April and the first in May.

At a congregational meeting of the Spokane church held on December 20th, a call to occupy the vacant pulpit was extended to Rev. Eugene Cosgrove of Helena, Mont. He is understood to have accepted, but the date of his taking up the work is not stated.

Mr. Charles W. Ames of St. Paul, Minn., died at his home, April 3rd. He was the son of Rev. Chas. Gordon Ames and was born in Minneapolis in June, 1855. He was the moving spirit of the West Publishing Company, the largest publishers of law books in the world, and a very devoted and efficient Unitarian layman.

At the annual meeting of the First Unitarian society of Spkane on January 14th a budget of \$8500 was adopted for the year 1921. This amount represents an increase of approximately \$2000 over 1920.

Trustees elected to serve a three-year term were: G. H. Greenwood, A. G. Starkey, Mrs. J. V. Lamson and Arthur E. Peterson.

Mrs. George Fuller, treasurer of the Women's Alliance, reported that the organization has a balance of \$728 in the treasury.

The *Christian Register* recently enjoyed a quite unique celebration. Few papers and especially few religious publications are permitted to celebrate in any way a hundredth birthday, but such an anniversary occurred and the Unitarian Club of Boston did not let it pass without very fitting acknowledgment. Many friends assembled, excellent remarks were made by visiting notables, and by George Ellis, the publisher, largely responsible for many of its years. Wm. T. Reid, Jr., the secretary of the Club, accomplished a 100-candle cake which caused much merriment.

Contributed

A Summer Sunday-School Institute at Berkeley

Earl M. Wilbur

For several years past the Religious Education Department of the American Unitarian Association has been holding summer institutes for Sunday-school workers at various points in the East—Isles of Shoals, Meadville, and last year also at Chicago. They have proved of very great value to the teachers and superintendents who lived near enough to attend them, and have had a decided influence in raising the standard of work in the church schools. One of the results of the recent campaign is that it is now possible to hold yet more such institutes in other parts of the country. This year the first one west of Chicago is to be held at Berkeley during the two weeks, June 6 to 17. The sessions will be held at the Pacific Unitarian School for the Ministry, or at the Berkeley church, as the attendance may determine.

The Institute will be under the immediate personal direction of Dr. William I. Lawrence, president of the Unitarian Sunday-school Society, who will lecture for an hour each day of the first week on practical problems of Sunday-school organization and administration. The second week talks on methods will be given under his direction by experienced teachers of the different grades.

Professor Herbert F. Evans of the Pacific School of Religion will lecture throughout the session on the general theory underlying religious education. Dr. Evans is a highly accomplished teacher in this subject, and has already established a distinguished reputation in it.

The third hour of the day will be occupied with lectures on the biblical subjects of Sunday-school study. They will be given by Professor William Frederick Bade of the Pacific School of Religion, President Earl M. Wilbur of the Pacific Unitarian School, or Rev. H. E. B. Speight of Berkeley, or two of these three. The schedule is not yet completely arranged for this subject.

The holding of this Institute furnishes an opportunity for which our ministers

and Sunday-school workers will feel profoundly grateful; and if it is reasonably successful this year it may be looked forward to as an annual event, which within a few years will transform the quality of our Sunday-school work on this coast. The Association, with the co-operation of the Laymen's League, is offering considerable assistance toward meeting the expense of traveling, so that attendants may not be handicapped by distance. It is urged that the several churches, Alliances, or Sunday-schools may also make subscriptions so that if possible several from each school may be able to attend.

Circulars giving fuller description of the Institute will soon be issued; and further information may be had by addressing Mrs. Charles H. Thompson, Jr., First Unitarian Church, Berkeley.

Saving the California Redwoods

By Newton B. Drury

Executive Sec. Save the Redwoods League.

The Save the Redwoods League is an organization of more than four thousand members from all parts of the United States which has for its purpose the adequate preservation of certain representative areas of the magnificent Coast Redwood, or *Sequoia sempervirens*.

These trees, which are found nowhere in the entire world except in California, are among the oldest of living things. In Humboldt and Del Norte counties where they attain their greatest splendor, many of the trees are more than fifteen hundred years old, and tower three hundred and fifty feet into the sky. Today they border the new scenic highway which has just been completed through Humboldt county, making it one of the great scenic wonders of the world.

But the trees along the highway are all privately owned, and must be ransomed if the highway is not to become a scene of utter desolation. In fact, in places lumbering camps have already been established, and the trees are in imminent danger of being cut.

To meet this emergency, a bill has been introduced in the State Legislature calling for an appropriation of \$300,000 for the purchase of lands bor-

dering the highway. This bill must be passed if these trees are to be saved. This is one of the first problems before the Save the Redwoods League at the present time. The League is urging every public-spirited citizen who loves the natural beauty of California, and who knows its value to the nation, and who has the foresight to realize what its desolation means, to do all possible to help secure the passage of this bill.

While concentrating for the present on the preservation of these Redwoods along the highway on the south fork of the Eel river, the League also plans ultimately to help establish, through private subscriptions and national appropriation, a National Redwood Park, that a large typical area of these magnificent trees may be preserved in their primitive state for the enjoyment of Americans in generations to come.

The Save the Redwoods movement is one which should have whole-hearted support. The League was formed in order that all efforts toward saving these trees might be co-ordinated. Robert G. Sproul, comptroller of the University of California, is secretary-treasurer of the League, with offices at 430 The Library, University of California, Berkeley, California. Every one interested should communicate directly with him.

NOMINATING COMMITTEE BALLOT
for use at the Annual Meeting of The
American Unitarian Association,
May, 1921.

Officers for One Year.

President — Samuel A. Eliot, Cambridge, Mass.

Vice-Presidents—Northern New England James A. Tufts, Exeter, N. H.; Southern New England, William H. Taft, New Haven, Conn.; Middle States, Frank H. Hiscock, Syracuse, N. Y.; Southern States, George Soule, New Orleans, La.; Central West, Arthur E. Morgan, Dayton, O.; Rocky Mountain States, Charles A. Lory, Fort Collins, Col.; Pacific Coast, William H. Carruth, Palo Alto, Cal.; Dominion of Canada, William H. Alexander, Edmonton, Canada.

Secretary — Louis C. Cornish, Cambridge, Mass.

Assistant Secretary—W. Forbes Robertson, Arlington, Mass.

Treasurer—Henry M. Williams, Cambridge, Mass.

Directors for Three Years—Miss Lucy Lowell, Boston, Mass.; Charles O. Richardson, Weston, Mass.; Curtis W. Reese, Chicago, Ill.; George S. Wright, Watertown, Mass.; George Oliver Carpenter, Jr., St. Louis, Mo.; Oliver M. Fisher, Newton, Mass.

In accordance with the vote passed at the annual meeting of the American Unitarian Association in 1915, the Nominating Committee presents the above ballot, which they have prepared for use at the annual meeting in 1921 and which ballot it was voted was to be printed in *Word and Work*, *The Pacific Unitarian*, and *The Christian Register*, on March first.

CLARENCE E. CARR,
Chairman.

ADDISON MOORE,
Secretary,

MISS MARY C. SAWYER.
EDWARD H. LETCHWORTH.
DILWORTH LUPTON.

The Point of View

How many of us have thoroughly learned the lessons taught by the recent great war, and are we applying them? This question should continue to be agitated, lest we forget, for to forget is to grow careless, and this can but lead to another war, the horrors of which it is useless to refuse to recognize.

It is not needful that we remember, in order to keep alive the hatreds of the recent conflict, for our own individual and national short-comings are as much to be considered as those of our recent enemies, in order that another war may be avoided.

There has been too much looking out, and not enough looking in, on the part of our people, and all peoples.

It may not at once be generally accepted, but a durable and lasting peace depends upon looking inward and taking account of stock of our national righteousness right at home. This is

much more important than seeking to discover the further short-comings of our neighbors. It is the case of the mote in thy brother's eye, as against the beam in thine own. When every nation shall have destroyed the beams, the motes will have disappeared, and may I here ask, is there any possibility of any other solution?

If our whole attention is centered upon the wickedness of the other fellow, wherein are we to remedy our own?

This may seem a very simple proposition, but it is nevertheless fundamental.

The welfare of the entire world depends upon each nation cleaning up its own house that there may be an aggregation of clean houses. This is the greatest undertaking of the ages, but when it shall have been accomplished there will have arrived a permanent basis of conciliation and understanding, and the brotherhood of man will have been ushered in.

Just in the measure that this program is followed will peace come to a distracted world and all the legal enactments, agreements and combinations, without this spirit and attitude among the respective people, will prove of uncertain duration, and finally abortive.

—*Jesse M. Emerson.*

An Annuity and Its Results

Early in 1890, the fund established by Captain William C. Hinckley was made available to the trustees for beneficence and charity. Among the very first disbursements made by Dr. Horatio Stebbins, chairman of a committee of special relief, was \$10 a month to supplement the insufficient income of Miss Harriet Stevens, an elderly, estimable teacher of Berkeley. She owned a lot which cost her but little upon which was a small cottage renting for \$15. Her earning days had virtually ended, and she was unable to meet her modest wants without some help.

By June, 1900, her needs were greater for she felt called upon to help an ailing and penniless brother. Dr. Stebbins suggested that she deed the lot to the fund in consideration of its agree-

ment to care for her during life, paying \$20 a month, and continuing the payment to her brother should he survive her. The offer was gladly accepted. It was a great relief to her, as taxes and other expenses were a constant and increasing burden. The brother did not live long. Miss Stevens died in 1906. She had received in all the sixteen years \$2,044. The land was entered upon the books of the Fund at a value of \$5,000. In 1907 at an expense of about \$10,000 a fraternity house was built on fifty feet of the lot and it has continuously been occupied by a chapter of the Sigma Nu.

The rent paid by them in the thirteen years has met all taxes and street assessments, insurance, repairs, reasonable depreciation on the value of the building, and earned a surplus of \$8,900.

One-half the land has been sold for \$4,000 and the remainder is worth \$4,500. The gains direct and resultant have been; On the annuity, \$2,955; operation, \$8,900; appreciation of lot, \$3,500; total, \$15,346.

This respectable sum, of course, represents largely the earnings of the sum invested in the building, but the owning of the land resulted in an increase of income from four to at least seven per cent.

A reminder of the uncertainty of human life was enforced by an incident in conveying the property lately sold. The title stood in the name of the nine trustees who were in office when the annuity was made in 1900. Charles A. Murdock, the youngest of the number, alone survived, and in establishing the succession of the trustees he discovered that he had also outlived eight others who had been elected in the last twenty years to fill the vacancies caused by death or removal from the city.

At Dawn!

Like a veil

Covering a beautiful face,

Over a fern-grown trail

A pale blue lace.

Not a sound breaks the calm of dawn,

But dimly through the mist

The head of a fawn,

Immovable like the trees.

—*Felix Fluegel.*

In Memoriam

C. K. Pittman

It is with great regret that we report the sudden death of Mr. C. K. Pittman, for many years a loyal supporter of the Unitarian cause. For some years, while he was in the coal business in Chicago, he served as treasurer of the Western Conference and was a tower of strength for the church in Evanston. In later years the family removed to California and have been closely associated with the local church in Los Angeles.

Mr. Pittman was intensely interested in the work of the Laymen's League and held high hopes of what it is going to accomplish. He was the first president of the Los Angeles chapter and brought to his office a great devotion. Unfortunately, failing eyesight made it necessary for him to give up the office, and as a tribute to him he was elected president emeritus.

For the past year he had been having a great battle to save his sight and the long struggle saw him grow greatly in strength of character. He won a beautiful patience and was the marvel of the many visitors who sought him in his home. His was one of those strong spirits that can take whatever life brings and use it for the enrichment of the soul. He was gaining rapidly, and the Monday before his death attended a meeting of the Laymen's League for the first time in over a year. When he came into the room there was a spontaneous burst of applause, and it is a great comfort to us now to remember that he had this tribute and expression of our love and esteem before the end came.

He developed pneumonia Wednesday, and on Sunday, April 17th, he was gone. The whole congregation was greatly shocked and many felt that the sorrow had come to them personally as well as to Mrs. Pittman and the daughter, Miss Margaret Pittman. "The memorial of virtue is immortal because it is known with God and with men."

Mary Sophia Kane

There has passed from our midst—a friend. One whose presence will be greatly missed, and whose memory will be ever blessed. A rare woman, a delightful companion, a loyal Unitarian, and a lover of good causes.

Mary Sophia Kane was born in Augusta, Me., of Colonial ancestry, being a lineal descendant of Governor Bradford. She inherited the sterling characteristics of her New England forefathers.

Her family had much to do with the history of Maine, and it is said that portions of its early history could not have been written accurately without recourse to records of her family.

In her early womanhood, indelible impressions were made on her mind by listening to that peerless orator, Thomas Starr King, and to the persuasive eloquence of Lucy Stone, whose melodious voice always remained in her memory.

In 1876 she came to California to make her home with her beloved brother, Charles W. Keene, a pioneer, and from that time till her death she was a devoted lover of the State of her adoption.

For many years she served on the Board of the Ladies Relief Society of Oakland and gave it her intelligent and diligent service.

The cause of woman was dear to her heart, and early and late she helped in every way she could to secure her equality as a citizen—and she lived to see it happily accomplished.

In the late eighties she attended the first meeting of the Oakland Unitarian Society, called together by Dr. Charles W. Wendte, in Odd Fellows hall, and there began a friendship that lasted till her death.

She remained a worker in that church, helped to build it, taught in the Sunday School, and engaged in its activities till she moved to Berkeley, where she joined the congregation of the Unitarian church, and gave it her earnest support to the last.

She had a fine classical and English education. Literature was her delight,

and books her beloved companions. Poetry was her especial pleasure, and Wordsworth, whose poetic philosophy gave her hours of keenest enjoyment, was her favorite poet.

It had been her life-long habit to collect beautiful quotations, and she seemed to live by them. She named the little volume called "Borrowings," and had much to do with gathering the hopeful and helpful lines in that and its companion, "More Borrowings," whose circulation has been widespread and whose uplifting thoughts have been a solace to many.

A line from Tennyson seems to express her life and character—

"The white flower of a blameless life."

Marian C. Daggett

Mrs. Marian C. Daggett passed away on Good Friday, and funeral services were held at the First Unitarian church, Berkeley, on the 28th of March, by Rev. H. E. B. Speight.

Mrs. Daggett was a devoted member of the Berkeley church, and had many friends in the community. A woman of active disposition and faithful in the discharge of duty, she yet possessed a wide horizon and enjoyed a great variety of interests. To her nothing human was ever foreign. She loved the companionship of congenial minds, but she enlarged her circle of friendship by the companionship of books. She was for many years a member and an active leader in the Casa Guidi Circle, and impressed all her friends by her appreciative and discerning literary taste, and she was glad to share with friends what brought her much satisfaction.

When suffering came and she was faced by the prospect of a long and incurable illness, she enriched the lives of those about her by her example of courage and cheer. She surely held that "We are baffled to fight better, sleep to wake;" and at the end of all she could "greet the unseen with a cheer."

Mrs. Daggett is survived by a son, Professor Stuart Daggett, dean of the College of Commerce, University of California, and by a brother and sister.

Events

Pacific Coast Triennial Conference

The opening service was held at 8 p. m., April 12th. The service was led by the Rev. W. G. Eliot, Jr., of Portland, Ore. Rev. E. Burdette Backus of Los Angeles preached the Conference sermon on the subject, "Stewards of a Great Treasure." At the close of the service the Rev. E. M. Wilbur extended the right-hand of fellowship to the Rev. O. J. Fairfield of Long Beach, the Rev. Martin Fereshetian of Sacramento and the Rev. E. Burdette Backus of Los Angeles. The charge, delivered by Dr. Wilbur, was most impressive and helpful. An informal reception followed the service.

The first business session was held at 9:30 a. m., April 13th, the president, Professor W. H. Carruth of Palo Alto, in the chair.

The Committee on Credentials reported thirty delegates present, representing sixteen churches.

Reports were heard from twenty-one churches which had sent delegates or communicated written reports.

Items of special interest in the verbal reports included reference to the need of a permanent building at Long Beach and to the particularly effective methods of publicity for the sermons of the minister of that church; the strength and progress of the Los Angeles church; the determination of the Palo Alto church to call a minister, after a considerable period of lay services, and the service rendered by the same church in maintaining a scholarship at Stanford University; the active work in Sacramento of the representative of the Church Extension Department of the American Unitarian Association; the emphasis in San Diego upon community service, consisting of an open forum, science institutes in the summer months, and Americanization work; the special opportunity of the Bellingham church through its contact with the Normal School; the sale of the property of the First Church of Seattle, with the prospect of a fresh start in a more favorable location; the steady progress made

by the University Church of Seattle; the loyalty of the Victoria congregation in spite of the lack of a minister. Written reports from other points gave a clear picture of the conditions encountered and progress made.

Mr. Charles A. Murdock asked that the whole question of the continued publication of the Pacific Unitarian under present conditions be made the subject of study by the Conference. Without a motion to that effect it was agreed that the Directors should be asked to confer with Mr. Murdock on this subject. For Unitarian headquarters, Miss M. G. Peek reported. The Secretary reported for the three-year period since the last Conference. The Treasurer, Mr. Charles A. Murdock, submitted his annual report, showing \$780 collected from twenty churches; \$1010 had been disbursed and \$181 was carried forward.

At 11:30 the business session adjourned and the chair was taken by Professor William S. Morgan of Berkeley, for the Campaign Meeting, which was addressed by the Rev. H. B. Bard of San Diego, on community service; the Rev. Martin Fereshetian of Sacramento, on church extension, and the Rev. H. E. B. Speight of Berkeley, on young people's work.

At the close of this meeting the Secretary presented the following resolution, which passed by a rising vote:

San Francisco, April 12-14, 1921.

Whereas, the delegates attending the Pacific Coast Conference of Unitarian Churches have heard of the very recent death of Mrs. J. Conklin Brown, widow of the late much-loved Treasurer of the Conference, and

Whereas, her interest in the Conference was active not only throughout her husband's long period of service but continued to the end of her life,

Be It Resolved, that the Conference extend to Dr. and Mrs. Warner Brown the sympathy of the churches represented in the Conference; and in token of respect and affection for the late Mrs. J. Conklin Brown, be it further resolved that the foregoing resolution be adopted by a rising vote.

At 12:30 the Associate Alliance of Northern California held its spring luncheon, hearing reports from the Alliances represented and a stirring address by Mr. Carl B. Wetherell, Field Secretary of the Unitarian Laymen's League,

who spoke on "Opportunities for Cooperation Between the Alliance and the League."

At 1 p. m. the ministers, with certain guests, assembled at the Hotel Stewart for luncheon, presided over by the Rev. Clarence Reed. There were present: Messrs. Reed, Fereshetian, W. G. Eliot, Jr., Pease, Clayton, Baker, Wilbur, Morgan, Backus, Bard, Dutton, Perkins, Fairfield, Boyd, Speight, with the following guests: Messrs. Charles A. Murdock, A. J. Paterson, H. R. Van Tassel, Dr. W. H. Carruth and the Rev. Bernard Ruggles.

At 6:30 p. m. a supper for young people was served by the Starr King Society of San Francisco and the Channing Club of Berkeley, at which fifty sat down.

At 8 o'clock there followed the first joint meeting of the Pacific Coast societies affiliated with the Young People's Religious Union, under the presidency of Miss Dorothy Dyar of Berkeley. The program follows:

Devotional service, led by Miss Lotus Alderman, Santa Barbara, California. Music by Junior Channing Club, Berkeley. Reports of delegates. Field reports, Mrs. Charles H. Thompson Jr., Field Secretary for Pacific Coast, Y. P. R. U. Report of Unity Club House, by Mr. D. B. Miller, University of California. Brief addresses by Milen C. Dempster, Central Pacific Coast Supervisor, Y. P. R. U., on Vacation Fellowship; the address called for from Mr. Charles A. Gates was not delivered owing to the absence of Mr. Gates on account of illness; Mrs. L. H. Duschak, College Centers Committee, National Women's Alliance, on church loyalty. "Religion in College Life," Miss Lucy Ward Stebbins, Dean of Women, University of California. "The Responsibility of Youth, Dr. Aurelia Henry Reinhardt, President of Mills College.

This meeting was largely attended and demonstrated the opportunity for further co-operative effort on the part of the young people of the Pacific Coast churches.

Thursday, April 14th. 9:30 a. m., a Campaign Meeting was held, under the presidency of the Rev. N. A. Baker of Bellingham, at which the first speaker

was the Rev. W. G. Eliot Jr. of Portland, on "Church Ideals for Today," with discussion by the Rev. Margaret Barnard of Redlands. Owing to the illness of Mrs. Speight of Berkeley, who could not be present to speak on Fellowship Work, her place was taken by Mrs. W. R. Cole of Berkeley. The third speaker was the Rev. Thomas Clayton of Fresno, who spoke on Publicity and Propaganda.

At 11 a. m. the Conference re-assembled in business session, with the Vice-President, the Rev. O. J. Fairfield, in the chair. The postponed reports of Dr. Wilbur for the Pacific Unitarian School for the Ministry and for his field work as Acting Field Secretary of the American Unitarian Association, were heard at this time. For the School, Dr. Wilbur reported the prospect of early erection of a new building to house the valuable library of the School, and he reiterated and urged consideration of the responsibility resting upon the churches for the encouragement of young men and women to choose the ministry for their life work. It was pointed out that only two of the ministers present had been brought up in Unitarian homes. As Field Secretary, Dr. Wilbur referred particularly to the appalling lack of ministers, a situation which cannot be remedied in any short period. Of the churches of the territory, eight may be considered as considerably stronger, eight are distinctly weaker, and six may be called stationary. On completing his rehabilitation work in Sacramento arrangements will probably be made for Mr. Fereshetian to go to Salem, Ore., and perhaps later to British Columbia. Of the needs especially deserving comment, Dr. Wilbur spoke of generosity of support on the part of national organizations which ought to proceed upon a policy of assisting churches for a period long enough to make possible stable establishment of the societies, the necessity for enlarged headquarters for the Coast, and the need for persistent effort on the part of the churches and the ministers.

Rev. O. J. Fairfield of Long Beach, Mrs. W. H. Richardson of Oakland, W. H. Gorham of Seattle, H. C. Hall of Victoria, B. C., Rev. E. Burdette

Backus of Los Angeles, Miss Harriet Spalding of Los Angeles, Mrs. John C. Perkins of Seattle and Mr. Charles A. Murdock of San Francisco were elected Directors for the three-year term, to serve with Rev. C. S. S. Dutton of San Francisco, Professor W. H. Carruth of Palo Alto, Rev. W. G. Eliot Jr. of Portland and Dr. L. H. Duschak of Berkeley.

The Credentials Committee reported sixty delegates present, representing eighteen churches.

The following resolutions were adopted by the Conference:

Resolved, That the Conference approves the following:

To the Directors of the Pacific Coast Conference of Unitarian Churches:

Whereas, the National Young People's Religious Union earnestly desires to encourage active work and co-operation among the Unitarian young people of the Pacific Coast, and, whereas the spirit shown at this meeting (Wednesday evening of April 13th) has been such that permanent means for its future definite expression should be provided, we, the undersigned, do hereby petition that a young people's section be instituted as a permanent feature of the triennial conference, the same to be represented by the Pacific Coast Vice-President of the Y. P. R. U. as chairman and the Pacific Coast Field Secretary of the Y. P. R. U. as secretary.

Respectfully submitted this 13th day of April, 1921.

DOROTHY DYAR,
LEILA L. THOMPSON.

Resolved. That the Pacific Coast Conference expresses its appreciation to the Unitarian Laymen's League for sending Mr. Carl B. Wetherell to visit our churches. His inspiring and enthusiastic addresses have strengthened the chapters of the Laymen's League. In these conferences with the ministers and officials of the various societies of our churches he has manifested a sympathetic interest in all of our problems. All of his work has been constructive in character.

The Conference also assures the Laymen's League that the provision whereby it has been possible to have the presence of Mr. J. Randolph Coolidge, Jr., of Boston, and Mr. Henry C. Hall at the Laymen's League Rally is a recognition of the bond of fellowship uniting the scattered churches of our faith and strengthens our denominational loyalty.

Resolved, That the Pacific Coast Conference here assembled extends a very hearty vote of thanks to the First Unitarian Church of San Francisco, and the Society for Christian Work for their very generous hospitality and thoughtful courtesy in all matters pertaining to the Conference, and to Rev. C. S. S. Dutton for his untiring efforts in making the sessions a success.

The Committee then submitted a resolution drafted by the Conference Secretary and discussed previously by the ministers, dealing with the appointment of a representative of the national organizations interested in the Pacific Coast field. Speaking to the resolution, the Rev. H. E. B. Speight explained the purpose of those who desired to see such a resolution passed; and it having been moved and seconded that the resolution be adopted by the Conference, it was passed by unanimous vote and with acclamation. The resolution follows:

Whereas the Unitarian Churches of the Pacific Coast have demonstrated in the recent campaign their ability and desire to participate in a national forward movement for the extension of the Unitarian cause, in many cases oversubscribing the quotas assigned to them; and, whereas in the interest of all the churches separately and of co-operative effort among them it is desirable that adequate office facilities be secured for the purpose of co-ordinating the missionary efforts of the various national organizations on the Pacific Coast;

Be it therefore resolved, that the Conference petition the recently created Central Council of Unitarian Organizations to give early consideration to the need outlined above and in particular to work out a plan whereby a suitable representative of the various national organizations may be appointed, carrying a commission jointly from the American Unitarian Association, the Laymen's League and the Unitarian Campaign; and

Be it further resolved, that the Central Council be asked to receive and hear a committee representing the Conference consisting of Rev. E. M. Wilbur, Rev. Clarence Reed, Rev. Howard Bard and Rev. H. E. B. Speight.

Endorsed by the Committee on Resolutions,
CLARENCE REED, *Chairman*,
MARGARET B. BARNARD,
N. ADDISON BAKER.

The order of business calling for the election of delegates to the General Conference, it was moved, seconded and carried that the election of three delegates be left to the Board of Directors.

Mr. Charles A. Murdock reported that he had been able to meet the total traveling expenses of the ministerial delegates to the Conference from the special fund created by resolution of the 1918 Conference.

The closing service was held in the church at noon, conducted by the Rev. John C. Perkins of Seattle, and during the service fitting addresses were made by Mr. Drury of the San Jose church

and by Dr. Wilbur of Berkeley on the loss sustained by the Conference by the death, in 1920, of the Rev. O. P. Shroul and the Rev. William Day Simonds. The service and the address by the Rev. John C. Perkins very effectively brought to a close what was considered by all in attendance to be a most successful and inspiring Conference.

At 8 p. m. on the same day, April 14th, a rally, under the auspices of the Unitarian Laymen's League Chapters of San Francisco, Oakland, Berkeley and Alameda was held under the chairmanship of Mr. Abbott A. Hanks of San Francisco. The program was followed without deviation. The addresses by Mr. J. Randolph Coolidge Jr. and Mr. Henry C. Hall were stimulating and earnest discussions of the part which religion should play in shaping the life of our time. About 450 were present, and of these sixty per cent were men.

Secretary's Report Triennial Conference

Since the time of the 1918 Conference, when it was decided to hold a Coast Conference only once in three years, two Section Conferences have been held. At Berkeley, in 1920, the Central Section profited by the visit of Rev. Palfrey Perkins, Secretary of the General Conference of Unitarian Churches, but the limited attendance clearly showed the post-war conditions still interfered with a full resumption of our denominational co-operation. In October of the same year the Northern Section held a Conference, which was pronounced especially successful, at Bellingham, Wash.

In 1918, the number of ministers in active service of parishes on the Coast was 22; at this date the number is 18; there have been several changes other than those indicated in the difference between these two figures. In June, 1920, we lost by death Mr. Shroul of San Jose, and in the month of October, Mr. Simonds of Spokane. Reference has already been made to these two workers, and at our closing service we shall have opportunity for expressing our sense

of loss. Other changes are seen in the settlement of new ministers and the removal of those called to other tasks. For personal reasons, Mr. Kirkpatrick at Redlands, Mr. Goodridge at Santa Barbara and Mr. Pearce at Hemet have gone on the retired list; Messrs. Fish of Eugene, and Burke of Salem, have left the ministry; Messrs. Powers of Seattle, and Heeb of Stockton, have left the Unitarian ministry to serve churches entirely independent of denominational ties; temporary or acting ministers now with us have included Mr. Coleman of Fresno, Mr. Begum at Woodland (now in Bedford, Mass.), Dr. Vernon at Berkeley, Dr. Crooker at Long Beach, and Mr. Durning at Vancouver. Removal of Mr. Hodgkin of Los Angeles to New Bedford, Mass., and of Mr. Bowden of Victoria to Milford, N. H., with the retirement of Mr. Gilman of Palo Alto, account for the rest of the losses. But we have welcomed Mr. Reed to Oakland and later also to Alameda, Mr. Clayton back to Fresno, Mr. Fairfield to Long Beach, Mr. McReynolds to Vancouver, Mr. Backus to Los Angeles, Mr. Ferreshetian (acting) to Sacramento, Dr. Fifer to Santa Barbara, Mr. Eddy to Eugene, Miss Barnard (acting) to Redlands, and most recently Mr. Cosgrove to Spokane. Mr. Pease has moved from Sacramento to San Jose. Unchanged in ministerial leadership have been San Francisco, Portland, San Diego, Berkeley, Seattle (University), Bellingham and Pomona.

From the interesting reports submitted by the churches you have gathered the condition in which they find themselves after the trying period of war conditions and the even more trying period of so-called reconstruction. It would appear that we may say in general terms that we are more ready than ever before for a forward move and that through the activity of representatives of our national organizations who have visited the churches on behalf of the Campaign, the Laymen's League, and the Young People's Religious Union, we have come to a clearer vision of our responsibility and opportunity.

Your Directores have had under careful consideration the whole problem of

development of our extension work on the Coast and the need for a more completely representative headquarters, similar to that which is now made possible at Chicago for the Middle West. The Executive Committee, and later the Apportionment Committee of the Campaign were memorialized on the subject of assistance from Campaign funds for this territory. It should be explained that our Conference had been given no opportunity for the presentation of its needs last summer when other organizations were able to press their claims for attention. The total sum having been appropriated it was apparently not possible to consider fresh plans for the expenditure of the three millions, but I feel sure that if and when the three million mark is raised and exceeded there will be a disposition to assist this Conference. Indeed, by the combined effort of several bodies already assisted—the A. U. A., the League, and possibly the Alliance and the Y. P. R. U.—such a step as the establishment of a real Pacific Coast office should be possible at an early date, and your Secretary will later submit a resolution on the subject for your careful consideration.

Your Directors took great satisfaction in co-operating with the First Unitarian Church of San Francisco in honoring the Conference Treasurer, our veteran Unitarian layman, Charles A. Murdock, on the occasion of his eightieth birthday, January 26, 1921. The social gathering held at that time was an impressive tribute to his fine leadership and service through many years.

It was felt some months ago that Mr. Murdock's unique contribution to our cause through his many personal services, and not least through his cheerful and courageous personality, should be recognized in a permanent way, and your Secretary was authorized to canvass our constituency on the Coast, and wherever former friends now live, as to the possibility of publishing a volume containing essays by Mr. Murdock. The response was remarkably encouraging, and a second canvass has brought the total number of copies of the volume already ordered to nearly 600. Arrangements are in hand for the early

publication of this volume, which contains some of Mr. Murdock's best essays and much new material. This book, which is to be called "A Backward Glance at Eighty," together with Mr. Murdock's "Life of Horatio Stebbins," which is now being published by a well known Eastern house, will very fittingly preserve for his many friends and admirers, and for future generations of Californians and San Franciscans in particular, as much of Mr. Murdock's wisdom and experience as can be condensed into two handsome volumes. Those who have not already placed orders may send or hand them to me. The price of the signed copies will be two dollars.

Your Secretary applied to the A. U. A. Commission on celebration of the Pilgrim Tercentenary for a set of slides to be used on the Coast. These were at once placed at our disposal, and have been used at a number of points.—*H. E. B. Speight.*

Unitarian Campaign of Publicity and Propaganda

(Address delivered before the triennial meeting of the Pacific Coast Conference of Unitarian Churches, by Rev. Thomas Clayton of Fresno)

We who were fortunate enough to be able to attend the summer School of Theology at Harvard University last year as guests of the Laymen's League came away with the impression that something had been "started" in the denomination that was going to make a great difference in our work and our standing before the world. The audacious assurance of Ernest G. Adams that we were going to "put over" successfully a campaign for "three million dollars" for propaganda work fairly took our breath away; it seemed an impossible task, and yet something in the man's enthusiasm and personality made us feel that we might expect the unusual. Well, the campaign was a wonderful success and the dream of Adams has been practically realized.

We were also earnestly assured that mere money raising was not the campaign, but merely the introduction to it, or the overture to a grand chorus of Unitarian publicity that was going

to storm the stolid indifference of the whole nation.

Today, we stand at the opening phase of this great campaign; the first guns have been fired, and the main action is on. We are launched on a campaign of publicity to bring to the American millions "who know not Joseph" some sensible idea of the peculiar mission and the glorious message of the Unitarian faith. While such a campaign is unique in the history of Unitarianism, it has been common in all great historic movements in religion.

For a precedent we shall go back beyond the very beginnings of Christianity; back to the time in the history of Israel when her prophets sought to inspire the suffering people with hope and vigorous life, thereby restoring the strength and prosperity of the nation.

We crave permission to introduce this subject of religious propaganda and publicity in the stirring words of the men who wrote the wonderful book known as Isaiah.

In Isaiah 52:7 we read, "How beautiful are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good; that saith unto Zion, Thy God reigneth!

In Isaiah 40:9, we also read, "O thou that tellest good tidings to Zion! get thee up to a high mountain! O thou that tellest good tidings to Jerusalem, lift up thy voice! Lift it up! Be not afraid! Say unto the cities of Judah, Behold your God!"

The man, or men, who wrote these and similar words were believers in publicity, and the good influence of a great and far reaching propaganda. It marked the beginning of a wonderful campaign, and a great revival of religious interest which resulted in the restoration and prosperity of the scattered and stricken nation.

The echo of these impressive words is in our ears today—they are deservedly immortal.

There are a few things about this old Hebrew propaganda we wish to emphasize as having a very decided bearing upon our own mission at this time.

We must not think of these people as having any advantages like our modern printing presses to aid their propa-

ganda; they had no newspapers to announce their meetings, subjects or sermons; no printed bulletins to display, no periodicals or books to distribute, and assist in their publicity. They had to depend almost entirely upon the human voice.

The "heralds" went forth to proclaim the imminent coming of their God in power to deliver his people from their oppressors, and to restore them to their own land again. These heralds usually made their home in the desert and solitary places, where they brooded over the condition of their people, and held communion with their God Jahve, until, in the words of another prophet, "His word was as a fire shut up in their bones, and they were weary with holding in," and could no longer remain silent.

The "Voices" cried aloud in the wilderness, "Prepare ye the way of the Lord, make a highway in the desert for our God!" But that was not enough; they must "get to the top of the high mountains" and "cry aloud and spare not." They must lift up their voices with strength, and without fear. The louder they could cry, the better they could be heard. Why, from the top of the high mountains? That they might be both seen and heard; and so that from mountain top to mountain top the message might be relayed by a line of heralds or prophets until it had reached to the furthest corners of the land and the whole nation had heard the word. From the deserts, too, the preachers came into the cities of Judah, and cried aloud in the streets the words that were burning in their hearts. To Zion, the "holy city," they cried, "Thy God reigneth!" To Zion, with her broken walls and devastated homes; to the cities almost without inhabitants, that their God was nigh to deliver.

To the exiled, oppressed and despairing people, this publicity was like water upon the thirsty ground; they revived under it, they lifted up their heads, took fresh courage and trusted in Jahve to work out their salvation.

A vivid picture of this kind of propaganda is given in the story of the prophet Jonah. We can take the lesson without swallowing the whale. Jonah

is represented as going to the great city of Nineveh and crying aloud in the streets, "Yet forty days and Nineveh shall be overthrown!" His message is represented as producing startling results; from the king on his throne to the beggars at the gate, they are said to have repented in sackcloth and ashes. When men cried in the streets in those days, men stopped to listen, it being their only way to disseminate news.

This suggests the thought that, after all, there is no instrument of propaganda equal to a melodious and far reaching human voice, especially when there is a soul on fire behind it.

The contents of their propaganda are worthy of our notice. It was real religious publicity, right to the point, and spoken to the hearts of a people weighed down with misery and want. It was "Good tidings;" "Good tidings of good;" it meant something they longed for. It promised "Peace;" what the world is always longing for, and so rarely enjoying. It was to be their "Salvation" from the misery and evil in which they had lived. It was full of encouragement: "Thy God reigneth" even though the enemy are triumphant now. Thy help is at hand, "Behold your God!" It seems to us that a similar propaganda might secure a wide hearing even today. We should not have to alter the phraseology so very much.

So much by way of introduction. Now, for, second. Our Campaign of Unitarian Publicity.

Its purpose is to bring to the attention of the American people, especially the unchurched, the message, spirit and aims of our Unitarian faith.

To make our faith more thoroughly known by the people who still live sublimely ignorant of who we are and what we stand for; and who, we believe, if they once come to fully understand us will unite with us, in spirit at least, if not in fellowship.

It seems to us we may get a good hint from the Hebrew propaganda to begin with, and that is: *To know just what our message is; and to grasp its import.* To brood over it until it sets our souls afire with love and zeal, and makes us long to deliver it to the needy world.

Let each of us make *sure* we know just what the "message" is that we must publish. There seems to be some confusion about this, and much difference of opinion, which tends to hinder that harmony of operation so essential to any large success.

Let us admit it: Some of us have "wobbled" and lost the point, in a zeal for "social reform" or for "social service." Others for a "new message" which they think is born of the new science of Psychology. Some, again, are eager for a share in the profits of such fads as "mental healing" or healing by "faith." Some think "New Thought" is more attractive than Old Truth, *et cetera*.

There is not one of these things that the rest of us have not taken an interest in, read about, and striven to appreciate. We have labored to have the "open mind" toward all truth, and those things that seem to be truth to others.

We recognize these movements as part of the effort of our age to better the lot of humanity. We do not object to preaching or hearing a sermon about them, occasionally; but we still believe that the Unitarian ministers and churches have a more decidedly "spiritual" function, and a very essential spiritual message, for the present age; a message that touches the deepest need of the human soul, and that is: the enthusiastic assurance that this is a "God's world," in which the Infinite God reigns; and a world in which there can be no true lasting peace or prosperity until His will is done among the nations as absolutely as it is realized among the stars above us.

Let us think of this poor torn humanity — bleeding from a million wounds, shedding rivers of tears and blood, suffering infinite agonies, and perishing for want of a real spirit of brotherhood — then ask ourselves, What kind of a gospel can Unitarians bring to the stricken heart of humanity that will cause it to lift up its head in new hope and endeavor?

Let us also ask, What is the matter that after so many centuries of "Christian" propaganda the heart of the world is still sick and broken with trouble?

The healing of the body is a glorious ministry; doubtless it is a duty devolving upon all who have, or believe they have, the gift or power to heal; doubtless such a gift is a great asset to any church or minister who can accomplish it. But, my friends, not *all* the people are sick! Most of the people are physically well. But they are "morally" and spiritually wrong. They have soul sickness, and need the touch of the loving hand of the Living God to make them spiritually whole again. Christian Scientists have scored on the churches, by placing the healing of the spirit as the door to the correction of any disorder of the body.

With all their boasted success (and we believe they have much success) the advocates of bodily "healing" have not seriously curtailed the practice of medicine; and the progress made by modern science in the art of healing has resulted in the prevention of a thousand times more disease than all the healers have succeeded in curing. We do not intend to belittle this phase of "religious" work, nor do we seek to discourage it; but we are simply trying to show that our Unitarian propaganda is of a different nature, and, in our eyes, of vastly greater importance.

Like the Hebrew prophets, we must seek to heal all the troubles of humanity by bringing them into closer contact with the God of their spirits; Who is the only source of that love that can bind mankind together in a perfect and universal peace, and the Great Physician whose love and power alone can restore this chaotic world to that order and harmony that all sincere souls long and pray for.

No one can read the recent writing of H. G. Wells without feeling that he is touching the vital spot in the world life of today when he declares that neither peace nor prosperity nor order can come to the distracted nations until they come together in a real federation of the world. That no alliances or leagues of nations go deep enough, because they do not recognize the essential brotherhood of man; and he very justly remarks it is the duty and function of the religious forces to bring this about—which can only be done by bringing the

message of divine love and fellowship to all the nations, regardless of creed or color.

The Unitarian message is adapted to this great world need; and the crisis furnishes us with an opportunity to publish our faith such as no organization has had in the life of Christianity. Do not, therefore, any of you, be sidetracked into placing the mere secondary things of life before this great and high purpose of bringing the world into a holy fellowship, through the indwelling of the divine spirit of love. If we have the "Good tidings"—the message of peace and salvation the world sorely needs at this time, even though it is not conscious of its own great need—we can afford to publish our gospel abroad, and patiently wait for our harvest. Some kinds of seed germinate very slowly; other kinds spring up quickly—like Jonah's gourd they mature in a night, but also like it they may wither before the burning heat of the noonday. Once in a while we may catch a glimpse of what Dr. Samuel A. Eliot calls the "fun" of the situation; when men and women tell us the world needs a better and broader gospel, and when we ask them what it is they tell us of the things we have been preaching all our lives. We Unitarians are at "the beginning of things," especially in this great empire of the West. Mostly, the masses do not know us from the Mormons, the Christian Scientists, or even the Catholics. We have often been asked if we are not like these, and many other forms of Christian activity. We have been preaching for a whole century, and still men ask us, "Are you not like this or that cult"—organizations we no more resemble than a wooden Indian resembles one of Raphael's archangels. This surely proves the sore need of a more effective propaganda, and a more definite statement of what the Unitarian movement really seems. Most people still think of it as a sort of sacrilegious revolt against the doctrines of the Trinity and the Deity of Jesus Christ; and only a comparatively few appreciate it as a broad and enlightened effort to harmonize religion with the scientific thought and the rapidly changing life of the time.

Evidently then we have not heretofore been either simple or explicit in our statements regarding the Unitarian position; and since almost every sort of religious, scientific and social nostrum has been expounded from our pulpits as "Unitarianism," we should not be surprised that so many do not understand us or so grossly misrepresent our position.

In leaving this part of the subject we would urge therefore that all of us who are taking part in this great forward movement of publicity and propaganda first of all prepare ourselves, by seeking to fully understand, before we attempt to deliver, the gospel that fairly and fully represents the thought and spirit and life of our Unitarian brethren throughout the world.

It has been pointed out to us, that there is much in Unitarian history that ought to commend our faith to the masses who are without religious affiliations.

Many people are deeply impressed by "Who's Who" in religion as well as in other things; and it may be a good thing to point out how much of our literature, both prose and poetry; how much of our benevolence, of our wisest and best statesmanship, etc., came from Unitarian sources. Incidentally, it may often help you to refer to these notable and worthy people; but just now people in general are not inclined to history—the look of the nation is a forward one, and men are more interested in what you are prepared to do now than in what we or our predecessors did a half or whole century ago. In fact, to boast of what we have done is regarded as a mark of declining years, and we ourselves are apt to be too complacent in the contemplation of what has been accomplished in the past. While we may properly relate these things at times, it is far better to show that the modern message of Unitarianism exactly fits the situation of the world today; and the more we can get this knowledge into the minds of people the more we shall succeed in our work of establishing liberal and progressive religion in the life of the nation.

Third. As our theme is a campaign of publicity, let us consider how we can

make our work the most effective, and productive of the good we seek to accomplish.

1. We must arouse ourselves to an intense enthusiasm. Next to the understanding and the loyal utterance of the true Unitarian message, we place the necessity of a burning enthusiasm. We are learning, we think, that men and women cannot easily be "reasoned" into becoming Unitarians. They are not looking for arguments, but for spiritual help, for assurance that the spiritual world is a real world, and that they also belong to it here and now. This being mostly a matter of "experience," we must have the appeal to the emotions, and ourselves must possess this spiritual knowledge, which creates enthusiasm, and a burning desire to bring its riches home to the hearts of those who have never possessed it. Once for all, we must kill off that old and mischievous impression that Unitarianism is only a cold intellectual cult, suited to the "high brow" class but far over the heads of the common people. A great enthusiasm based on a deep experience of spiritual things will remedy this evil and give us the power over men we seemed to have lacked in part. When we think of what is going on in many of our churches, both West as well as East, it seems as impossible to arouse a great enthusiasm for our religion as it seemed a year ago to raise three million dollars. Let us hope we shall be as agreeably surprised in this, too. Our people have a certain interest in their religion, and show their appreciation of it by giving cheerfully this vast sum of money; let us hope that their financial investment will lead to their taking hold of the campaign with the needed enthusiasm, and then the victory is ours, as surely as the sun rises. To think of our glorious "Good tidings" should be sufficient of itself to make us enthusiastic for this campaign and fill us with confidence for future successes.

2. There must also be a real cooperation—an "all for one, and one for all" spirit. The burden of carrying on our propaganda must not rest so heavily upon the ministers, but the bulk of it must be borne by the laity. This is in line with the suggestions made by

Wallace M. Powers, Publicity Secretary of the Laymen's League, who says:

"Publicity is always based on action. The best publicity or advertising which Unitarian churches can obtain is based on the enthusiastic co-operation of the members. The best advertising for any Unitarian church is a full house. People who are regular in church attendance advertise their church by their presence, and if they are sufficiently interested they advertise outside the church by word of mouth, and application of their faith to everyday life. We cannot expect our friends and neighbors who are not affiliated with any church to affiliate with ours unless we are fairly faithful in our attendance at church services and active in church and community work." He adds: "My suggestions are those of a layman who believes that the churches have overlooked an opportunity to increase their influence."

Sometimes one is tempted to believe that slackness in church attendance, together with the general air of indifference shown by many members, does more to drag down the churches and to discourage the ministers, than all the publicity that brains and money produce can do to build them up. Our people are notorious the country over for slackness in attending church, and before this campaign can accomplish much many members will have to radically change in their church going habits. Nothing so discourages strangers coming to our services as to see merely a handful of people in our roomy auditoriums; and nothing can so dampen the enthusiasm of a minister's soul, or paralyze the action of his brain, as the spectacle of row upon row of empty seats, especially when he knows there are enough absentees to make a very different audience. We are dwelling now upon the most injurious weaknesses of our Unitarian people; for the lack of church going does more to keep us a small denomination than any other cause you can name. Neither can our ministers preach enthusiastic and inspiring sermons weighed down by the consciousness that many who should be there to hear and help in the service are off for a holiday. All this means

that any publicity that is to be very effective must reach "slackers" among the membership, as well as outsiders.

We pass on to the subject of church advertising.

First, there is the matter of special advertising in the newspapers. That it brings a certain amount of good results there can be no doubt. But we, in our smaller churches especially, face the problem of great expense. Newspaper space for display advertising is one of the most costly items in the business world. It is practically beyond our reach. There is newspaper space of a different kind, however, that is at our disposal "without money and without price." On the whole our modern press is fairly generous in its treatment of church news, considering how little it interests the average reader. It is possible to secure the insertion of "stories" that tell of church activities, especially when they are carefully prepared and typewritten with double space; for the editors are busy men, and are glad to get copy that requires no further preparation. The announcement of an attractive subject for the next Sunday can usually secure a headline, and is then worth more than a display advertisement. Short reports of sermons can usually secure insertion in the Monday papers, and should furnish the best kind of propaganda.

Observation leads us to believe that we might secure much more publicity in this way, and far more advertising of our church activities. Is it possible that some of us are too lazy to prepare the items and hand them in to the papers?

Owing to the great expense of display advertising, it has been suggested by the officers of the Laymen's League that we introduce the church calendar wherever possible, which should be in most of our churches. We cannot go into details regarding the calendar, but we believe the suggestion that it be placed in the hands of the people at least twenty-four hours before the services begin is a very good one; also that a mailing list should be carefully built up, and used regularly in every parish. All the members of the church should contribute likely names to this list. Along with neces-

sary information about the church, its officers, and activities, there should be some short items of lively interest that will make the recipients want to look through every number they receive. Some think a brief summary of the contents of the coming sermon should be inserted, but this might be a dangerous experiment for some of us, as some people might not like the taste of the sample and stay away.

The use of a bulletin board where many people pass, should be adopted, but do not write your notices on it with chalk, unless you are a real artist. We often see notices that are a reflection on the ability and taste of the writers, and anything but an ornament to the church. Better, by far, avail yourselves of the "wayside pulpit." Sometimes a printed postcard containing the announcement of a special sermon or course of sermons can be used to advantage. The last but not least, the wide distribution of our denominational tracts, and the bulletins of the Laymen's League, should be an important matter with us. They are full of excellent reading matter, and will win their own way if we give them the opportunity.

When you have done all these things and done them in the best way you can, do not be disappointed if you do not obtain immediate and decided results. We are facing an age of unusual indifference to things religious and to anything that looks like moral restraint. It will take time to penetrate through this crust of insensibility. Besides, all this advertising and propaganda is but sowing seed, and like the sower in the parable, we shall lose much of it by the wayside, among the thorns, and on shallow soil. But "in due season we shall reap, if we faint not."

Then at times it may seem rather discouraging to isolated churches and ministers to read of the wonderful results of publicity in New York or Boston, where our churches are strong and close enough together to unite for great campaigns, and where they are able to secure expensive music, *et cetera*. We can but use the means at our disposal, and which in our judgment best fit the needs and peculiar conditions in our

own communities; plod steadily on, and if we have but little success, we can rejoice in the success of our more fortunate churches, and see in their success the prophecy of our own better time to come.

If we believe with all our heart and soul in the splendid Unitarian gospel of divine Fatherhood and human Brotherhood; in the reality and privilege of spiritual experiences, and push our publicity and propaganda with all our mind, heart and soul, we are certain sooner or later to rejoice in the reward of larger congregations, of more earnest and active churches, and in the consciousness that we have done our whole duty and put forth our best efforts in behalf of the cause to which we have devoted our lives and our abilities.

Selected

Never, it must be confessed, was there so riotous a demonstration of the loose desires that are hidden in the heart of the world; but never, thank God, has it become, on the other hand, so plain that there are depths of magnanimity and compassion which the frivolity and selfishness of the time cannot hide, and which encourage one to believe that the heart of America is unspoiled and sound. * * * Slack in citizenship we have been, undisciplined in temper, materialized in desire; yet here are these possibilities hidden within the nation's life, inherited from earlier generations which crossed the sea and dared the wilderness for freedom's sake; a deposit of idealism which may now prove sufficient for our needs and which is accessible to all. — *Professor Francis Greenwood Peabody.*

Green old age (after a life that has been honorable and useful, that has done its work fairly and is contented with the evening) can accept feebleness cheerfully, and remember the past thankfully, and await the future with a quiet, humble trust. If religious feeling has been sincere and hearty through the busy past years, then Old Age, when it comes, settles into peace and happy trust, and its crosses and struggles change into the glow of a sweetened life.—*Brooke Herford.*

A New Note for Business

Mr. Oliver M. Fisher of Newton, Mass., was recently elected president of the Boston Boot and Shoe Club. He is also the treasurer and a member of the executive committee of the Unitarian campaign. He is frankly alarmed at the business situation and advises a return to the ancient biblical precept of responsibility to God and to one's fellow men as a solution of the problem.

Otherwise, he says, the irreligious trend of this country, with 60 per cent of the population not even nominally connected with any church, will break down existing morals in the business world and will put approval upon "a standard of business integrity which before the war no business man would believe existed." A condition approaching chaos is facing the business world, according to Mr. Fisher, due, in a large measure, he says, to the lack of faith of one man in another and the attitude of regarding contracts as "scraps of paper."

"This country has been a phenomenal success in everything material," said Mr. Fisher. "We have been the wonder of the world, but we have lost, to my mind, the balance, and have given far more attention to the material side of life than its importance warrants. The same attention given to the development of the moral and spiritual forces within us could bring about in every community a vitalizing force which would make better communities and thus make better the very business in which we are engaged.

"From my own business experience, there is nothing on earth that business needs so much to day as religion. By that I mean responsibility to God, to man, and to the obligations that go with it, in order that our relations with each other shall be the relations of one brother to another. Obligations must be kept and the covenants we make must be considered sacred and binding; therefore, I have come to feel after a long business life, that some form of Christianity is the heart of the covenant of all business life.

"You who are in business have been conscious of a tremendous overturning in business affairs; in fact, a condition ap-

proaching chaos is with us at this time. If you will look at the causes of this you will find that it is very largely due to the lack of faith of one man to another in his business obligations. It is in meeting this situation that Christianity, if carried into a man's business life, will make him a truer business man, which means a better business man.

"Our textile mills in New England, as you know, are nearly all closed, or practically so. Our shoe manufacturing plants, one of the largest industries of New England, are practically all closed—and why? Not because shoes are not needed, not because textiles are not needed; but because the covenants entered into the contracts made, have been torn and broken without regard for their legal value, without any regard for the loss entailed upon the other party; and in the face of the fact, that the merchandise would be needed, that this cancellation or return would mean financial loss and ruin to the other party. A continuance of this is going on today.

"I do not know that I can do anything better than to quote from a recent article by Mr. Roger W. Babson, the statistician. He says: 'What does all this situation mean? The religion of the community is really the bulwark of business and of our investments. It means the real security for the stocks, bonds, mortgages, deeds and other investments which we own. The steel boxes, the legal papers and the other things that we look upon as so important, are the mere shell of the egg. The value of our investments depends not upon the strength of our banks, but upon the strength of our churches. The underpaid preachers of the nation are the men upon whom we are really depending, rather than on the well-paid bankers, lawyers and brokers. For our own sakes, for our children's sakes, for the country's sake, let us business men get behind the churches and their preachers. Never mind if they are not perfect. This only means that were they efficient they would do very much more.'

10,574 Unitarian laymen are seeking to dispel the *small type* idea of the church, their church, and all others.—*Unitarian Laymen's League.*

The Rational Man

Professor Pitkin in a recent talk on "The Way of Reason" said:

"It is a colossal illusion to speak of a man as rational. He has rationality, but no normal, sane mind is dominated by reason.

"In extreme forms of monomania all the forces of the brain break down except the function of rationality. Because pure logic finally gets the better of the field the monomaniac draws conclusions and lives up to them. He is rigorously consistent. In the case of the normal man the content of his mind varies from moment to moment according to the stimulus from without, his imagination, and the logical implications of the content of his mind. There are an unknown number of physical conditions, such as nervous strains, auto-intoxication, and blood pressure, which vary the content.

"Before the study of psychology had reached its present state of perfection, scientists thought that the surest way to cure worry was to introduce a counter-worry. This has been found to be correct in that it is not the content of the thought, but the activity itself. Worry is a case of 'hyperacute attention' and the problem is to break the tension which the mind is subjected to.

"One of the explanations of the tremendous vogue of the 'movie' at present is the relaxation which it gives to people. If people went to the 'movies' for the content of them, the story would remain unfinished. The very process, the rapidity, the eye-motion help to bring a relaxation which is purely mechanical. The 'movies' have taken the place, physiologically, of alcohol. Then, too, the every-day human deplors the present low state of the drama, but he still haunts the moving picture palaces. When he is asked why he continues to go he sheepishly shakes his head and feels at heart a hypocrite.

* * *

Progress is conditional upon sacrifice—growth upon service. Character is the child of duty and love. One voice all who live must heed—the voice of conscience.

We have been taught to see God where he is not. We cannot therefore see him where he is.

* * *

The centuries are but steps, as it were, in the life of the race, but they each and all record the "steady gain of man."

Reinterpreting Citizenship

The Unitarian Laymen's League is a modern parallel. I have never seen or known a more hopeful movement than this. It is not primarily concerned for the continuance of a great and noble religious organization; it represents the concern of intelligent and passionate patriotism. It is operated by those who feel that this nation, its character, its well-being, its destiny, is our most momentous concern, and our deepest responsibility. These Unitarian Laymen are first of all lovers of the United States; they wish this country to endure and prosper; they know that all domestic happiness, all economic stability, all civic order and all political security rest back upon the moral ties that bind human beings together in one great fellowship; they know, too, that moral confidence between human beings depends upon the presence and power of moral confidence between them and their Maker. Out of this insight and moral necessity, I believe the Unitarian Laymen's League has risen. It is a call to the people as citizens to re-interpret citizenship in terms of religion, and to invoke the power of the Highest to illuminate, inspire and save the life of American society, the life of our beloved but troubled and distracted country.—*Geo. A. Gordan, D. D., Congregationalist.*

Men's lives are like songs, echoing sometimes faintly, sometimes loudly into ages yet to come.—*Felix Fluegel.*

There is a sense of solidity about a Law of Nature which belongs to nothing else in the world. Here, at least, amid all that is shifting, is one thing sure; one thing outside ourselves that holds on its way eternally, incorruptible and undefiled.—*Henry Drummond.*

Sermon Extract**Religion for the Tired Business Man**

Rev. Andrew Fish, Salem, Ore.

Mr. Roger Babson, president of the Babson Statistical Organization, believes that preachers should stick to their specialty, and, for example, leave alone the League of Nations, as that is the peculiar specialty of statesmen. But with quite delightful freshness and candor he, president of a business statistical organization, does not mind venturing to give the preachers detailed instructions how to carry on their job. Mr. Babson is quite within his rights; it is only his theory of specialism that is wrong. As a preacher I am very glad to know what he thinks about it.

The hints about organization are valuable, as we might expect them to be, and I would like to see some of them adopted by our Unitarian churches. But what interests me more just for the moment is Mr. Babson's view of religion as it ought to be preached today.

It should be emotional, because ninety persons in every hundred are governed by their hearts and not their heads. It should be a faith to live by, and the preacher should not provide pulpit sensations, neither should he be the manager of a concern running swimming pools and picture shows as side-shows. Sermons should proclaim the gospel of hope and good cheer. The "'Sunny Jim' kind of a preacher" is preferred by business men, although now and then they "might like to hear a competent authority on forgiveness or immortality." Taboo subjects are such as "The League of Nations," "America at the Peace Table" and "The Industrial Situation."

I am ready to join in any crusade against cheap sensationalism in the pulpit, and I do not think that the church is the right organization to be in charge of the recreation of the community. At the same time I am quite sure that the proper provision of facilities for the recreational expression of youth is a distinctly religious duty that society

one way or another must perform. If we could get the warmth of emotion into our church life, I should be glad; but I have no more respect now than I ever had for the emotionalism of regular revivalism, and even though a man does "feel good" in meeting so that his joy becomes vocal, I intend, just the same, to watch him when trading horses—just for fear. Enthusiasm by all means, but for great truths, for inspiring causes. Yes, men come to church, as they come to other places, with burdens, troubles, sorrows. Life is tragic for many, but what such people need is a tonic and not a sedative. Religion is not a sentimental indulgence nor is it emotional epicureanism. Religious emotion is apt to be injurious if it does not find expression in ethical conduct.

As to the "Sunny Jim" philosophy, well, nobody likes hard-luck stories, but we have all suffered more or less from those fatuous folk who are determined to be happy, reason or none. In a world that is so largely wrong as this one is, good healthy pessimism is perhaps the prerequisite for the needed reformation.

But as a relief from "Sunny Jim," the tired business man might sometimes like to hear about forgiveness or immortality. As usually presented, these are safe enough topics for those who want to keep their religion separate from their public and business life. Fresh from his anti-social deprecations the profiteer may like to hear about forgiveness, but I would preach to him the fourfold restoration that should precede it. Even these matters of repentance and forgiveness, permitted to the preacher as sermon topics, require some probing into the important aspects of politics and economics. And it is the merest commonplace among us that immortality is often conceived of in a way that makes the doctrine a positive hindrance to earthly reforms.

I acknowledge I may be wrong, but I think I detect an attempt, more or less conscious, to use religion today as a protection of special property privilege, much as was done by the eigh-

teenth-century despots and the partners in the Holy Alliance. Does Mr. Babson want religion to be neutral in economics? He tells us that business men are interested in the church because "they know their securities and real estate wouldn't be worth much in a churchless community." And more crudely, Mr. Babson has also told us that the three per cent who hold taxable securities can only make their holdings safe by giving religion to the ninety-seven per cent who do not own taxable securities. The churches are necessary apparently to stabilize a social system in which ten families have ten million dollars and over twenty million families have from one to two thousand dollars each. Mr. Babson says preach Sunny-Jinism and keep off industrial questions.

Yes, sir, the preacher should stick to religion. But religion is a life-conception, a way of living, a regulator of conduct, not only when he bends the knee before the altar, but also when he goes to his factory and when he enters up his private ledger. 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*.

There are three friendships which are advantageous and three which are injurious:

Friendship with the upright, friendship with the sincere, and friendship with the man of observation—these are advantageous.

Friendship with the man of specious airs, friendship with the insinuatingly soft, and friendship with the glib of tongue—these are injurious.

—*Confucius*.

All human history is the progressive incarnation of God.—*R. J. Campbell*.

From the Churches

BERKELEY. — During the month of April the sermons followed one theme, "The Affirmations of the Liberal Faith," beginning with "The Positive Note in Religion," the need of conviction in our religious attitude, and taking up the three great affirmations of God, the Spiritual Worth of Man, and Jesus. To those Unitarians who are groping for some concrete expressions of their religious beliefs which shall be neither denials nor dogmatic and limiting assertions, this series of sermons would prove most helpful.

The Laymen's League elected as officers for the following year: President, Mr. E. O. Allen; vice-president, Mr. L. E. Blochman; treasurer, Mr. Jefferson Cralle; secretary, Mr. Theodore Conger Jr.

The Channing Club, under the management of Mrs. Basha E. Thompson, presented Sheridan's "The Rivals" with marked success. The acting showed the influence of careful coaching, and the stage effects were pleasing and original. It was declared by a large audience one of the best plays the Club had ever produced.

The young people held their last formal meeting of the year April 17th, and elected the following as officers for the ensuing year: President, Mr. Robert Cralle; vice-presidents, Mr. Lawrence Harper and Miss Camille Haynes; secretary, Miss Irene Rode; treasurer, Mr. William R. Cole Jr.; executive committee, the officers, with Miss Harlow Wilson and Mr. Milen Dempster; and honorary presidents, Mr. Speight and Mrs. Thompson. They will hold a farewell dinner and dance Saturday, April 30th, and adjourn until the Vacation Fellowship gathering at Inverness in August.

The Alliance will hold its annual meeting, with reports of the year's activities, and election of officers, Friday, May 5th, after which there will be no more formal meetings until August.

Mr. Speight has been asked to preach in King's Chapel, Boston, three Sundays in May, and Mrs. Speight will accompany him on the trip. There will be visiting ministers in the Berkeley pulpit

during his absence, and after his return he will preach the first two Sundays in June, before the summer recess.

Our delegates to the annual May meeting of the A. U. A. in Boston will be Mr. Speight, as minister delegate, Mrs. Speight and Mrs. Horatio Stebbins, with Mrs. Viola Paine and Miss Stebbins as alternates. We are fortunate in being so well represented at these important gatherings, and we are looking forward to a full report of them from our delegates on their return. The recent Conference in San Francisco brought us a new sense of unity with our fellow worshippers on this Coast, and the Boston meetings will bring us into close touch with the great national body, carrying forward the spirit born of the Campaign.

FRESNO.—Despite the unfavorable weather the attendance has been well up to normal. Mr. Clayton's sermons have been so interesting and helpful that we are loathe to miss any of them. An advertising plan has been adopted—the church running a small display advertisement every Saturday in addition to the reading notices, etc., which appear Saturday and Sunday, and we believe this has resulted in bringing newcomers to the church. It has not been tried long enough to show positive results, but we believe will be effective in acquainting more people with the fact that there is a church in this community that stands for a broad, liberal faith.

On the evening of the 21st a few members met to hear reports from the delegates to the conference. In addition to a short talk by Mr. Clayton, there were brief but interesting discussions by Mrs. Clayton, Mrs. Dreckman and Mr. A. J. Paterson.

LONG BEACH.—The annual meeting of the church was held the last week in April. The chapel was crowded with members and as the enthusiastic and encouraging reports of the year's activities were given, all felt the need of a larger building to provide for future growth. The meeting was preceded by a social hour and supper provided by the members of the Women's Alliance.

Short speeches of greeting and congratulation were made by Miss Katherine Kauffman, Mrs. E. G. Fairfield, Dr. Margaret Clark and Mrs. Carrie S. Barber, and the meeting was closed with appreciative words from the minister of the society, Rev. Oliver Jay Fairfield, who was unanimously re-elected minister for the coming year.

The business meeting was called to order by President J. L. Alvison in a brief address in which he referred to the spirit of loyalty and co-operation that had marked the growth of the society throughout the year.

On April 17th Rev. O. J. Fairfield gave an interesting account of the notable conference of Unitarian churches held the previous week in San Francisco. As our conference met in that splendid city that 15 years ago today was a mass of smouldering ruins after the earthquake and fire, there were many evidences seen in the renewed city and in the reports and activities of the fine meetings that Starr King and Horatio Stebbins were still held in reverent regard by the community they had served so well. The Unitarian faith is not apologetic in San Francisco.

The third annual Unitarian picnic for Southern California for all of our faith scattered in this Southland will be held in Bixby Park, Long Beach, on Saturday, July 2nd. Last year we had attendants from every Unitarian church south of the Tehachapi, except one, as well as many from isolated places who prized the day of fellowship with others of the liberal faith. Seven were here from Phoenix. This year we hope for an even larger attendance. We have promise of good speakers, both for the picnic and for the newly organized Associate Alliance of Southern California, which meets at the same time and place, and joins in the invitation. A special service of inspiration with speaker to be announced will be held on the Sunday morning following.

Please extend the notice to any Unitarian who may be in this Southland on July 2nd.

Rev. Rosalind Lee of England will be asked to be the main speaker at Long Beach at the special service on July 3rd, the Sunday following the picnic.

OAKLAND.—The children in the Infant class of our Sunday School used to sing:

I am but a penny,
From a very little hand—
May I bring glad tidings,
Over all the land.

Dropping, dropping, hear us as we fall,
Crowding in the mite chest,
Offerings great and small.

So might the good women of the Alliance have sung this month, when they opened the little barrels in which the members and friends have been dropping ten cents a week for the past year. Such an easy way to raise necessary funds, and over a social cup of tea much enjoyment was had in stacking the dimes pile upon pile. A goodly sum has been added to the treasury, and even better results are expected another year. We cordially recommend the friendly little barrel to any Alliance desirous of increasing its funds.

Several of the departments are closing for the summer vacation. The Unity Club has completed the course of study on evolution of the Old Testament, and the Women's Alliance have also had their last art lecture, Velasquez having been the subject of Mr. Reed's talk with illustrations.

Pulpit topics for the month have been:

April 3 — "John Burroughs, the Prophet of Nature." The greatest modern interpreter of God's world out-of-doors—a personal friend of birds and squirrels, hunting not with gun but with field glass—so enraptured with human life and nature he seemed not to grow old. The world of Nature was to him the greatest Bible.

April 10—"The Religion of the Automoblist." The thirteenth century was called the "Cathedral Age"—we live in an automobile age, with a motor gospel that tends to increase the joy of living.

April 17—"The Religion of the Open Mind." Truth in religion has nothing to fear from the rejection of myths, superstitions and miracles. Our age needs a religion which will eliminate racial hatred and sectarian prejudices. There is a religion which unites men in an endeavor to embody the beautiful in

the fine arts, discovers truth in the sciences and expresses justice in the social relations of life.

April 24—"The Bible of Modern Civilization." A greater Bible than any of those of the past is the need of our day. The scriptures of the different religions, while of great worth, are not sufficient for all ages. In proportion as religion becomes real to men in terms of modern life, it will create a sacred literature. The Mayflower covenant of 1620 and the Declaration of Independence are parts of the new and greater Bible of mankind.

Two vacant places have been left in our midst by the passing of Miss Cynthia P. Leet and Mrs. W. F. Wilson, most faithful members each. Miss Leet, one of the charter members, served as a trustee and ever proved herself a loyal, helpful, dependable Unitarian. Mrs. Wilson was also an earnest social worker in the Alliance, responsive always to every call. Alike in one characteristic, a sunny personality, these friends will be missed more and more as time goes on.

And while not at present of our immediate circle, her home of late years having been in Berkeley, we nevertheless have been greatly saddened by the news of the death of Miss Mary S. Keene, who splendidly served the church in its early life in the Sunday School Alliance, Starr King and other activities.

The loss of these dear friends makes doubly true to us the words of the noble hymn we love so well:

More homelike seems the vast unknown,
Since they have entered there:
To follow them were not so hard, wherever they
may fare.
They cannot be where God is not, on any sea or
shore;
Whate'er betides, Thy love abides, our God for-
evermore!

PORTLAND.—At the Sunday afternoon social and musicale on the afternoon of April 3d. besides music by the choir Dr. T. L. Eliot gave a short reminiscence talk on Edward Everett Hale and his works, the date being the ninety-ninth anniversary of his birth.

Rev. W. G. Eliot was called to Eugene on the afternoon of the first Sun-

day in April to assist with installation services.

Mr. Carl Wetherell, Pacific Coast Secretary for the National Unitarian Laymen's League, gave an address at the morning service of April 10th. On the preceding Friday evening he was tendered a reception by the church organizations and people.

The Fellowship Committee of the Women's Alliance has already enrolled about thirty members.

Mr. and Mrs. Eliot attended the Pacific Coast Conference at San Francisco.

LOS ANGELES.—The Easter services brought forth a capacity congregation. The sermon topic of our minister, Rev. E. Burdette Backus, being "The Easter Hope," proved most inspiring. The Sunday School attended in a body and sang "The Shining Sea," a song selected from the new song and service books. Special music was rendered by the choir, a reception of new members and a number of christenings added much to the impressiveness of the day.

The Women's Alliance have enjoyed some rare treats at their Thursday meetings during the past month. The talk, Thursday, April 21st, given by Mr. Backus upon his return from the Pacific Coast Conference was quite helpful and interesting, as a general idea was given of the meetings. A full report by Mrs. J. C. Bosworth, the Alliance delegate, is anticipated with great pleasure by the Alliance members. Also on the program were Mrs. Frederick Dow, from Chicago, the national speaker on "Thrift," and Mrs. Mary Andrews Conner on "International Disarmament."

On April 11th the Laymen's League entertained their friends with a six o'clock dinner in the Parish Hall, the event being the visit of one of the national representatives of the Laymen's League, Mr. J. Randolph Coolidge Jr. of Boston. Following the dinner a musical entertainment in the church auditorium was given, with Mrs. Crandall at the organ. Misses E. Conrey and M. Keese gave several very enjoyable violin duets and the Ladies Vocal trio received hearty applause. Mr.

Coolidge then delivered an address on "Individual Responsibility for Public Opinion and Action." The widespread interest now being shown in the activities of the newly organized branch of the church work, where the men's part may be demonstrated in the trend of religious freedom, is manifested in our continued increase in membership.

At the regular annual meeting of the Laymen's League in the church parlors, April 20th, at 5:30 p. m., President J. J. Campbell, in the name of the Laymen's League, paid a fitting tribute to our past president emeritus, the late C. K. Pitman. The regular business having been concluded, the following officers were elected: President, Laird L. Neal; vice-president, H. W. Techtin; secretary, H. L. Moller; treasurer, George H. Shellenberger; members of the council, Dr. Samuel Ayres Jr., Dr. F. D. Bullard and A. H. Herschel.

The Sunday School is showing marked improvement, the gain during the past year being over 100 per cent. The Easter services were of much interest to the seventy-five little folks who attended. Mr. E. Percival Wetzel, a most enthusiastic worker in the "Fellowship," added very materially to the service by his assistance. The music and recitations by the children were much enjoyed by the parents and friends who were guests that day. The usual collection taken was given to the Maternity Cottage.

One of the most delightful entertainments was given the evening of April 1st under the auspices of the Unity Club in the church auditorium when Mr. Wadsworth Harris, cousin of Henry Wadsworth Longfellow, gave a dramatic recital. Mr. Harris is known among the leading clubs and universities of this country and the Orient as an actor of note and it was a great privilege to have him with us.

One of the busiest organizations of the Church is developing in the Fellowship (Y. P. R. U.), they making themselves generally useful, lending their time and talent to whatever society is most in need. A lively contest is on at present among its members. The points counting are for new members,

attendance at Church, promptness *et cetera*, and much enthusiasm is being manifested.

SAN FRANCISCO.—Mr. Dutton's topics for April were: The Race of Life, Main Street and Its Religion, Shall We Unite the Churches, and The New Birth. Although Mr. Dutton conducts the Sunday school, he seems to come to the church service without abatement of strength and energy and to be fresh for his earnest preaching.

On April 11th Rabbi Martin A. Meyer spoke before the Society for Christian Work on "Henry Ford's Attitude Toward the Jew." On April 25th Dr. A. N. Briggs informed the society of "What Prohibition Is Doing for California."

On the afternoon of the 4th the Channing Auxiliary enjoyed a half hour of music by Olga Block Barrett, pianist, and Emile Roeset, violinist.

On the 7th, Prof. Karl G. Rendtorff addressed the Men's Club on "Germany as I Have Seen It"—an interesting review of late experiences.

The church discharged the responsibilities as hostess of the Conference in a very creditable manner.

The man who invented the art of printing did more to civilize and Christianize the world than any other person. I would rather be a good printer than a middlin' preacher.—*LaFayette Dorety*.

To him who thinks that he has attained there is no further knowing the true, or doing of the good. But the good man does not desire to be out of the service and to stand with idle hands. He does not pray that evil may be forever, in order to give him an opportunity for moral heroism; but he does look to "a growing splendor ever as before," which converts every attainment into the stepping-stone of a dead self, and which becomes evil only if *not* made into a stepping-stone.—*Sir Henry Jones*.

Property

Friendship, wifely love, and beauteous death;
The West aglow, old age, and faltering breath;
I, love's henchman, owning bonds and fealty,
Wait my charted freehold,—radiant realty.

—W. W. LOVEJOY.

Sparks

A little girl was told by her mother that she must learn to be obedient and not to talk back. "Mama, don't you think it is natural for me to talk back?" said the child. "I certainly do," replied the mother. "Well, I would think that it was not very polite to God to try to change me; he must have made me the way he wanted me."

Flatbush—When your wife loses her temper, where does it go?

Bensonhurst—Oh, I usually get it.—*Yonkers Statesman*.

"History repeats itself." "Yes, when I was in Florida the Ponce de Leon had out a sign, 'Youth Wanted.'"—*Louisville Courier-Journal*.

"I think," said Dr. Smith, "that bad cooks supply us with half our patients." "That's a fact," said old Dr. Brown, "and good cooks supply us with the other 50 per cent."—*Medical Journal*.

"Edith couldn't have thought much of the man she married." "Why not?" "She boasts that she has made another man of him."—*Kansas City Star*.

Two of a Kind—"How's your cold, Donald?"

"Verra obstinate."

"And how's your wife?"

"Aboot the same."—*London Mail*.

It is in good taste to "Say it with flowers," but don't throw bouquets at yourself.—*Life*.

The Survey speaks of the following as "a typographical era": "The secretary of a charitable agency at the national capital writes: 'We seem to be entering on a new error of sympathetic attention to social needs.'"

First Undergrad: What shall we do?

Second Undergrad: I'll spin a coin. If it's head we'll go to the movies—tails we'll go to the dance, and if it stands on its edge we'll study.—*London Opinion*.

Emerson's diary records how a California paper, in the course of its report of one of his lectures, said: "Mr. Emerson then paid an elegant tribute to the creative genius of the Great First Cause."

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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

My Creed

I would be true, for there are those who trust me;

I would be pure, for there are those who care;

I would be strong, for there is much to suffer;

I would be brave, for there is much to dare.

I would be friend of all—the foe—the friendless:

I would be giving and forget the gift;

I would be humble, for I know my weakness;

I would look up—and laugh—and love, and lift.

—Howard Arnold Walter.

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THE PACIFIC UNITARIAN

God our Father. Man our brother.

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Be True

Thou must thyself be true
 If thou the truth wouldst teach;
 Thy soul must overflow
 If thou another soul wouldst reach;
 It takes the overflow of heart
 To give the lips full speech.

Think truly and thy thought
 Shall the world's famine feed;
 Speak truly and each word of thine
 Shall be a fruitful seed;
 Live truly and thy life shall be
 A great and noble creed.

—Horatio Bonar.

Editorial

It is encouraging to know that beneath all differences as to means there is calm agreement in purpose. The United States Senate seldom casts a unanimous vote, and it is significant of the hatefulness of war that every member should support a measure looking to the lessening of navies by agreement of the three leading nations. Surely we want peace, and should exhaust every effort to get it rationally. The President represented the sober sense of the nation when he lately listened to his heart, and speaking of war, said:

“It must not be again.” We must prepare for avoiding war, and seek peace in a chastened spirit. A mad race for naval supremacy is wicked folly. Every effort for reduction of armament must be exhausted. Our rights must be protected; but respect is stronger than fear. If we are just we need not fear war. World respect and world confidence we must win. We seem to have gone quite far enough in protecting our rights, and it is not a mistake to make our motives plain if we can keep them just. We will take no advantage, but we will not be taken advantage of. The world needs peace as much as we do, and we must do our utmost to preserve it.”

There seems no greater wrong than to underestimate the good. We seem beset with pessimistic belittling of whatever is. Seekers of the ideal are immensely impatient and have no sympathy with imperfect conditions. They welcome revolution and applaud revolutionists. They scorn gradual gain and the sure advance of the glacier.

They are all for avalanches. They distrust Lloyd George and show contempt for Harding. They are silent on anything Bolshevistic. They fancy civilization wrecked, and find no room for faith and trust. They help on disaster by their spirit of despair and add to misery by their dismal railing. If the world goes steadily on in spite of them their contention will be disproved. About the most difficult thing in life is to be patient with the impatient. The habit of persistently dwelling on the dark spots and seeing only evil is the worst we can form.

The protests against Blue Laws and the attempt to compel by law any form of Sunday observance are widespread and emphatic. "Freedom of belief," says a Los Angeles paper, "even more than freedom of speech is a precious heritage which has been won by centuries of struggle against centuries of oppression. * * * In America people who believe it wrong to play baseball on Sunday are guaranteed the right to hold such beliefs. More, they are guaranteed the right to persuade others to share their beliefs. But they are not guaranteed the right to compel others to accept their beliefs."

A very evident advance in public estimation of the Salvation Army is shown in many ways. At the beginning of "Ammunition Week," May 9th to 16th, the Governor of California issued a proclamation in commendation, and in the San Francisco parade very marked participation by various classes and organizations were convincing of strong friendly interest. It is no doubt a deserved tribute of appreciation of its good work in the World War and of the genuineness of the unselfishness that is the characteristic feature of their relief work in times of peace. Funds

flowed freely, and much ammunition apparently will leave them prepared for the war against misery and vice.

Longevity is meaningless unless in the process of life some residuum of value remains. Large understanding may not be compassed, but we may reach a conclusion as to what is best worth while.

By a gracious course of elimination we discard theories and practices that at first beguile and perhaps satisfy. What has held good and seems at the end the true purpose of life?

Mere enjoyment does not suffice. As an end happiness eludes pursuit. Life holds much that is enjoyable if we find it incidentally. Pleasure has its place and is to be accepted, gratefully, but if we live for it, the best in us suffers loss. If it is regardlessly sought we deteriorate and decay.

Possessions of any sort derive their value from the motive and manner of their acquisition. The neglect of reasonable accumulation for need of self or dependents, or for the power it gives for helpfulness is inexcusable—but beware of messes of pottage, and of thickening walls of selfishness that smother the soul. Wealth wisely used is good and a blessing in its possibility, but accumulation for its own sake or for gratification of material ends is fatal to true manhood.

If we have learned life's lesson we shall conclude that simplicity is of first value, and that he is most fortunate who fills the niche he finds without envy or discomfort. Life is good if rationally accepted. Making the best of what we have is the best preparation for what fuller life may bring.

If we can place the emphasis on doing cheerfully whatever seems best each day that comes, life will always seem worth while.

If we are blessed with real faith and

believe that God is good we shall fear no evil. We trust all things and go forward with courage and with joy. Mindful of, but not burdened by, responsibilities, we try to do our part, rejoicing that we live, and ready for whatever comes.

Life is opportunity. It is all the greater that it is also discipline. The length of life is perhaps its least important consideration. Time is not concerned with faithfulness. Life is a gift—to be valued generously, to be used worthily, to be relinquished when the Giver wills without regret.

Notes

Rev. Chas. W. Wendte, having sold his house in Newton, will leave for the Pacific Coast about July 1st, probably via Vancouver, Alaska and Portland, arriving in San Francisco about July 25th. He writes:

“The anniversaries passed off with unusual spirit and harmony. Clarence Reed, who was our guest, made a fine impression and had a good time. Mr. Speight’s fate is still undecided. There is a terrible dearth of ministers here.”

Rev. Hubert Carter, formerly of Bloomington, Indiana, has been called to the churches at Sacramento and Woodland, which have been served for several months past by Rev. Martin Fereshetian with the understanding that when conditions justified his moving on the resurrection of some church that needed treatment he would surrender the charge to a settled minister.

The Santa Cruz church Unitarians held a box supper at Hackley Hall on May 13th. The night before Mrs. E. H. Barnard entertained at her home Rev. Martin Fereshetian, his wife and daughter, and the trustees of the church. Mr. Fereshetian will remain at least two months.

He has undertaken to arouse the church at Santa Cruz, which has managed to live without a minister for some time, but would be glad to be helped to larger life.

The Western Unitarian Conference held its meeting in Chicago beginning on May 16th. Rev. John Morris Evens of All Souls church delivered the address of welcome.

On Sunday, May 7th, Rev. Thomas Clayton filled the Berkeley pulpit, and Rabbi Sege spoke in the Fresno church on “Great Thoughts We Hold in Common.” He said:

“Since childhood I have been reared in an atmosphere of deep respect and hearty good will toward members of the Unitarian church, partly, no doubt, because we are akin in being among the smallest of religious bodies in the world, but in large measure because of the fine courage of Unitarian leaders in defending the good name of the Jewish people; but most of all because we stand upon practically identical platforms of religious principles; we hold in our arms the same sheaves of ethical ideals; we have upon our shoulders the same divine yoke of allegiance to the ever-advancing kingdom of God.”

On the last Sunday of April, Rev. Clarence Reed preached on “The Evolution of Man,” a sermon full of hope and faith. He said in part:

“Our forefathers, ten thousand years ago, were practically as savage as the tribes on earth at present which deserve that appellative.

“The difference between them and us is simply thousands of years of effort under more favorable environment to realize social and personal ideals. It is impossible to set limits to progress of man, if due regard is paid to the laws of hereditary, environment, education and religion. It will require justice and reformatory methods to eliminate the criminal classes of society, and money as well as infinite patience in order to conquer poverty. The nations will engage in a rivalry in the care and education of their citizens and in the progress of the arts and sciences. All this will come to pass as certain as the day follows the night.”

During May his pulpit was occupied by Prof. Edward T. Williams, the head of the Chinese department of the Uni-

versity of California; Prof. William S. Morgan of the Pacific School for the Ministry; C. Calvert Smoot of Berkeley, and Colonel John P. Irish.

Miss Maude G. Peek of San Francisco Unitarian Headquarters, enjoyed the privilege of attending the May meetings in Boston and was handsomely entertained by representatives of the Women's Alliance.

Rev. Benjamin A. Goodridge of Santa Barbara officiated, May 4th, at the funeral services of Mrs. Sarah G. Kelsey, pioneer school teacher and long a member of the church during his ministry. Many former pupils joined in paying their respects.

Through May and June Dr. M. M. Mangasarian of Chicago is to supply the Spokane pulpit, having accepted an invitation for a return engagement. He announced a series of subjects for May on problems of the day, opening with "Blue Laws, or Is Ours a Free Country?" Other subjects for the month were: "What Should America's Attitude Be Toward Russian Bolshevism?" "What Will Make Ireland England's Friend?" "Can the Church Be Americanized?" and "What Will Make Germany and France Bury the Hatchet?"

The annual parish supper and business meeting of the Unitarian church at Eugene, Oregon, was held on May 12th, with an excellent attendance. The supper, was served by the Woman's Alliance of the church. At the business meeting which followed E. W. Merrell, treasurer, reported that with all bills paid there was a balance of \$150 in the treasury. Three members were elected to the board of trustees to fill vacancies of retiring members, as follows: Dr. H. L. Sheldon, Rev. Andrew Fish and Arthur C. McAllister.

The minister, Rev. Frank Fay Eddy, spoke briefly on the general aspects of the church work and referred to the proposed plan for larger influence on the student life of the University which is to be developed next year. Steps were taken at the meeting to pledge \$500

toward the fund of \$3,000,000 being raised as a Unitarian campaign fund at the present time. The greatest part of the local amount was pledged by those present.

Rev. E. Burdette Backus of Los Angeles recently spoke on "The Great Affirmation of Religion." He said in part:

"In modern religion I do not mean to include all contemporary religious thought. There is much of religious life that is far from modern. I mean that forward looking religion that is the possession of the great mass of liberal thinkers found in all churches from our own to the Roman Catholic.

"These affirmations are not the affirmations of theology, although of course we all have a set of statements about God, man, the Bible, etc., that are very precious to us. But these are by the side, as it were.

"The real affirmations of modern religion are not a matter of theology but a way of life, a temper of mind and heart and a spirit of every day living. Religion is for life and whatever serves life to make it more abundant is religious.

"The first affirmation, then, is this, that only in freedom of thought can the spirit of man find its fullest development. The great achievements of science during the past century have been brought about because scientists have refused to be bound by the shackles of past thought.

"Of course, freedom involves dangers, but what of that. Life is an adventure; he who would live, must dare greatly.

"The second affirmation is reason. We must consider the facts and regulate our beliefs according to our findings. Nothing should find place in religion that does not command itself to our reason. I do not mean that we shall not go beyond the bounds of literal into the realm of creative imagination, or that we should exclude emotion, the life of religion. Both these forces should be guided by reason.

"The third great affirmation is righteousness. Morality is not a negative thing; it is to dare greatly, for love's sake, to do. The greatest need of humanity today is a turning toward the right."

Contributed

How About Our Souls?

(Harriet Kelsey Fay.)

In Mr. Eliot's excellent article in the January PACIFIC UNITARIAN on "The Care of Souls," he shows first, that he has no doubt as to each and every human being having a soul, and that the true function of the minister is to consider how he can best help all within the range of his influence, to meet the legitimate requirements of their souls.

Second, for laymen as well as for ministers, he declares that a new point of view of ourselves is absolutely essential; a point of view that will affect our daily habits; we must allow time for a spiritual bath, for constructive and vitalizing thought, as we allow them for the physical bath.

Finally, for the daily spiritual bath Mr. Eliot gives as his opinion that "The most immediate need of our own churches is a Manual of Religion whose daily use by every one of our members shall be the unwritten law. It may take ten years for us to make such a book, and we may fail one, two and three times in the attempt; but that is what we need, and we shall not get very far until we have it.

For a long, long time, souls have been "out of fashion," to use Professor James' pertinent language. Now, they are coming in again and apparently to stay. Introduced by the church? Yes; but only as a relic of past ages, interesting to students of ethnology, theology, philosophy and psychology.

To the average young man and woman of the present generation, "Soul" has no place in the curriculum of their studies or of their thought. In the language of Arnold Bennett, "It would be absurd to talk to a schoolboy about the expression of his soul. He would probably mutter a monosyllable which is not 'nice.'"

We are indebted to our professional scientists and physicians for an introduction to a conception of soul that not only inspires awe and reverence, but makes very real to our thought, the potentialities in every human being. It was the potentialities of a human being

because he is a child of God that formed the cornerstone on which our Unitarian church fathers built their great faith.

Our scientists have delved deep and long to learn the various processes of development of life extending from the amoeba to man. Chemists have tried to produce life in their laboratories and failed. Many of them still believe, however, that in the future this will be accomplished, but each year these would-be prophetic men become fewer, or less outspoken. Perhaps it is not too much to say that the average up-to-date scientists and physicians are agnostics, with reverence and humility in proportion as each sees the vast Intelligence working through chemical and physical laws that has resulted in a personality—a human being. In the language of Browning he may truthfully exclaim:

Have I knowledge? confounded it shrivels at
Wisdom laid bare;

Have I forethought? how purblind, how blank
to the Infinite Care!

Do I task any faculty highest, to image success?
I but open my eyes, and perfection, no more and
no less,

In the kind I imagined, full-fronts me, and God
is seen God

In the star, in the stone, in the flesh, in the
soul, and the clod.

Further, while the body is now known as a living mechanism, subject to the control of desire-thought—as an automobile engine responds to the desire-thought of the man or woman at the wheel—it is well understood by all thoughtful people that if man were purely a "mechanism", he could not be a spectator of it, able to investigate and see the development process of his own wonderful body-mechanism, nor could he through study and comparison of the forms below him, learn of that process of development throughout the plant and animal kingdoms which shows so plainly that "he who runs may read", that "through the ages one increasing purpose runs, and the thoughts of men are widened with the process of the suns."

Everything pertaining to our body-mechanism is now known to be the result of a combination of the elements in earth and air used by Life, which forms, first, a single cell, then through a uniting and combination of cells (development and multiplication of organisms formed from

bits of earth and air elements organized and controlled by Life) a human body results! This combination of elements to form the cell units is seen to work with marvelous precision according to rhythmic laws. And there our knowledge of the beginnings of Life ends.

Now, I venture to assert that it is not possible for the human mind to conceive of a law that is not the expression of thought. To what view of ourselves does this great fact lead? First, that our bodies, as living mechanisms in essence, are an expression of thought. They are so perfect in design that in the functioning of their various parts, patterns are found for every mechanical contrivance of which the brain of man has ever conceived. To cite a single instance,—the arch of mechanics to support great weight was modeled after the arch of the human foot.

In the forming, building and maintaining in proper adjustment the different parts of the living mechanisms which form a body, an Intelligence is seen at work, a cooperation and coordination of the various parts for functioning, which we may rightfully consider as belonging to the soul—the “I” of us which cooperates with our Creator in developing creative power. Each organ furnishes its own repair shop in case of accident—like bone, for example; and the building of bridges for new fibres which the nerve cells are sending out to get to an injured parts where their work of message-giving has been interfered with; temporary bridges for the nerve fibres to cross over safely are formed on exactly the same principle that temporary bridges are built over an injured road-bed for use until the road-bed has been repaired, then the bridge is caused to disappear.

Many believe that soul works through an organization of mind in the body (an ancient conception)—that Mind is really an intermediary between soul and body as a general in the army works through his organization of men to accomplish certain ends. In my thought it matters but little how we theorize about it—my point being that it is the thought about our bodies that needs revolutionizing in order to enable the spiritual and moral

conceptions of life to find an expression that will alone bring peace and contentment to this poor, sick, old world of ours. As the body is the instrument through which we know that we know anything, let us first try to see that enough of its marvelous mechanism and of the interdependence of mind and body is understood by teachers in our public schools to enable them to cooperate intelligently with ministers in leading those within the range of their influence to a legitimate conception of a human soul. Let teachers and ministers demonstrate their knowledge by doing their work with freedom from tenseness of body which results in angular movements and repressed (often harsh) voices (children, especially, are very imitative). At least one-half of the fatigue we experience is due to ignorance of our body-mechanism and how to use it. Beginning in the kindergarten by means of suggestion, a sufficient knowledge of the mechanism of the body could be given to children in the public schools to enable them to grasp the idea of the plasticity of their bodies and realize that these bodies are under the control of their minds and wills, as are their bicycles. This may seem to some readers untrue, and far-fetched: “I cannot help my thoughts,” they will say—but that is because they do not understand the mechanism used by thought, and how to guide and control it into constructive and helpful channels.

The difference in form and function of the cells of different tissues—of a bone and of muscle, for example—can be shown and their work explained in such a way as to interest children more than any fairy story they ever read. The plasticity of their body instruments for control would naturally become very real to them. The far-reaching effect of this suggestive influence in early life can hardly be imagined because it has never yet been tried. The “project method” is in its experimental stage. Through an adaptation of the teacher to the pronounced personal needs of each pupil, the cause and effects of thought on behavior and attainment are made prominent. This comes nearer to a prospective knowledge that will give a better con-

ception of potentialities for self-hood and self-control than anything else yet introduced into the public school system. Wherever tried, however, it is dreadfully handicapped by the failure to find teachers with sufficient intelligence and resources to work out the method.

For the attainment of a point of view which Mr. Eliot deems essential to the care of souls, he proposes additional course of study in theological schools, embracing "the elements of practical psychology, psychiatry, psycho-analysis and (so far as worked out and applicable to the care of souls) psychotherapy."

As a foundation for these studies I would suggest a short course in anatomy (with laboratory work) and in physiology. As a result of the influence of the puritanical thought of the body which still clings to us, and the propaganda of the Christian Scientists, "New Thought" and other mind-healing cults, even in educational centres, from the kindergarten up through the high school, no hint is given pupils of the nature of their wonderful bodies and their power within for self-control and efficiency.

A study of the rhythmic life of the body that serves the soul in its earthly pilgrimage, brings to the student with the religious point of view, a practical knowledge of the interdependence of mind and body, as well as a sense of "walking with God" that can come in no other way.

As the Unitarian church stands for the inherent potentialities of a human being as taught and expressed by Jesus, it is singularly free to adapt itself to present-day knowledge for the development and expression of these potentialities so as to meet the spiritual needs of a community as they have never been met.

Can we not respond to the challenge of the church at the present time for effective, constructive and positive thought in regard to our souls? We can certainly make a beginning. With ministers better informed in regard to self-hood and potentialities, as Mr. Eliot suggests, and teachers, who are now required to give to their pupils a smattering (well diluted) on about every conceivable subject under the sun except themselves

(their wonderful little bodies and power within for the control of them), we may hope in the not far distant future for a thought of soul that will be adapted to the conceptions of personality and immortality given us by Jesus.

As a beginning for the recognition of Mr. Eliot's last suggestion, namely, that we have a Manual of Religion for daily use by our church members, I would suggest that every minister in the denomination ask the members of his congregation to send to him excerpts from their note books or their Bible, or thoughts from any sources that in life's experience to date have been helpful in uplift, in strengthening aspiration, and in satisfying the longing within for peace and contentment, through a conscious at-one-ment with the source of our being, the something within that responds, that we know as God.

Ann Arbor, Mich.

Events

Alliance Meeting

The spring meeting of the Associate Alliance of Northern California was held in the Unitarian Church, San Francisco, April 13th.

An attractive luncheon was served, following a session of the executive board. At 2 p. m. the meeting was held in the auditorium, Mrs. C. F. Morrison presiding. Roll call showed eighty-five members present. After opening exercises reports of secretary and treasurer were read.

Mrs. Wyckoff read a letter of greeting from Miss Lowell of Boston. "Let us realize our opportunities and pull together." Mrs. Duschak stated that the club house, 2431 Bancroft Way, Berkeley, was ready for students and requested that other cities be informed, so that students entering in August might engage rooms.

Ten dollars were donated to the *Pacific Unitarian* and \$5.00 to the Shelter Neck Industrial School in North Carolina.

Mrs. Wyckoff said that Miss Harriet Spalding was so impressed by our last meeting that she organized an Associate Alliance of Southern California. Moved

and carried that this Alliance send greetings to our sister Alliance in the South.

Election of officers followed report of the nominating committee: President, Mrs. J. J. Harris; vice-presidents, Mrs. Speight, Mrs. Peck, Mrs. Porter, Miss Bray, Mrs. Barnard; recording secretary, Miss Mary B. McEwen; corresponding secretary, Mrs. Henry J. Miller; treasurer, Mrs. A. Manuel.

Mr. Carl Wetherell was introduced and made a forcible address brightened by humor. He told of his fourteen weeks on the Pacific Coast. He suggested that Miss Lucy Lowell be made an honorary member of the Laymen's League. He urged that delegates be sent to the summer schools of the League and that funds be provided to pay their traveling expenses. He urged co-operation between the Alliance and the League. He suggested publicity and display advertisements in the newspapers to make the League known. He also urged a respectable headquarters on the Pacific Coast, an office on the ground floor, an information bureau where men may meet. He said, "Boost your Church as you do your State." After all the spiritual character is all that counts in business. Mr. Wetherell believes that the study of religion will be compulsory in the schools. He advises co-operation between parents and children and that parents show interest in children's attendance at school; that money be given for religious education of children next in importance to minister's salary; that attractive Sunday School rooms be built; that prizes for merit be given; that parents bring their children to school; that the hour for school never be omitted; that the offices be in hands of young, not the standbys. Sunday School institutes will be held in Berkeley and in New Hampshire in July. He recommended more use of the Bible and repeating of psalms.

A day school trains the mind.

A gymnasium trains the body.

A church trains the character.

A vote of thanks was tendered Mr. Wetherell. A vote of thanks also was given the Society for Christian Work

for their entertainment. Palo Alto ladies re-invited the Alliance to meet there next time.

Reports from all branches were then read.

Installation for new president followed. Mrs. Morrison thanked the Alliance for courtesies during the past year. She was given a unanimous vote of thanks for her services as president.

Meeting adjourned.

Summer Institute for Religious Instruction

From June 6th to 17th at Berkeley will be held an Institute for Religious Instruction.

The Institute will be under the immediate direction of Rev. William L. Lawrence, Th. D., secretary of the department of religious education of the American Unitarian Association.

Beginning Monday, June 6, lectures will be given at 9, 10 and 11:20 each day, and a daily chapel service will be held at 11:00.

Dr. Lawrence will lecture on: The Present-Day Situation in the Teaching of Religion; How Some Excellent Church Schools Are Now Being Conducted; Attendance, Discipline and Worship in the Church School; The Training of Church School Teachers.

Dr. Wilbur will lecture the first week on: How We Have Discovered That the Gospels Grew; Jesus' Method as a Teacher; The Life and Religious Experience of St. Paul, or other New Testament topics.

Dr. Bade will lecture the second week on the Two Religions of Israel.

Dr. Evans will lecture daily throughout the Institute on The Underlying Principles of Religious Education.

Sessions will be either at the Pacific Unitarian School, 2416 Allston Way, or at the Unitarian Church, Dana street and Bancroft Way, as the number in attendance may determine.

Dr. C. W. Eliot, President Emeritus of Harvard, addressing a meeting of students there a few weeks ago, said: "I suggest that it is never safe to reject without examination old-fashioned views."

Constructive Church Ideals

A Partial Solution of Our Pacific Coast Problem

I. THE PROBLEM: The Pacific Coast States are California, Oregon, Washington. Their total area is 323,570 square miles. We have two churches in British Columbia, and Alaska is a potential missionary field. The total area of the Pacific Coast, if we include British Columbia with its 341,305 square miles and Alaska with its 577,390 square miles, is 2,242,265 square miles.

The area of Massachusetts is 8,315 square miles.

In the Pacific area there are 33 parishes of our Unitarian denomination, in Massachusetts 187.

In Massachusetts the population is 46 to the square mile; in the Pacific area, 5 to the square mile.

And the distribution of population is different. It is much more even in Massachusetts. In Massachusetts compare the metropolitan district of Boston with the Berkshire Hills; and then compare the metropolitan district of San Francisco with the High Sierras, the Cariboo Mountains, or the headwaters of the Kuskokwin!

With due allowance for distribution, nevertheless the population of the Pacific area is scattered over an exceedingly wide territory. The same area in the eastern part of the United States would include all the States east of the Mississippi, plus Minnesota, Iowa, Missouri, Arkansas and Louisiana. The population of this area is 86,101,615. The population of the Pacific region is 6,221,770.

These statistics are not deduced for the purpose of working out any exactly scientific correlations. But on their face it should be plain that the population living on the Pacific Ocean has more space to shake around in than the Atlantic Coast. For this and other reasons the population does shake around more!

In comparing church work on the Atlantic Coast with church work on the Pacific Coast it is often assumed that there is some peculiar difference in the people of the respective regions. It is the writer's belief that this has been

largely imaginary on the part of our Eastern friends. What differences of this kind there may be are superficial and unimportant. The difference between East and West that really makes a difference in our problem is the difference indicated in the statistics of comparative areas, populations and churches.

The problem is to cover a vast area with a few churches at the few points where concentration and stability of population warrant organization.

II. THE PARTIAL SOLUTION: *Would it not be at least a first step in the right direction if all our churches on the Coast, and especially the larger ones, would undertake an intensive, persistent, thorough cultivation of non-resident memberships?*

That this is not merely a theory wholly untested, it may be stated that our Portland church has always maintained a non-resident membership list, has made formal provision for reception of non-residents into membership, has kept, more or less successfully, in touch with these non-resident members, and within practicable distances from Portland has rendered pastoral service.

The Women's Alliance of the Portland church has recently procured thirty "fellowship members" under the new plan headed by Miss Sawyer of Wellesley, Mass. These all pay one dollar yearly and receive each month a fine selection of "literature."

For families where there are children of Church School age, our school provides lesson material for parents to use in the home instruction of their children.

Our Young People's Fraternity has kept in touch with its absent members in all parts of the world.

My plea is this: If this sort of thing has "just growed," like Topsy, in our Portland church, what could we not accomplish all over the Coast if we in Portland and every parish north and south would go at it systematically? By comparing notes on methods and results we could build up a systematic plan and meet with results that might surprise us all.

I propose to offer in the next issue of the *Pacific Unitarian* for further suggestion and amendment a definite program, such as I intend to carry forward in our Portland church, and such as I hope with local adaptation could be successfully undertaken anywhere.

W. G. E., JR.

From the Churches

LOS ANGELES.—Very large and appreciative congregations attended the series of sermon-lectures delivered by Rev. E. Burdette Backus, May 15th and 22nd, on "The Outline of History," by H. C. Wells. Mr. Backus, in dealing with this subject, emphasized the fact that the book is indeed one of vast religious significance. We were happy to have the privilege of listening to two visiting ministers on May 8th—Rabbi E. R. Trattner, minister of the Liberal Jewish Congregation of San Diego, and Dr. E. M. Wilbur, president of the Pacific School for the Unitarian Ministry at Berkeley. Rabbi Trattner's sermon, "The Struggle and Promise of the New Age," was most interesting. Dr. Wilbur, in his ten-minute address, set forth the many advantages open and available to young men desirous of entering the ministry of the Unitarian faith.

Mr. and Mrs. G. W. Grimes were elected to represent this congregation at the annual meeting of the American Unitarian Association the last of May in Boston.

The program of the Women's Alliance for April 28th was one on "Americanization." Mr. Charles C. Kelso, leader and pioneer of the Los Angeles evening high school, spoke first on "Citizenship in the Making" in preparing foreigners for citizenship and in having the school certificate of preparation and fitness take the place of the oral examination before a judge.

Mrs. Amanda M. Chase, who in 1915 volunteered her services free for one year to try out the educational experiment of home teaching in the foreign districts of Los Angeles, is now one of the regular home teachers of the twenty-five; their work being supplemented by fifteen Americanization teachers. Mrs. Chase is a member of the church and the

Alliance is always glad to hear of her successful work among the foreign mothers of the public schools.

The next speaker, Mrs. Frank Gibson, the woman member of the State Commission of Immigration and Housing, told briefly the history of home teaching in Los Angeles. The home teacher act, for which she worked so unceasingly, became a law in 1915. Mrs. Gibson is known throughout California and the nation at large for her varied achievements in the service of humanity.

The annual business meeting of the Alliance was held May 5th and the following officers were elected: president, Mrs. James B. Baker; vice-presidents, Mrs. Abby S. Brewer, Mrs. J. C. Bosworth, Miss Alice Stevens, Mrs. S. M. Otis, Mrs. O. S. Robinson; secretary, Mrs. Stella B. Wright; treasurer, Miss Viola McArthur.

A luncheon was served by the ladies of the Alliance to the Reciprocity Club and their guests on their annual "Young Old Ladies' Day," May 17th, after which a delightful program was rendered.

On May 13th Miss Harriet H. Spalding, to whom is largely due the successful organization of the new Associate Alliance of Southern California, entertained the executive board of the organization at her home in Los Angeles. Following a delightful luncheon, the board was called to order by the president, Mrs. Carrie Barber of Long Beach. Announcements were made of further preparations for the Long Beach picnic and plans were discussed, which, when consummated, will greatly develop Alliance resources and opportunities in southern California.

The Laymen's League is looking forward with a feeling of interest and satisfaction to the reports presented to the national organization, now about to assemble in Boston, where their representative, Geo. R. Shellenberger, Esq., member of the national committee, will report from our chapter.

The League is planning on the third Wednesday in June to celebrate the home coming of its delegate with an assembly of the best talent obtainable; also their annual banquet; on that date, is being looked forward to with much interest.

An interesting course of reading is being taken up by the Fellowship (Y. P. R. U.) and under the efficient management of E. Percival Wetzel, the organization netted a goodly sum from the part taken in the Countrie Carnival.

On April 29th, the Unity Club gave one of the most pretentious social affairs of the season, when all the departments of the church activities were enlisted in a "Countrie Carnival."

The Women's Alliance had charge of the food sale and served refreshments throughout the evening. Junior Alliance girls, dressed in colorful frocks of organdie, sold candy from a booth gaily decorated with strings of paper flowers in pastel tints. The Fellowship Club put on a vaudeville show that proved a great success. Comis songs delighted the audience; a grab bag; an art gallery; freak shows, fortune telling and dancing filled the evening to overflowing.

The great success of the evening was largely due to the efforts of Miss Marie Brandt, president of the Unity Club, whose enthusiasm and energy on all occasions is ever felt.

OAKLAND.—"New occasions teach new duties"—the new duty in Oakland is to try the experiment of keeping open church throughout the summer months. Heretofore, in common with all Unitarian churches, we have had the usual month's vacation, the Sunday-school and other departments closing for even a longer period. But as our people take their times of rest and change beginning with May and running into November, there is every probability of desire for a service from a goodly part of the membership. The various organizations decided, therefore, that the church-the-year-round was well worth trying, and we are happy to announce to our friends and well-wishers, and especially any stranger who may, at any time this summer, be in our midst that a cordial welcome awaits him at the First Unitarian Church, 14th and Castro streets, adjoining the main public library. Should Mr. Reed, himself, not be in the pulpit, a worthy substitute will be provided, as has been the case this month. Mr. Reed is in the East—having been asked to de-

liver one of the addresses at the annual meeting of the American Unitarian Association in Boston, May 24. The pulpit has been ably filled for the four Sundays in May, as follows: May 8th, Prof. Edward T. Williams, on "Confucianism and Its Scriptures"; May 15th, Prof. William S. Morgan on "Unitarianism and Modern Thought"; May 22nd, Mr. C. Calvert Smoot on "My Mother's Religion." The Memorial Day address on May 29th was by Col. John P. Irish, so well known to Coast Unitarians and to all who are familiar with the history of the Oakland church.

The weekly readings of H. G. Wells' "The Outline of History," continue, with hour of open discussion following.

The Women's Alliance plans to make the coming months of real value, as they are to continue their sewing days, plying busy needles for the comfort and well-being of others less fortunate.

And so the good work goes on and on.

SAN FRANCISCO.—The first two Sundays in May, Rev. C. S. S. Dutton was away in Texas on a mission to which he was assigned by the American Unitarian Association, which he enjoyed and found encouraging. The pulpit was supplied by Rev. E. M. Wilbur, D. D., and Rev. W. S. Morgan, Ph. D. The topics of the sermons after his return were: "Things That Are Certain," "The New Sabbatarians," and "The Strength of America." They were all excellent and thought compelling. The love for America and the strong defense for the spirit of the pioneers in democracy were especially fitting for memorial Sunday.

On Monday, May 2nd, the Channing Auxiliary gave a delightful "International Luncheon." It was conceded to be one of the most beautiful and successful entertainments ever given by the fine society. Decoration, costumes and the remarks by the representatives of the various nationalities were all attractive and consistent. It reflected credit on all concerned.

The Society for Christian Work held two successful meetings—on the 9th and 23rd. The first was addressed by Charles Duncan on "Color in Advertising." On the 23rd the program was devoted to the "Unveiling of the Monument of the Suf-

frage Pioneers." Mrs. Sarah Baird Field, who was to have described the illustrious event, was unable to be present. Mrs. William Kent graciously and very acceptably supplied her place.

The Men's Club and Layman's League held a very enjoyable meeting listening to Dr. B. M. Rastall, the engineer assisting the Chamber of Commerce in a study and plan for municipal betterment. He was closely followed as he spoke of his findings and his hopes. It was comprehensive in its scope, considering fully the consideration of character and the responsibility of a city to provide for conditions favorable to happy, successful social life.

On Friday evening, May 20th, a social was held. It was a rainy evening and few ventured out, but those who did were well repaid. Charades, delicious refreshments and dancing were enjoyed by members of the Starr King Society, Men's Club, Society for Christian Work, as well as church members.

SPOKANE.—The Alliance held its annual meeting on May 15, 1921, and was attended by sixty members and friends. Mrs. G. A. Downs, president for the past year, was unanimously re-elected. Other officers elected were: Mrs. S. E. Hege, vice-president; Mrs. Arthur Cairns, secretary; Mrs. George Fuller, treasurer.

The treasurer's report showed that \$644 had been raised during the year, with a balance of \$390 and accumulated assets of \$810. Two hundred and six dollars has been given in aiding the work of the Social Service Bureau, that most important undenominational community welfare work.

Mrs. Theodore Reed, one of the charter members, read a delightful paper on "Early Days of the Alliance," which was started in 1887.

In April, members and friends of the church tendered Prof. E. M. Hulme, who will soon leave the Northwest to take up work at Stanford University, an informal reception. Prof. Hulme has been a real friend to our Society, and we all shall miss him. We wish him Godspeed.

Mrs. A. G. Starkel, who for several

years has been acting superintendent of our Sunday School, is to attend the Institute to be held in California this summer.

Mrs. A. G. Starkey, who for several ing our pulpit during May and June.

The Spokane Unitarian Society has had rather a difficult year. Without a minister it has not been easy, but we feel that in spite of being so handicapped we have held together remarkably well. The Laymen's League suppers and the various Alliance dinners and fairs have furnished opportunities for fellowship. The Sunday morning services at the Clemmer Theatre have been well attended, and we have had, on the whole, very fine addresses. We all look forward to Mr. Cosgrove's coming next September with real enthusiasm.

VANCOUVER.—Unitarians have lately enjoyed the visit of Mr. Carl B. Wetherell, of Boston, Mass., field secretary of the Laymen's League, who, with his family, has been since January working on the coast. Mr. Wetherell gave up his career as an educator three years ago to become the first secretary of the league of his denomination.

A joint meeting of the league and Women's Alliance was addressed by him on April 27th. The following day a men's luncheon was held, while in the afternoon a combined meeting took place when the secretary and Mrs. Wetherell and also Rev. John Day, returning on the Empress of Asia to Japan, spoke. Mr. Wetherell held a final conference with the chapter in the evening before he left for Spokane on his way home.

WOODLAND.—The change of acting pastors from Rev. Martin Fereshtian to Dr. H. Carter seems to call for some word from our Woodland church. Since our last communication was sent to you, there have been some happenings of special importance: We felt in our congregation a strong current of enthusiasm from the triennial conference, when on Sunday evening, April 17th, both Rev. N. A. Baker and Rev. M. Fereshtian were with us. The face of each, the whole manner, suggested that each had fallen heir to some great piece of good fortune. The whole tone of Mr.

Baker's sermon, even his manner of delivery, the gain in clearness and in energy of enunciation, gave indication of having felt a strong touch of the heroic, of having been "on the crest of the wave" of religious thought and feeling.

The Woman's Alliance has continued its excellent work of providing social meetings and in such a way as to enable it to make a substantial payment toward clearing off the indebtedness for our community hall. Thrée of these were particularly fine; the Fleishman Yeast luncheon, and on a larger scale and on the higher level of art, literature, and music, two evenings with the great masters in painting through living pictures. Had one not been present, it would have been impossible to believe that such exact representations could have been given. The music and a one act play were on an equally high level.

After the sermon on Sunday evening, May 1, a goodby supper was given as an expression of the appreciation of the congregation of Rev. Mr. Fereshetian's work here and of the interest shown also by Mrs. Fereshetian. On the afternoon of May 8th, we were surprised by summons to an evening service at which the sermon was delivered by Rev. Dr. H. Carter, who has been sent as Mr. Fereshetian's successor. How Dr. Carter has been received is evident from the following which appeared that week in one of our local dailies: "Woodland Unitarian church is again favored by the coming of Rev. Dr. H. Carter as successor to Rev. M. Fereshetian. Dr. Carter comes directly from Bloomington, Ind., where his work has been among the students of the State university. His wide experience with books and through travel, his genial, energetic nature, his love for young folks, give promise of pleasing pastoral relations here in Woodland!"

At a meeting of the Alliance on the evening of April 30th, Mrs. L. D. Lawhead was, at her earnest request, released from the office of president, and Mrs. Arthur Thomas was elected as her successor. Mrs. Lillian Kitto was made vice-president, and Mrs. W. S. White was re-elected treasurer.

Sparks

New York has been dried and found wanting.—*Brooklyn Eagle*.

John Barleycorn isn't exactly virtuous, but he's certainly chased.—*Columbia Record*.

Little red schoolhouses are all right, but big red colleges are all wrong.—*Shoe and Leather Reporter*.

A suburbanite wanted to know how he could set his rooster an hour ahead, whereupon a helpful friend advised him to exchange it for a hen, as it was easier to set a hen.—*Boston Transcript*.

Man (to angry spouse)—"Don't quarrel with me on street. What have we got a home for?"—*Christian Evangelist*.

The man who boasts of having "an open mind" often mistakes a vacancy for an opening.—*Columbia Record*.

The new Administration apparently regards the League of Nations as having passed from the province of Henry Cabot Lodge to that of Sir Oliver.—*Norfolk-Virginia Pilot*.

Adam (sternly)—"Always keep in mind, woman, that my word is law in the garden."

Eve (sweetly)—"It's one thing to make a law, old dear, and quite another to enforce it."—*Buffalo Express*.

We never know for what God is preparing us in His schools, for what work on earth, for what work in the hereafter. Our business is to do our work well in the present place, whatever that may be.—*Carlyle*.

Knowledge dwells in heads replete with thoughts of other men—wisdom in minds attentive to their own.—*William Cowper*.

Abe Lincoln hit the nail on the head with his usual accuracy when he said: "I have noticed that folks are generally about as happy as they have made up their minds to be."

The test of greatness is the way
One meets the eternal every day.

—*Edmund Vance Cook*.

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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.

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—*L. P. Jacks.*

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Editorial

July records the confirmation of Taft as Chief Justice, and it seems accepted as a fitting and deserved result. Whatever errors of omission or commission resulted when he served as chief executive, he gained the confidence of the country and showed that his mind and his temper were judicial and that his good nature and kindness were practically boundless. His goodness and integrity are unquestioned. He is too large an asset of public value not to be conserved, and at the head of the Supreme Court is where he belongs. Not the least of his virtues is his steadfast love of peace, proved by constant and valiant service, of wide influence.

His simplicity of character, his independence, his generosity and his loyalty to his convictions are all of a piece with his essential greatness. He is not afraid or ashamed to stand by his religious principles, unpopular though they be. In explanation of his appointment of Hon. W. W. Morrow and Horace Davis as Pacific Coast representatives of the Red Cross in the days preceding our disaster of 1906, he remarked: "I knew Morrow was a good man, and I assumed that Davis was because he was a good Unitarian." It is good for us who try to be good Unitarians to have so fine a sample as Judge Taft lifted up where all can see him and try to be like him.

The Pacific Coast is called upon to stand the loss of one of its best Unitarian ministers. Rev. H. E. B. Speight of Berkeley has accepted a call to King's Chapel, Boston, and will soon reluctantly say farewell to a very fine group of peo-

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The tendencies of civilization are not all good. The forces that give life also condemn to death; the forces that build, destroy. Unless a higher force, a diviner law, can become dominant, one can pronounce, in the light of history, the end of civilization. At just these danger points, just where civilization is weakest, the teachings of Jesus are strength and safety.—W. D. Simonds.

ple, and take up his work with a church of very different traditions.

Mr. Speight's early ministry was in England. Broken in health, he came to America and took charge of the little church at Victoria, also serving the church at Vancouver. He was always an earnest and diligent worker. He soon won a place in the affections of his church and strengthened the cause he served.

During the Panama Exposition in 1915 he came to San Francisco, and shortly afterward was asked to visit Berkeley for two Sundays. He made an excellent impression and was cordially invited to assume the charge.

It was not an easy decision to make, but the opportunity for greater service finally determined him, and he accepted the call. For the past six years his assiduous labors have borne fruit. The church has grown and he has also endeared himself by various forms of community service. He especially aided the Red Cross work, and during the European war spent a considerable time in France as a chaplain, rendering conspicuous service. He has taken an active part in the work of the Pacific Coast Conference, both as Secretary and as a preacher of growing power. He has several times been East, and was recognized as one of our strong men. He received a flattering call to the historic Baltimore church, but he loved Berkeley, enjoyed his home and his work, and declined the offer.

This year he attended the May Meeting at Boston and preached during the month at King's Chapel. It resulted in an urgent call and an opportunity to give new life and prominence to this first church in America to embrace Unitarian principles. King's Chapel differs in its history and traditions from any of our churches. It was not a heritage from

the Pilgrims, nor was it transformed from Congregational. It was the King's Chapel, with a ritual, and essentially Episcopalian, but its preacher became liberal and the ritual was modified. A selected minister was denied installation by the bishop, and the church ordained its own minister. It has always been independent. It dates from 1686. Howard N. Brown, D. D., has for many years been the minister, but with advancing age has left the active ministrations largely in the hands of his associate. Singularly, for six years Rev. Sydney B. Snow, formerly of Palo Alto, our other university town, was the active minister. He has lately assumed charge of the church at Montreal. Mr. Speight will be the associate minister for a definite time and succeed Mr. Brown upon his retirement. Mr. J. Randolph Coolidge, who attended our last Conference, is president of the vestry.

Mr. Speight has a definite purpose in undertaking this work, and has satisfied himself that it offers an opportunity not to be set aside from any consideration of personal preference. He will give up much in leaving his large circle of friends in Berkeley and breaking off relations wholly satisfactory. It is sur-rendering a certainty for a hope, and the hope is along the lines of duty rather than personal gain.

Berkeley should be gratified that he is appreciated, and be ready to make sacrifice if need be to help him in his purpose. The church is strong, and under its minister has developed denominational loyalty. Now it is put to the test. The best compliment it can pay him is to hold together, face the crisis and go forward. The charge should prove attractive to a strong man. May he be speedily found and given loyal support in his efforts to guide the onward course of a good church.

President Harding is developing facility for epigrammatic statement almost equal to his predecessor's. If less frequent it is equally penetrating and significant. Very worth heeding is a recent reference to religious education: "The future of the Nation cannot be entrusted to the children of America unless their education includes their spiritual development." This is true, but the fact remains that we *must* entrust it to them. Therefore we must include the spiritual development, and the requirement is beset with difficulties and adverse tendencies. As declared by a committee planning action: "With industrial and economic stringencies weakening the agencies of moral and spiritual uplift, with commereailized amusements lowering the moral sanctions, with the shortage of teachers and the decreased efficiency of the public schools causing increased illiteracy, the home and the Church cannot be indifferent to the religious nurture of their children. * * * A better knowledge of childhood, better standards for training, a more adequate organization and equipment in the Church school, a keener sense of community interests and the recognition of the necessity of closer co-operation of all forces serving the welfare of the child are the first steps to an improvement of conditions.* * * America has no greater need than that of a national program of religious education."

With July 4th began an effort to raise the sum of \$150,000 to inaugurate this great work through stimulating activities in church schools and the homes of the country during the coming year. Contributions are urged. Checks may be sent to Fred A. Wells, 5 South Wabash Avenue, Chicago.

Let fervent prayer arise for the successful issue of President Harding's con-

crete plan for peace and solvency through the disarmament conference at Washington. These seems ground for hope in this step in advance. President Harding is to be congratulated on his courageous course in halting the reckless bounty bill that the Senate so strongly favored. He has grown in favor, apparently, by his increasing independence and the steady pursuit of the best interests of the whole nation. He did well in selecting for his cabinet two men of like initial. Hoover and Hughes are fine and strong. He was not quite so fortunate when he extended the practice to the selection of Harvey.

Opportunity to save two dollars ought to be welcomed. The subscription to the *Christian Register* is \$4 a year, and it is well worth it. Wendte's fine book on Starr King is \$3. By sending \$5 to the *Christian Register* at 16 Beacon Street, Boston, you can get them both. If you do not wish to save the two dollars you can invest it to advantage by sending it to San Francisco Headquarters, 570 Pheasant Building, in payment for "*A Backward Glance at Eighty*," now on the press—the last opportunity to be in on the subscription and numbered edition.

It fortifies my soul to know
That, tho' I perish, Truth is so;
That howsoe'er I stray and range,
Whate'er I do, thou dost not change.
I steadier step when I recall
That, if I slip, thou dost not fall.

—Arthur Hugh Clough.

O England, model to thy inward greatness,
Like little body with a mighty heart,
What mightst thou do that honour would thee
do
Were all thy children kind and natural!

—Shakespeare.

Bright world! brave world!
Though witlings may blame thee,
Wonderful excellence
Only could frame thee!

—J. S. Blackie.

Notes

Dr. Wm. G. Eliot, Jr., preached at Portland, on June 12th, a sermon on "The New Pessimism — Its Cause and Cure."

Rev. H. C. Carter is being well received by the people of Woodland and is being assured of their full support in his work. He was tendered a reception on June 2d in Community hall.

During July, Rev. C. S. S. Dutton betook himself to the high Sierras, where he could tramp to his heart's delight, returning now and then to his wife and daughter, who spent their vacation at lower altitudes.

Rev. Howard E. Bard, minister of the Unitarian church of San Diego, returned on June 10th from a five weeks' trip to Boston, Cleveland and Denver. At Boston he attended for a week the May Meetings of the American Unitarian Association. On the Sunday morning after his return he gave an interesting report of his trip and the delightful May Meetings.

Rev. E. Burdette Backus has not been at Los Angeles long enough to vote, but long enough to pay taxes. He tries to use the public library, but its up-in-the-air quarters are so noisy and cramped that he finds it impossible to pursue his purpose. A bond issue is presented looking to better conditions and he begs his sympathizers to vote for them in order that there may not be taxation without representation.

On June 26th, Rev. Clarence Reed of Oakland spoke on Irwin's book on "The Next War." He said, in part: "The problem the nations face today is the realization of world brotherhood or a return to barbarism. One of the greatest questions today is the gradual disarmament of the nations. It is impossible for Europe to recover economically without disarmament. On account of unsettled world conditions, it is necessary for America to have a program of defensive preparedness. As a nation we should make friends with every nation which shows a yearning for peace. On the other hand, we should refuse to loan any

more money, and insist upon the prompt payment of the debts owed us by any nation that is engaged in the race for armament."

Rev. Thomas Van Ness sailed for England, July 3d, en route for Prague. Mrs. Van Ness and Miss Ann Van Ness are in Prague.

On June 17th, at the conclusion of the morning service of the Fresno church, the members and friends adjourned to Roeding Park, where a joint picnic of the Church and Sunday School was held.

Mr. Abbot A. Hanks of San Francisco has been elected a vice-president of the Unitarian Laymen's League, which now number 11,258 members organized in 240 chapters. Mr. Carl B. Wetherell of Wellesley is field secretary.

An Oregon paper wonders if the Rev. H. W. Pinkham, who offers questionable resolutions at national gatherings, is the husband of Lydia, adding: "If so, he should try some of her compound for what ails him."

At the meeting of the executive board of The Alliance, it was voted to contribute \$500 for field work on the Pacific Coast in co-operation with the American Unitarian Association and the Laymen's League. This will go towards the salary of a field secretary, to be employed jointly—an eminently satisfactory arrangement.

On June 3d the people of All Souls Church in Santa Cruz honored one of its most faithful members, Mrs. Persis Lukes, who is about to go East to reside. The farewell by her associates in the church was in the form of a supper served in the clubrooms at Hackley hall, which was followed by a delightfully informal social time. G. W. Stone, the moving spirit in building the hall and All Souls church, voiced his own admiration and of those gathered to do her honor. He spoke of the character and principles which made her an exemplary member of All Souls. He was followed by the minister, Mr. Fereshtian, who spoke of the family dinner as a communion of those who one in spirit had come to pay homage to one who by life and character rep-

resented the best in Unitarianism. Stories and anecdotes followed.

Rev. Martin Ferreshetian, who has been serving the pastorless flock at Santa Cruz, has gone to Chicago University. It is probable that on his return he will be sent to Salem, Oregon.

Rev. H. E. B. Speight has been assigned important work at the General Conference which meets in Detroit in October. He will continue with the Berkeley church until October 1st.

It is good news to learn that Rev. F. F. Eddy of Eugene, Oregon, will also assume charge of the church at Salem, Oregon. A half a loaf is certainly much better than no bread. Our true policy is the open door—all we can pay for.

On June 26th, the church at Fresno held its concluding service for the season. Rev. Thomas Clayton spoke upon "Our American Idealism." The vacation will extend to the second Sunday in September. Mr. and Mrs. Clayton will spend the month of July in Los Angeles.

Dr. Alexander Zelenko of Moscow spoke before the Open Forum of the San Diego church on June 12th. For several years Dr. Zelenko was lecturer on the staff of the Moscow City University and the head of the educational department of the All-Russian Co-operative Consumers' Union. While he is in America he is making a study of the social centers and co-operative enterprises of the Western States.

On June 29th, at Sacramento, thirty newly naturalized citizens were given a reception at which over two hundred persons were in attendance.

"I envy every one of you new citizens for the opportunity you have had in becoming a member of this great democracy," said Dr. Carter of the Unitarian church, who has been unable to gain citizenship, because of no permanent residence.

Several bright addresses were made, and good music enlivened the evening. Naturalization certificates were presented by the county clerk and each of the entrants received on behalf of the local body of Elks a silk American flag.

Events

Berkeley Religious Institute

The attendance and the interest at the first institute for religious instruction held on the Pacific Coast were excellent, far exceeding the expectations of the projectors. Dr. Lawrence of Boston who has conducted similar meetings for twelve years, was much gratified. He said he did not recall a better meeting. The numbers were good, about forty being in attendance, with a regularity he had never seen excelled, and an enthusiasm and enjoyment very manifest.

The territory represented was very extended. Bellingham on the northwest, Spokane on the northeast and San Diego on the south were all represented.

The course extended from June 6th to 17th. Promptly at 9 o'clock the first lecture began, usually given by Dr. Lawrence on the conduct of church schools. Sometimes those in attendance occupied this hour in special presentation of methods or experience. At 10 o'clock throughout the institute Dr. Herbert Evans lectured for an hour on the underlying principles of religious education. He was warmly appreciated, and his course was of real value and an inspiration to all hearers.

During the first week his fellow instructor in the Pacific School for the Ministry, Dr. Wm. F. Bade, gave a very attractive course on the Old Testament, tracing the two distinct theories of religion that persisted through Hebrew history—the ecclesiastical and the spiritual, the priestly and the prophetic, illustrated in the later days by the Pharisees and Jesus and generally today by the ultra-conservative and the liberal. He admitted that the heretics of one age became the orthodox of the next. Always new radicals arise to arrest stagnation and continue the struggle for truth.

It was very pleasing that these two fine spirits, not of our special household of faith could so freely speak their minds, in generosity of sympathy beautifully associated with deep reverence and lofty spirit.

The last week we enjoyed Mr. Speight and Dean Wilbur on the New Testament and Bible literature. It was announced

that the meetings would be held either at the Pacific Unitarian School or the Unitarian church at Berkeley, as the attendance would determine, but from the first meeting to the last the church was demanded.

Not the least important feature was the brief chapel service at 11, conducted by various ministers and attendants. Rev. Thos. Clayton, Rev. Martin Fereshtian, Rev. Herbert Carter, Rev. E. A. Robinson and others officiated. At the last service Rev. F. L. Hosmer was himself a benediction.

The church people were exceedingly hospitable. Dr. and Mrs. Wilbur and Mr. and Mrs. C. W. Merrill threw open their houses, and the Women's Alliance gave a fine picnic lunch in a lovely park the last day. Dr. W. H. Lawrance spoke delightfully of his experiences in Armenia. The best of feeling prevailed throughout and the feeling of friendliness was increasingly manifest.

Reception to Rev. Rosalind Lee

The Women's Alliance of the Berkeley church on the evening of July 21st gave a picnic at Live Oak Park to meet Miss E. Rosalind Lee, and her companion, Miss Hargrove, from England. Rev. E. Rosalind Lee is the daughter of a former president of the British and Foreign Unitarian Association, a distinguished English manufacturer resident in Birmingham. She was educated at Cambridge some fifteen years ago. At that time Cambridge would not grant a degree to a woman and most of the graduating class at Girton went for the last semester to the University of Dublin, and there took their degrees. Accordingly, Miss Lee took her B. A. degree at Dublin. She has traveled widely, and has had a varied and interesting experience.

Miss Lee was settled at Pentre, Glanrhondda, where she served during the period of the war as lay preacher for a congregation of Welsh miners. She is in this country studying at Harvard for a year as Hibbard Scholar. She has preached and spoken frequently in our churches and always with marked success.

Miss Hargrove is the daughter of the late distinguished minister at Leeds, whose life Mr. Jack has lately written.

The gathering at Live Oak Park was very pleasant and a good luncheon was enjoyed, after which the company faced the large out-of-door fireplace, in front of which the young English women easily and agreeably expressed appreciation of the reception given them and extended greetings from the women's organizations of England. Miss Hargrove spoke first and briefly, and Miss Lee followed in an address that outlined the condition in England and the co-ordinated work that was adding to the strength and influence of the Unitarians of Britain and their three hundred and more parishes.

In crossing the continent they came through Canada, visiting Vancouver and Victoria, and spending a few days at Seattle and at Portland.

Miss Lee spoke at the Berkeley church on the evening of July 24th. The following morning they embarked for New Zealand. They will visit Australia before returning to England.

I Know a Silent Vale

I know a silent vale among the hills,
Where never clouds droop low nor snows enfold;
Where far-off muttering thunder, vaguely rolled
Along the high horizon, faintly fills
The air already murmurous with rills.
And there, from flower and root and mossy mould,
Nepenthes that perennial healings hold
For all who come, the vestal, Peace, distills.

Within my life there is a far retreat
Wherein my own true self securely dwells,
Though joy be mine, or filled with grief my hour,
Though clutching perils catch my faltering feet,
There I have found the soul's eternal wells,—
Love's lucent streams of never-ceasing power.

—Richard Warner Borst.

What doth the poor man's son inherit?
Stout muscles and a sinewy heart,
A hardy frame, a hardier spirit;
King of two hands, he does his part
In every useful toil and art;
A heritage, it seems to me,
A king might wish to hold in fee.

—J. R. Lowell.

Star Island "Golden Gates"

In the *Christian Register* of July 21st, Rev. Frederick M. Eliot contributes a very readable article on the Star Island Conference of the Young People's Religious Union, extending through July and a part of August. The beginning is of special interest to San Francisco Unitarians. He entitles the report, "A Unitarian Northfield," and the first sentence is this:

"We christened him 'Golden Gates' immediately, and took him into our confidence with the name. Officially, he was the delegate from the Starr King Society of the San Francisco church to the Young People's Religious Union Conference at Star Island; but to all of us at the conference he was much more than that. He was the living symbol of the unity of our fellowship from Maine to California, and the pledge of Unitarian youth to the cause of our free faith. And when he told us that the Unitarian faith meant more to him than anything else, and that he was only satisfied when he was doing everything he could to spread that faith, we were stirred to new loyalty and deeper devotion. Without Charles Gates, the conference would have missed perhaps its finest touch."

Picnic at Long Beach

The Unitarians of Southern California met at Bixby Park, Long Beach, on July 2nd, for their third annual picnic. More than two hundred were in attendance to enjoy the social gathering and the religious conference following the picnic lunch at noon. Representatives from every Unitarian church of the Southland, except Hemet and Santa Barbara, gave reports of church activities that were, on the whole, stimulating and encouraging. The newly organized Associate Alliance of Southern California, with Mrs. Carrie S. Barber of Long Beach, president, and Mrs. Avis B. Fisher of Los Angeles, secretary, held an interesting session at which reports were given by Miss Mary Bowler of Pomona, Mrs. K. M. Bradford of Santa Ana, Mrs. S. G. Randall of Redlands, Mrs. C. J. Leopold of San Diego, Mrs. K. Inglis and Miss Harriet Spalding of Los Angeles, and Mrs. G. M. Thomas and Mrs. S. T. Luce

of Long Beach. Following the meeting of the Associate Alliance, George H. Shellenberger of Los Angeles spoke enthusiastically for the Laymen's League. Other laymen speaking were Judge F. H. Taft of Santa Monica and Attorney Paul D'Orr of Los Angeles. Ministers present and giving brief addresses were Rev. Thomas Clayton of Fresno, Rev. Francis Watry of Pomona, Rev. Cora V. Lambert of Hinsdale, Ill., and Rev. O. J. Fairfield of Long Beach, who served as master of the program. Rev. E. Burdette Baekus of Los Angeles was unable to come, but a poem report of one of his recent sermons, written by John R. Young, was read, and Mrs. Baekus spoke most graciously and effectively in his stead. Mrs. J. B. Baker, president of the Long Angeles Alliance, and Dr. F. D. Bullard, speaker before the Adults' class in that church, responded briefly to calls for a word of greeting. Rev. Thomas Clayton reminded those who heard him that a fellow Unitarian who had held the highest office in the gift of the people, had just been appointed Chief Justice of the Supreme Court, and confirmed by an unprecedented and substantially unanimous vote of the senate; and on motion of Dr. Abbie F. Rooney of Los Angeles, it was voted to send the cordial greetings and good wishes of the assembly to Hon. William H. Taft as an individual and fellow Unitarian. Fraternal greetings from this gathering of fellowship and good-will on the shores of the Pacific were sent across the continent to the association beginning summer meetings on the same day at the Isles of Shoals, ten miles out from the Atlantic coast.

Believe all the good you can of everyone. Do not measure others by yourself. If they have advantages which you have not, let your liberality keep pace with their good fortune. Envy no one, and you need envy no one. If you have but the magnanimity to allow merit wherever you see it—understanding in a lord, or wit in a cobbler—this temper of mind will stand you instead of many accomplishments. Think no man too happy. Raphael died young. Milton had the misfortune to be blind. If any one is vain or proud, it is from folly or ignorance.—*William Hazlitt.*

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.)

Non-Resident Memberships—A Plan

(For a statement of the problem the reader is referred to an article in the June-July *Pacific Unitarian*.)

The Church of Our Father, in Portland, hopes to carry out a carefully devised program for the increase of its non-resident membership, and desires any suggestions from others who have undertaken any similar plan, and also and especially from isolated friends of our cause.

The plan we have in mind may be outlined as follows:

To go through all our mailing lists for the names of those who are not members but who might become members upon proper invitation or suggestion.

To print frequently in our monthly Bulletin such paragraphs and brief articles as will serve to keep the matter of non-resident membership before the minds of non-resident friends.

To place an advertisement in our widely circulated local newspapers.

To print a form of application for non-resident membership.

To publish a tract showing the value of non-resident church-membership and stating its terms.

In the Church of Our Father the work will probably be divided among three of our auxiliary organizations: the Postoffice Mission, the Women's Alliance and the Laymen's League—all under the general supervision of the Pastoral Council.

The Postoffice Mission in the Church of Our Father was organized early in the history of postoffice missions, before this work had become standardized as a part of the Women's Alliance program. With us the Postoffice mission is composed of both men and women, and has no connection with the Women's Alliance. It has an endowment, maintains the Frazar Free Reading Room, with a curator and office, and is open daily after 1 P. M. It maintains a repository of our free literature, arranged conveniently for reference and for distri-

bution. It is therefore the proper organization for the work of enlisting non-resident members. Moreover, its very work puts it in touch with those persons who would be most likely to become eligibles. Indeed, for thirty years and more it has been instrumental in attaching non-residents to our membership, but without the same degree of organized and systematized effort that we now purpose to put forth.

The Women's Alliance already has thirty or more "fellowship members," each of whom is receiving a fresh "batch" of literature once a month and is in direct correspondence with some resident member of our local Alliance.

The Laymen's League has not laid out a systematic program for non-resident members; but I am confident that some arrangement similar to that of the Women's Alliance can be devised and put into effect.

It is our intention to attach no fee to the non-resident membership in the church, but only to do everything possible to keep in touch with our non-resident members for our mutual friendship, information and encouragement. This will include as a minimum the sending of our Church Bulletin once a month and a pastoral letter once a year. In addition to this, always, within reasonable distance from Portland, the rendering of the usual pastoral offices (baptisms, marriages and funerals, and pastoral council, whether directly or by correspondence).

The fee for fellowship membership in the Alliance is one dollar annually, and probably a fellowship in the League could be arranged for a similar sum.

In all families of either non-resident church members or fellowship members in either Alliance or League, we shall send Church School literature (Beacon, Sunday School lessons, etc.) wherever there are children whose parents desire it. This we have done hitherto.

It may be added that our Young People's Fraternity may be counted upon to continue its happy custom of keeping in

touch with its absent members. There is hardly a meeting at which a direct letter or interesting news is not received from absent members, sometimes as far apart as Oxford and Honolulu.

It is not our purpose to invite non-resident membership in communities where there are existing congregations of our order nor where it would be likely to impair local church loyalty.

Nor is it our purpose to discourage our non-resident members from attending and participating in the worship and work of orthodox churches in their own communities. Rather do we advise to the contrary; and we advise actual membership in churches nominally not Unitarian if those churches offer terms of membership that a Unitarian can conscientiously accept. Almost any church worship is better than none. But for the very reason that our people cannot ordinarily join orthodox churches it is a satisfaction to them to be definitely connected with some church body. And this becomes additionally clear and strong in the case of those to whom church membership is a deep and sacred experience in which they acknowledge and practice life-allegiance to an historic and continuous spiritual community whose life they need and which needs their lives.

Two possibilities should be kept in mind: 1. That any given locality may discover several non-resident members unknown to each other, out of which may form "the church that is in their house;" and, 2: That non-resident members may at any time "move to town" and so automatically become resident members.

The above paragraphs give a fair outline of our plan and purpose, and we should be happy to hear from others, with inquiries, adverse criticism or constructive suggestion.

W. G. E., JR.

The Laymen's League has detailed its Secretary, Mr. Carl B. Wetherell, to duty as Field Secretary for the joint interest of the League, the Association and the Women's Alliance. He is expected to arrive in San Francisco, which will be his headquarters, early in September.

Books

THE CHRISTIAN PREACHER; A. E. Garvie, D. D. Charles Scribner's Sons; \$3.50.

This valuable book, by the principal of New College, London, is classified in the International Theological Library and is written for the minister who seeks to make the most of his calling. Dr. Garvie deals with problems he was called upon to face and answer for himself when he was himself a preacher, and which in training men for the ministry he has found essential to consider. It is largely composed of simple, practical counsels needful for those beginning in the great work.

It is divided into three parts: The History of Preaching; The Conditions, Qualifications, and Foundations of the Preacher, and the Preparation and the Production of the Sermon.

The work has been completed since the end of the war, and is pervaded with broad conceptions of the strong call on the Christian preacher to apply the principles of Christianity to present-day conditions. "The world now needs a message of comfort and courage, help and hope. That message the Christian gospel offers."

THE SHORTER BIBLE—THE OLD TESTAMENT; Charles Scribner's Sons; \$1.50 net.

The Beacon Press offers this attractive publication of the Scribners. It is not intended as a substitute for the complete text, but it offers to a busy world in a convenient form certain parts suited to kindle interest, and removes the obstruction of chapter and verse division and the confusing order. It omits duplicate stories and accounts and brings together kindred parts, arranging material in groups according to the nature of the contents or in the order in which it is written, thus securing a clearer picture of the origin and development of Judaism and Christianity. About one-third of the Old Testament and about two-thirds of the New represent what is most frequently read or used. Seven-eighths of Mark is quoted in Matthew and three-fourths in Luke.

The present volume, the Old Testament, in a convenient size for the pocket, in some 600 pages of thin paper, gives a continued story of the Hebrew people. It is divided into stories and history, the lyrics and the teachings of the wise. The poem of creation is followed by the provisions for man's physical, moral and social development, and various primitive narratives. Then comes the Abraham narratives, the Joseph narratives, and the events connected with the wanderings, settlement and growth of the Jewish people. The psalms and hymns are poetically and topically arranged. Job is treated as a lyric drama, and concludes the book. The translation is especially simple and dignified, giving the equivalent in the best of modern English that even a child may readily understand. The translation and arrangement are by Professor Charles Foster Kent of Yale University, with the collaboration of many scholarly experts. It is a fine piece of work, and its companion, the New Testament, will be eagerly awaited.

Aeterna California

Air: "The Holy City" (S. A. Ward)
(To be preceded by one stanza of
"America the Beautiful.")

I.

Superba California; serene and sovereign State,
From snow-clad crests o'er fertile fields,
Unto thy Golden Gate—
Delecta California; to thee our hymn we raise,
Thy stalwart sons and daughters fair
Shall ever sing thy praise.

II.

Excelsa California; from Humboldt's forest
lands,
O'er wild Sierran silvery streams
To Coronado's sands:
Regina California; the ranges crowned with
light,
The far-flung hills, the wave-beat shore,
The waters rolling bright.

III.

Aeterna California; thy redwoods never die,
Tho' sons of men may pass away
When dawns the appointed day;
But we thy children pass and sing,
Rejoicing as we go,
From the dear dust shall beauty spring,
And wild flowers ever grow.

—Alexander McAdie.

From the Churches

ALAMEDA.—The church services have been continued through June, but the Sunday School was closed.

Mr. Reed has reviewed the following books: "Outlines of History (Wells); "The Peace Negotiations" (Lansing); "Modern Democracy" (Bryce); "The Next War" (Will Irwin).

The meetings of Unity Circle are discontinued until August, the last meeting, on June 25th, being a garden party, and a very delightful afternoon was spent beneath the shade of trees and awnings.

BELLINGHAM.—Mrs. C. E. Miller represented the local Sunday School of the church at the June meeting of the Berkeley Intsitute.

The attendance upon Sunday services was doubled the first half of 1921 over the preceding year.

The minister, Rev. N. A. Baker, preached the baccalaureate sermons at Harmony Consolidated High School and Lynden High School, and gave the commencement address to the Mt. Baker High School at Deming, all in Whatcom county. He was also asked to give the

prayer at the Normal School dedication of the Bird Sanctuary in Memory of Ida Agnes Baker, late professor of the school and loyal member of the Unitarian Society. Also, he gave the prayer at the annual commencement exercises of the Normal School. Among sermons at the church by Mr. Baker were: "The Importance of Bringing Some of Our Religious Ideas Up to Date;" "The Advantage of Using a Shorter Bible and Continuing the Collection of Sacred Writings for Devotional Purposes," and "The Advantage for Religion in Season of Anniversary." Mr. Baker went East with his wife and children immediately upon the close of services for the summer, at the end of June. He is to attend the summer theological school Chicago.

W. E. Powell has been added to the Board of Trustees of the church. Mr. Powell has recently joined the local church. He comes from a ministry of six years in the Congregational (orthodox) body.

BERKELEY.—June was marked by the Institute for Religious Education at Berkeley — a most successful occasion from every standpoint. The two weeks during which our church had the privilege of entertaining the Institute were delightful to us, and we hope the experience may be repeated. The delegates were enthusiastic and conscientious, and the program offered was well worth the long journey many had taken in order to attend. It is hoped that the Department of Religious Education realizes how much its efforts were appreciated and what new inspiration has been given to our work on the Coast.

Mr. and Mrs. Speight returned from Boston early in June and brought glowing accounts of the May Meetings. The sermon on June 5th was devoted to a report of these Conferences, and on the following Sunday to a leavetaking for the summer vacation, leaving with us ideals of rest and recreation for the holidays. After this there will be no more morning services until August, but in the meantime Sunday evening chapel services will be held under the auspices of Mrs. Thompson, Field Secretary of the Y. P. R. U. These are for the par-

ticular benefit of students at the summer school of the University of California, and other visitors in town.

The young people of the church are eagerly looking forward to a Vacation Fellowship Outing the first two weeks of August, under the leadership of Mr. Speight and Mrs. Thompson. They will combine the joys of camping and outdoor sports with serious campfire discussions and plans for next year's work.

It was with deep sorrow that the congregation learned of Mr. Speight's acceptance of a call to King's Chapel, Boston—sorrow for ourselves, but pride and joy in the thought of the larger service to which he will go. About the first of October he intends to leave for the new work, stopping on his way to attend the General Conference in Detroit. We cannot but rejoice in whatever will be for the good of our larger cause, but his church in Berkeley and the Pacific Coast as a whole will miss him greatly. May we have the strength and vision to carry on the work he is leaving in our hands.

EUGENE, ORE.—The beginning of the summer vacation finds the little church in Eugene in an optimistic mood, with great expectations for next year. Plans are laid for the more effective advertising of the church and for getting in closer relations with the student life of the University of Oregon. The Sunday School and the congregation have shown a healthy and sustained growth since the coming of the Rev. Frank Fay Eddy as pastor, in March. The Woman's Alliance plan literary afternoons for next year and have their program all worked out and issued. The series will discuss the leaders of Unitarianism from the time of Arius down to the present day and will cover in this way the whole development of our thought. The Laymen's League chapter here is active and the main support of the pastor in his advertising campaign. The church closes for vacation on July 1st and will resume services the third Sunday in September. Mr. Eddy will attend the summer school of theology at Harvard in August. The congregations have shown

a sustained and steady growth during the past four months of fully fifty per cent. It is also notable that this church increased its budget and its subscriptions approximately one hundred per cent last year. The church here feels that it is confronted with a great missionary opportunity in connection with the student life of the University, and is preparing to do the work which is awaiting it.

LONG BEACH.—The young people of the society gave an enjoyable entertainment in the chapel on May 20th, to awaken interest in the Institute for Religious Instruction at Berkeley, and to secure money to help send two of our faithful workers in the Church School. Miss Helen Upton and Miss Edith Whipple, teachers in our School, are in attendance at the Institute, and report profitable meetings.

The Alliance meets fortnightly throughout the year, with good interest and attendance. For a recent meeting, a paper that was much enjoyed was one prepared by Rev. Seth C. Beach, D. D., who, with Mrs. Beach, spent the winter a year ago with us. His paper, "California—Religious and Otherwise," was one prepared by him for his old Alliance at Wayland, Mass. For the meeting of June 9th, experiences of pioneer days in Montana, and in Cuba, were given by Mrs. M. E. Garwood and Mrs. Clara Whipple, and Mrs. S. D. Allen gave reminiscences of early days in New York state, and told how her father trained her to be a radical. This incident will show how highly Mrs. Allen is regarded in our Sunday School: "Mother, did you ever see Jesus?" asked a youthful member of our Sunday School. "No." "Well, did Grandma Jones ever see him?" "No, I don't think she did." "Well, I bet I know one person who has—Mrs. Allen. She saw Lincoln, too."

LOS ANGELES.—The many visitors, as well as members and friends of our church, have enjoyed a series of love feasts during the past two months—the subjects of the Sunday morning addresses being: "Religion and Patriotism." "Sources of Power in Human Life," "Somehow Good," "Mr. Benja-

min Kidd." "Intellectual Honesty," "Religion and Democracy," by Rev. F. Burdette Backus, and "Great Fishers of Men," by Rev. Thomas Clayton of Fresno. Mr. Clayton has spoken several times to the Hollywood congregation and has added much enthusiasm to their Sunday evening meetings.

The church closes the last Sunday in July, and about the first of August Mr. Backus leaves for Boston to attend the Summer School of Harvard University, which is held under the auspices of the Laymen's League. Mr. Backus will return in time to resume services the first Sunday in October.

One June 15th, at 6:30 P. M., the Laymen's League held a "talented" dinner, the talent being all chosen from members of the League. The series of after dinner addresses so entertained, amused and delighted the large crowd present that when eleven o'clock arrived it was a difficult matter to convince them of the fact the time had passed so quickly and pleasantly.

The third annual picnic of all Southern California Unitarians was held at Long Beach, July 2. Too much credit cannot be given Rev. Fairfield of the Long Beach Church for the success of this splendid affair.

At the annual meeting of the Maternity Cottage and Homeopathic Hospital Association, formal announcement was made of the dissolution of partnership, which has existed for the past three years. The Maternity Cottage resumes its old policy, under the leadership of its efficient president, Mrs. Wm. Baurhyte.

On June 12th the Sunday School celebrated by a special Children's Day program, to which the members of the congregation were invited. The Sunday School picnic was given June 19th at Griffith Park and a royal good time was spent. The School closed for the summer season June 26th.

Plans are being perfected to take up the work of beautifying the grounds around the Church building, a neat sum having already been set aside for this purpose.

A most interesting and enjoyable time was had at the Unity Club picnic July 23rd at Sycamore Grove.

OAKLAND.—During the summer months the various organizations of the Church have disbanded, but the Sunday service, with the Sunday School, has been regularly given—this as a matter of experiment, the changing personnel of the congregation from week to week proving it to have been worth the effort.

A very representative gathering greeted Mr. Reed upon his return from Boston and the May Meetings, at which he delivered one of the addresses, presenting his experience in the upbuilding of a church from well-worn material. A very full and comprehensive account of those interesting meetings was given to the members and friends of the Women's Alliance.

Although vacation days are here, interest has not been allowed to lag in the Alliance through a number of delightfully planned card parties, which have also proven financially beneficial. The President of this little band has paid the members the compliment of saying they are the most harmonious group with which it has ever been her good fortune to be connected.

Mr. Reed filled the pulpit throughout the month of June, his topics dealing with "Great Messages from Great Books." He preached four Sundays in July. On the 17th Mr. Fereshetian of Santa Cruz, whom we hope to have the pleasure of welcoming often to our platform, spoke on "The Religion of Enthusiasm."

A most delightful pleasure is awaiting us in August when we are to welcome again into our midst our beloved Doctor and Mrs. Wendte, who are arranging to make their permanent home here. The latter is to speak to us on August 7 and 14.

The silent oar has parted the silent river for Mrs. Henrica Iliohan Tannock, mother of Mr. A. H. Iliohan, the President of our Church body, and herself a woman of renown—an ardent champion of woman suffrage when that was a most unpopular cause; indeed she was always found in the vanguard of all forward-looking movements, and leaves behind a wealth of happy memories.

SALEM, ORE.—It has been definitely decided by the small band remaining of the once large church in Salem to make a strong effort to revive the activities of this church. Services have been held regularly every Sunday night since Easter by Rev. Frank Fay Eddy of Eugene, with a sustained interest, and several new people have been interested. The church property has been deeded to the American Unitarian Association in trust for the local society, and repairs are to be made during the summer months on the church building putting it in shape for an active campaign of revival in the autumn.

SAN FRANCISCO—During June Mr. Dutton arranged for supplies for the last three Sundays. Rev. Thomas Clayton preached once and Rev. Dr. Wilbur twice. During July the church and the Sunday-school were closed. With August services will be resumed, preaching with the first Sunday and the Sunday-school with the second. Mr. Charles Gates was sent to the Sunday-school Institute at the Isle of Shoals from July 23 to August 6.

The meetings of the allied societies were suspended during the month of July. A good number of those interested in the church school attended the interesting meetings of the Institute at Berkeley. Dr. Lawrance urged that all schools be supplied with the best works on various phases of religious education and especially that the publication, "Religious Education," be freely used in keeping up with the advance that is being made in methods and the conduct of the schools.

The trustees of the Henry Pierce Library, the endowed church library, impressed with the importance of the suggestion, subscribed on behalf of the library for all the schools on the coast desiring to use the magazine. Fifteen schools represented at the Institute signified their wish and will be supplied.

Truths of all others the most awful and interesting, are often considered as so true that they lose all the power of truth, and lie bed-ridden in the dormitory of the soul, side by side with the most despised and exploded errors.—*S. T. Coleridge.*

Sparks

"I haven't tried to sing," remarked the Man on the Car, "since the children were helpless babies."—*Toledo Blade.*

The original one-way traffic is along the road paved with good intentions.—*Life.*

"Great excitement at the Country Club."

"Over what?"

"A country man tried to join."—*Louisville Courier-Journal.*

It seemed to Elsie that afternoon that she was blocked at every turn. It was "No" this and "No" that, till at length she began to cry, between her sobs, "I wish 'No' was a swear word, mamma, so's you couldn't say it."—*Boston Transcript.*

The Orator—"Work, my friends, is the lot of man! Man was sent into this world to earn his living by the sweat of his brow. You didn't find Adam walking about the Garden of Eden with his hands in his pockets!"—*The Passing Show* (London).

The home of Mr. and Mrs. Charles Brown was the scene of a beautiful wedding last evening when their youngest daughter Margaret was joined in holy deadlock to Mr. David Preston.—*Quoted from a Western paper by the Boston Transcript.*

A judge's little daughter, who had attended her father's court for the first time, was very much interested in the proceedings. After her return home she told her mother, "Papa made a speech, and several other men made speeches to twelve men who sat all together, and then these twelve men were put in a dark room to be developed."—*Pearson's Weekly.*

The bedraggled individual indignantly denied that he was intoxicated when the police officer testified that he found the prisoner lying in the street.

"Very well, then," retorted the versatile judge. "You're fined \$5 for parking more than six inches from the curb."—*Buffalo Express.*

The Postoffice Mission

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

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

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

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

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

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

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

Miss Elizabeth B. Easton, 1922 Sacramento St., San Francisco.

Miss Theodosia Woods, 20 West Valerio St., Santa Barbara.

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

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

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

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

Mrs. J. D. O. Powers, 1414 E. Bay Street, Seattle, Wash.

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

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

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

Henry Pierce Library

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

Charles A. Murdock, Trustee and Librarian.

AMONG RECENT ADDITIONS

- 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."
 ROYCE: "Lectures on Modern Ideals."
 SAVAGE, M. J.: "Pillars of the Temple."
 SLICER, THOS. R.: "Recollections."
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Practical Religion is summed up in Love to God and Love to Man. No church needs a longer creed than this.

The Old Bible contains helpful moral and religious ideals. It also contains much outgrown religion, poor history, and worse science. We read only the best parts in church and let the rest alone.

Modern Literature and other world religions also contain good news. So we also read from them on Sunday.

Jesus, the world's greatest religious teacher, had many ideas suited only to his own age. We do not worry trying to explain this, but just forget it. He also had ideals helpful for all time; these alone we include in our modern faith.

Progress is as much needed in religion as in science. Freedom is necessary to progress. He who seeks a hitching-post will not feel at home in our free church.

The God of Science — the universal Law, Order, Energy — and the *God of Religion* — the universal Beauty, Goodness, Love — is One God.

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Editorial

A significant feature of the age in which we live is the growing appreciation of the value of scientific research. It is found to pay its formidable cost or it would not be maintained by the great business corporations. It is wisely conducted by the various departments of the government as a necessity for general welfare. The Department of Agriculture alone spent twenty millions of dollars in the past year. The great universities vie in research work, and far-seeing benefactors have endowed with immense sums of money organizations for the purpose.

The head of the Carnegie Institute, formerly a professor of the University of California, recently visited San Francisco, and delivered a very remarkable address before the Commonwealth Club.

Dr. Merriam devoted twenty-five years to palaeontology, and as one who had achieved much in the special research is well fitted for the administration of a great fund for general research.

In his address he first defined the term and established its ideal. Research has to do with added knowledge but it is not alone ascertaining facts. It differs from discovery or invention and in any ideal sense it is concerned with organizing and applying its results. It has to do with using added knowledge as fast as it is found for the benefit and happiness of man. A helpful illustration is found in the place of electricity in present day life. A very few years ago it was mainly a plaything in the hands of the scientist. Today it is of tremendous importance in the comfort of man, having transformed

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“Making this world a better place to live in is such a great game, and so much is at stake in its outcome that it ought to appeal to the imagination and the heart of anyone with vision and feeling.

“Putting Christian principle into all the operations of life would solve the problems that confront this day.”—*New Bedford Sunday Standard*.

transportation and given light and power undreamed of a generation ago. It is today a controlling force in life.

Research not alone ascertains the truth of things, it interprets, it classifies, it determines use and reaches methods, it prepares the way for use. It gains knowledge not for its own sake, but for its value to man. Its highest ideal is service. It is practical in that it has high ideals. The man who is simply practical is satisfied with things as they are. The man with an ideal is not satisfied unless things are as they ought to be. The mere increase of material things is not of advantage unless they contribute to the happiness and well-being of man. Whatever we have we have inherited, but our greatest inheritance is social, and the best thing man can do for humanity is to preserve and transmit to those who come after a better social inheritance. This is the greatest end that research can reach, and that it may succeed it must be generously and loyally supported.

In the *Christian Register* of August 11th Rev. Dr. Dodson contributed a momentous article entitled, "Clear Thinking or Death." In a box heading preceding it, editor Dieffenbach says: "Here is the most cogent and—who knows?—far-reaching challenge or acceptance of a challenge, we have read in a generation. The author is one of our great scholars and devout ministers. He brings to the church's great arena of free discussion the most vital and significant question that perplexes and in some cases grieves the Unitarian fellowship." Dr. Dodson says that most of us resort to clear and effective thinking only when we are in trouble. This is as true of social movements as of individuals. It is his conviction that the liberal churches are in trouble and that only clear think-

ing and the courage to take a definite position can save us. For a century the Unitarian churches have been advancing, new ideas have been accepted, and today it is frequently said they stand for nothing but liberty. This he is sure is a mistake. "Liberty is like air. It is necessary, but it does not unite men in spiritual fellowship." He contends that there has been an assumed premise—a common faith in God and man, and that our churches were formed for worship and communion with God. With practical unanimity we have a rational faith, actually the basis of our fellowship. We never thought of doubting it. "So long as this situation continued the error and the danger of saying that nothing unites us except abstract liberty were not apparent. Now, however, we find that theism is being denied by men who speak as representatives of our movement." A speaker at the Western Conference in May declared that theism must be given up, that the future belongs to atheistic humanism. Dr. Dodson feels that not two percent of our people would attend a church or send their children to a Sunday School that taught there is no God. The simple fact is that the Unitarian churches do have a common faith, and it is our life in this faith which has given us our influence in American life. Mr. Dodson concludes that we must avow our faith in God even though it reminds us of a creed. "If atheism is to be preached in our name, no money that can be raised or organizations that may be developed can save us from the extinction which confusion and negation deserve."

In a later *Register*, Dr. William L. Sullivan has an equally positive plea for positive faith. His article was entitled, "God; No-God; Half-God." He is sarcastic with the few preachers who announce themselves for the side of No-

God, and then finds a little less scorn for those who find a growing and struggling God, a little magnified man. Neither conception removes difficulties from belief. "Our consolation is that a universe which proceeds from Eternal Mind is in purpose and destiny a universe of Soul. * * * "Amid the transiency and suffering necessarily involved in finiteness we look to the Eternal Perfection."

The issue seems unavoidable, and it must be met with courage. It probably will arise in some form at the Detroit Conference, which is to be held October 4th to 7th.

Secretary Perkins has issued a promising preliminary call which outlines a promising program. He says:

"In that programme we do not try to gain your attention and applause through startling features or any particularly novel ideas. We do invite you to listen to new voices;! we do ask you to consider vital subjects; we do propose to present, in all earnestness, various phases of the Cause which means so much to us."

Among the assigned speakers are: Dean Fenn, Rev. A. M. Rihbany, Rev. Sydney B. Snow, Rev. John H. Lathrop, Rev. Henry T. Cope, Rev. John N. Deitrich, Rev. Dilworth Lupton, Rev. William L. Sullivan and Rev. H. E. B. Speight. This is the first conference since the campaign for which the Laymen's League was responsible, and its effects and future significance will be thoughtfully analyzed. How shall we direct the new impetus? At the special laymen's session three widely known laymen will present "Three Central Affirmations of Unitarianism."

San Francisco has suffered deeply but quietly for about twenty weeks from a

strike in the building trades. It followed a long period of peace that involved practical submission to the demands of labor unions. For many years the most of the organizations have been reasonably well conducted and employers have in turn been considerate and more than willing to be just. Agreements have been renewed from time to time and occasional differences have been speedily settled. But during the war, wages advanced beyond the point that could possibly be maintained in normal times. With the builders, the practice of arbitration prevailed, and the three arbitrators were men of the very highest character—one the Roman Catholic Archbishop and another a former Justice of the Supreme Court. The arbitrators recommended a very slight decrease in the wages of carpenters—seven and a half per cent. The Carpenters Union refused to make the concession. The employers were willing to accept the small reduction, but when the labor leaders went back on the arbitrators they decided to stand firmly for their own rights and thereupon formulated what they called the American plan—virtually an open-shop policy, involving their right to hire any man willing to work, to insist on a fair day's work, paying the scale fixed by the arbitrators. The public fully sustained them and to gain their liberty they have stood firmly together at great money loss, resisting all offers to compromise. It is now announced that the unions will not accept the American plan but the men as individuals will be allowed to go to work on the best terms they can make. This gives a great opportunity for employers to show that they can be and will be just and fair without compulsion, and will convince those who agree to arbitrate that they must abide by the result.

One gratifying circumstance has been that less physical violence has been engendered than in any recorded strike. The police have been efficient in preventing attacks, and the men have shown less disposition to make them. Thousands of men will return to work and the atmosphere is materially cleared.

Any contest that ends in increased respect for moral value is worth whatever it costs. Men must learn to keep faith. An agreement cannot be safely broken. Beyond that, in times of stress when the general income must suffer, all must be willing to do his share. Selfishness when pushed beyond right deserves defeat, and in the long run it gets it. We are members of the same body and must suffer together. How much better it is to be willing to do our share than to be forced.

All eyes are turned to the coming Washington conference, and hopes are bright for a beginning of better things. We will do well not to expect too much and to be satisfied with any result that constitutes a beginning or an evidence of real growth toward methods of reason and peace in international relations.

American can well afford to take the initiative by giving the opportunity. She also can offer to her visitors the evidence that good will and mutual respect can suffice. Our states, of varied interests, need no armed force for protection, and our neighbor to the North is wholly peaceful, while our neighbor to the South would better be.

The Friends' Peace Committee have made a fine plea for peaceful methods. They say:

"It is a curious mental twist that leads so many to assume that a person or nation that is armed and defends itself is always safe; while a person or nation that follows Jesus' method is sure to be

injured or destroyed. Both assumptions are historically false. Not all wars of defense are successful. Witness the fate of Egypt, Greece, Judea, Poland, the Boer republics, Belgium, Serbia! But the early Christians, the seventeenth century Quakers in England, and Penn among the American Indians, won without fighting, and suffered less than most peoples who take the sword. We do not claim that reliance on spiritual forces would always and infallibly succeed. But we do believe that after a century of such a trial, as the forces of force, hate and national selfishness have had, it would not have failed in 1914 as they failed after having formed the basis of international relations for milleniums."

The United States has made the opportunity. It would seem that they should lead in actual disarmament. The complicated questions of the Far East should not prevent us from setting an example of trusting to forces of righteousness for our own protection. We should at least disarm the other nations of any suspicions they may entertain that we have any ambition or purpose of dominating the world. We have apparently gained a world attitude favorable to the general proposition, and we seem to be assured of the best representation of high-minded, unselfish American sentiment. Success to the effort!

We regret exceedingly that in our last issue we unwittingly gave offense by copying a humorous reference to an incident of the Boston May meeting. It was in bad taste and we wish to apologize to Rev. Mr. Pinkham and his sensitive friends. Humor seems harmless to those who enjoy it but is always to be handled with care and consideration.

Sentence Sermon

A glad heart helps poor eyes to see
 What brightest eyes can't see without it.
 —Henrietta R. Eliot.

Notes

Notice is given that the Rev. William Edmond Powell of Bellingham, formerly of the Baptist and Congregational ministries, has applied for fellowship in the Unitarian ministry. Earl M. Wilbur, H. E. B. Speight, Charles A. Murdock, Committee.

Rev. Frank Fay Eddy of Salem attended the Harvard Summer School of Theology beginning August 15th, afterward improving the opportunity of visiting friends and relatives in Canada and the Eastern States.

John Haynes Holmes is feeling better. In a late *Unity* he eats humble pie and applauds President Harding. He is even hopeful and has a glimmer of faith that the coming conference may accomplish something worth while.

Prof. E. G. Williams, who was so disappointed in the outcome at Paris on the Eastern questions, has been called to Washington as adviser and assistant, and all who know him and his familiarity with the Chinese situation hope he may be listened to sympathetically.

On the 12th of August the Channing Club of the Berkeley church concluded a delightful two weeks vacation fellowship camp about three miles from La Honda. Twenty or more young men and women spent pleasant days among the redwoods or in excursions among the hills, in the evening enjoying talks and discussion around the camp fire. Rev. H. E. B. Speight was their leader, inspirer and cook, in all of which capacities he excelled.

Miss E. Rosalind Lee and Miss H. E. Hargrove reached Tahiti on August 8th. The voyage was hardly delightful, but endurable. The *Marama* is a small boat and she indulged her habit of rolling. She was heavily loaded and lay low. It was somewhat hot, there were few passengers, and the young women accepted conditions, making the best of what they met. They will pursue their circumnavigation, reaching England in the springtime.

Mr. Dutton made the most of his July vacation and returned to an exceptionally large audience on the first Sunday in August. He loves the High Sierras and finds mental and spiritual uplift as well as refreshment in altitude.

It was a gratifying reception that Dr. Charles W. Wendte received on the first Sunday of August when he appeared in his former Oakland pulpit to conduct the service for Rev. Clarence Reed, who had continued services during the month of July and who had accepted Dr. Wendte's offer to preach for two Sundays and give a brief respite to one who had declined a vacation. The number greeting him was large, and their pleasure was evident.

Dr. Lawrance, in reporting the Berkeley Institute for Religious Instruction, speaking of those in attendance said: "They devoted two weeks to the Institute, not one leaving before it closed, and few at any time missing a single class period. This surely indicates a profound interest in the purpose of the institute, and it establishes a record so far unequalled in the history of our denominational efforts in institute work."

At the Isle of Shoals meeting in August, Samuel McChord Crothers of Cambridge, the philosopher, essayist, poet, and preacher, fired the opening gun of the Institute with "Some New Poets and Some Poets Not So New" and "The Literature of the Bible," sounding a keynote of optimism, humor, spirituality, and helpfulness.

Summer schools for ministers, which last year were so well appreciated, have been more freely attended this year. On July 28th the Laymen's League enrolled twenty-five ministers and six laymen at the Meadville Theological School summer session at the University of Chicago. Sixteen states were represented. From the Pacific Coast there were: Rev. Thomas Clayton, Rev. O. J. Fairfield, Rev. E. B. Robertson, Rev. Martin Fereshtian and Rev. N. A. Baker. The Harvard School opened on August 15th, with a registration even greater than last year's 101.

Rev. and Mrs. Wiliam G. Eliot, Jr., announce the marriage of their daughter, Ruth K., to Mr. Edward Howard Prentiss, at the Church of Our Father, Portland, Oregon, on September 2d.

The report of the treasurer of the Layman's League includes a special subscription of Mr. Horace S. Sears of \$1500 for remodelling Unity House at Berkeley, and \$1000 for salary of Mr. Speight as director of student work. Such gifts deserve appreciation.

Invitations have been extended and many of them accepted for leaders of the Unitarian Laymen's League to attend a convention at Narragansett Pier, L. I., on September 16th, 17th and 19th. Only laymen are invited, but the business of the meeting is the business of generating greater power in Unitarian churches everywhere so that they may increase their contribution to the religious and community welfare in the centers which they serve.

Rev. Augustus M. Lord completed thirty years of service with the parish at Providence, Rhode Island, and in recognition of their affection was recently presented with a leather booklet inscribed with the autographs of his entire congregation, following an inscribed testimonial.

On August 21st, Rev. W. G. Eliot, Jr., of Portland, preached a fine sermon, of which the *Oregonian* published a liberal abstract. It compared and contrasted the bee and the man. The blind devotion to the hive was declared bad if set up for emulation of human beings. The honey-maker shows the evil of material attainment as the chief end of life. "The bee can hum and seek honey in the clover, and work and die—but it cannot lie under an apple tree on a June day and meditate upon the problems of life and the ways of the Divine Spirit, and conscientiously and devoutly and with tender humility and solemn resolve bow the soul before the great sacrament of life, of conscience, of faithful friendship, of truth and sacrifice, of home and heaven."

Rev. H. H. Barber was ordained and installed minister of the church at Harvard, Massachusetts, in 1861. On June 16th he was presented with a cane, in evidence of the love of his people. He is only eighty-six years old, and Mr. Kent, who presented it, expressed the hope that when old age would come he would use it in case of need.

The July Hyde Park meeting or demonstration on "The Social Message of Christianity" is spoken of as a sign of the times. No fewer than eight different Christian denominations participated. There were seven platforms and the forty-nine speakers included four Anglican bishops and four Roman Catholic priests. A recent warning of the Premier that the churches keep off the political grass acted as a goad towards united effort to act for betterment of social conditions.

Rev. Clarence Reed entertained seven of his ministerial brothers at an Oakland Hotel luncheon on the 29th of August and after it Rev. Dr. Wendte read an attractive chapter of his reminiscences, dwelling upon his first Eastern ministry, that at Newport, Rhode Island.

Work is well under way at Berkeley upon the concrete building being erected on the sightly lot of the Pacific Unitarian School for the Ministry. It is hoped soon in the coming year that it may be ready for occupation. It will be a great relief when the probably most complete library of Unitarian literature gathered at one point is housed in safety.

Sir. George Newman, Chief Medical Officer of England, reports generally encouraging conditions. Fifty years ago 154 babies died out of a thousand. In 1900 the figures were practically unchanged. In 1910 the average was 120, and in 1920 there were 80. Mortality from tuberculosis had fallen by one-sixth in three years. Bad as things are, it is in our power to make them better. "Gloom, sloth and irritation" are to be avoided. What we need is more intelligence, better training, more co-operation with God's laws. It is worth while to fight. We must go pluckily on.

Major George Haven Putnam suggests in the London *Times* that July 4th be henceforward known as "Interdependence Day," under which title all the English-speaking peoples could celebrate it in unison.

Coolidge & Shattuck of Boston have been awarded the prize in the architect contest for plans for the Washington church, and are proceeding with the plans for the noble structure. Its cost will approximate \$500,000. It will stand at the intersection of Sixteenth and Harvard streets.

The church in Dorehester, Massachusetts, after mature consideration, has concluded that the modern city church embraces two distinct fields, and it has called two ministers as co-pastors. Rev. Adelbert L. Hudson will be responsible for the service of worship and Rev. Lyman V. Rutledge will supervise religious education, social activities, and parish administration.

The Dorehester church is the oldest in Boston, having been organized in Plymouth, England, in 1630. The founders landed in Dorehester June 6th of that year. It has flourished for almost three hundred years.

In New York, on August 29th, John McMullin died at the age of 73. He came to California in 1876 and soon became an active figure in our business community, organizing the San Francisco Bridge Company and other construction corporations on the Coast and in Hawaii and the Philippines. The Pearl Harbor drydock was built by his company. He was a man of great power and interesting character. Originally a Catholic, he became a much interested Unitarian, attending at first the Second Church and afterward becoming an ardent admirer and stalwart friend of Dr. Horatio Stebbins. He had a good mind and was a constant and appreciative listener. He was of a generous nature and enjoyed helping others in an unostentatious way. Dr. Stebbins often spoke of "Magnanimous McMullin," for whom he had great regard.

He removed to New York many years ago, and retired from active business three years ago.

A recent canvass establishes the fact that 5000 American and Canadian churches are equipped with projection machines, and are showing motion pictures regularly to their congregations.

Dr. Samuel A. Eliot, in the Register of August 18th, protests against the probably unconsidered repetition of an archaic sophism at one of the recent meetings at the Isles of Shoals, to the effect that ministers who fail in the East are sent West. He says ministers are chosen by free people. He then takes up the facts showing that of the ministers now on the Pacific Coast not one could have been so sent. He concludes that the ancient jest ought to be given decent and final burial.

A Yonkers manufacturer, not a member of its Unitarian church, found it "an oasis for refreshment." Wishing to do a good turn he inserted this tribute, four inches deep and three columns wide, in the local paper:

"Six days of business leaves many of us somewhat weary and yearning for the food that will satisfy—not creed nor dogma, not oratory nor entertainment, but the stuff that sends us away refreshed in spirit and with a happier, nobler outlook on life.

"No one in that church knows of my intention to publish these lines, nor am I a member of that church, and my only reason for doing this is so that if you do not find the soul-satisfying things elsewhere I want to do you a 'good turn' and suggest you go there next Sunday morning at eleven."

On Sunday evening, August 21st, Rev. H. E. B. Speight addressed the Channing Club, open to all University students, on "College Spirit." It was full of valuable truths, and liberal extracts being printed in the city papers, it reached the whole student body. Here is a sample sentence:

"College spirit is a sealed secret to those who bring to college the conventional attitude of the stock exchange and the market place, who measure every activity or course offered by what it will yield in professional advantage or personal satisfaction."

Contributed Health

We hear thousands of less important betterments discussed on every hand, but the fact is that physical health is an elemental prerequisite to all else that may be termed worth while. If certain portions of men were made of glass, and it were possible to observe the condition of the internal organs, in how few cases would we find them entirely normal, among the thousands we meet daily! We have ambitions to achieve in school, in law, in medicine, in art, and in politics, but how many are possessed with the laudable ambition to express good health? What does all the rest amount to in comparison?

All the abstract theories which cannot be made usable only interfere with our manifestations on every other possible plane, and clutter up our mental machinery. On every rational count, health comes first. We observe many people, who are insane on all sorts of subjects, but especially that of money, who are sacrificing their health for insignificant considerations.

With the average man health is the last thing to be taken into consideration. A young fellow starts out in life, with vigor and abundant good health, yet no amount of testimony from his elders will impress him sufficiently to induce him to act upon their experience; he plunges into all sorts of extremes until, finally, he also is added to the great army of the unfit. If there is ever to be any great advancement for the human race it can only come when the young take advantage of the experience of the old, and thereby avoid the same pitfalls, as they recognize health as the best possession and heritage for their children.

It has been observed that good health is obtained in inverse ratio to the possession of large fortunes. I have mentioned this to many, and the substance of the average reply is: "Give me money and I will take the chances of poor health. God speed the day when good health will become popular, when an invalid will be, even, despised, as is a glutton or a drunkard, when the porcine element in humanity shall have been replaced by

those opposite qualities which betoken the inner harmony of the individual, both in himself and with his environments. Men will then cultivate a greater intimacy with nature and carefully study her laws, with which the present civilized man has hardly a speaking acquaintance.

If man were intelligently to co-operate with nature, if he would consistently work with and not against her, what a different and superior race would inevitably develop! With what pity would they look back into the history of the present century upon the shortsighted and, may I not say ignorant, people of the present time!

The only way better conditions will ever obtain will be through individual resolve and initiative. Let each of us see the truth of this and, in accordance with our capacity and opportunity determine from this day to study and co-operate with nature, recognizing that thus, and thus only can we hope to achieve any real progress, either physically, mentally or spiritually.

JESSE M. EMERSON.

Los, Angeles, Cal.

[For the PACIFIC UNITARIAN]

Immanence

God walks among his worlds and is man's friend:

His throne is empty and the angels still.

But far and lonely vale and rock-crowned hill
Are radiant where his cloudy rainbows bend
In dew-reflected light. His garment's hem,

Embroidered with the splendors of His will,
Is blown abroad in grass and flowers that fill
Wide cloud-flecked fields with shining leaf and stem.

But most He loves to call us in the gales
That summon in night seasons thoughts of power.

And many a soul, uplifted in that hour,
Is straightway free of Doubt's bewildering veils,

Knowing no pain but blesses in the end:

God walks among His worlds and is man's friend.

—Richard Warner Borst.

Purge out of every heart the lurking grudge. Give us grace to forgive offenders.—Stevenson.

Selected

Independence and Interdependence

On June 3rd Rev. Wm. G. Eliot, Jr., of Portland, preached on Independence and Interdependence, saying in part:

"Dependence, independence—this is the true order of progress.

"We fail too frequently to realize that freedom from oppressions and coercions is not worth much if it does not issue in something positive and constructive; for the only true freedom is fulfilled in voluntary service; the only worth independence must become voluntary interdependence.

"Luther said: 'A Christian man is a most free lord of all things and subject to no one; a Christian man is a most dutiful servant of all things, and subject to every one.'

"Human nature being what it is, we probably shall have to carry always a certain amount of nose-in-air and fist-in-face independence as part of the price we pay for any independence at all from a dependence that is deplorable. There will continue to be children who are disrespectful, disobedient and wayward; men and women who will defy marital fidelity in the name of personal liberty and the self-sufficiency of their own personal desires; women who fail of normal domestic duty in the name of economic independence; men whose conduct is a living sacrilege upon the great sacrament of the family—in the name of liberty.

"Any attempt at church unity which works for independence and stops there without the acknowledgment and practice of interdependence is a case of arrested development.

"Any supposed solution of the industrial problem which aims only at obtaining independence for either opposing group at the expense of the other will be illusive and temporary; for interdependence is fundamental and final.

"Any national independence which fails to recognize and use the vast possibilities of national independence is only provincialism and parochialism. A national independence achieved by aggressive conquest will defeat itself.

"The culmination of human life is in the fact of interdependence as between God and man. A distinguished British chaplain on the French front wrote as follows: 'For when all is said and done this is the heart and soul of the great adventure; this is its mystery and romance, that God really needs us men and women to help him carry out his purposes, and deliberately offers us the unique joy of laboring with him. It is just here, surely, that we penetrate to the inner heart of Christianity.'

"In the individual life, in the church, in the industrial world, in national and international politics, we need God, and God needs us, else what are we here for at all? Liberty of, by and for the people will not be worth all it has cost if it does not push on toward a higher goal."

Fifty Years Ago

The *Inquirer* of London will soon celebrate its fiftieth anniversary. In a recent issue it republishes its statement of principles as given July 9, 1842. It is striking, in illustration of the permanence of needs, to find how fully apt to the present day is this statement across the years:

"Never, surely, could it be more important than at present, that the claims of simple, rational, practical religion, should be properly brought before the public.

"It will be a leading object with us to advocate the rights of conscience, and the most extended views of religious freedom and charity.

It is our serious conviction that, of the social evils under which we labour, a very large proportion is caused—or its cure, otherwise easy enough, is prevented—by want of right moral feeling in the members of our community.

"Be it our part, at least, always faithfully, according to our best judgment, to apply the principles of morality to public and political acts—to oppose ourselves to corruption, venality, and selfishness whenever they appear, and to assist the onward progress, which we confidently anticipate, by promoting along with enlightened views, inflexible principle and lively moral feeling."

Our Opportunity

There are not wanting signs that the world is not merely needing, but is prepared to respond to a religious teaching and faith which bears directly upon the actual problems and difficulties of life, personal, social, international: a religion whose spirituality is not the cultivation of mere exalted states of soul, but is manifest in the spirit actually dominating the conduct of all affairs; which proposes and endeavors to practice the fellowship ethics of home life in business, industry, politics, diplomacy. The Unitarian faith in "the Fatherhood of God," "the brotherhood of man," "the leadership of Jesus" means precisely this. If we would gain social stability and happiness and march "upward and onward for ever" we must get the world to realize that it can only be when the earth is regarded as a home in which the many and various children of the One Father learn to practice the unselfishness and mutual regard and co-operation which are the *sine qua non* of any true home life. And that this is so is not a speculation, but a fact open to observation and taught by experience. Our churches are in a unique position to proclaim this fundamental religious truth to the world, and to bring conviction, if they will cease to be content with the notion that theirs is a message only to the intellectual few.—*The Inquirer* (London).

Love is the flight of the soul towards God. Love your family, the partner of your life, those around you ready to share your joys and sorrows; the dead who were dear to you and to whom you were dear. God has given us love that the weary soul may give and receive support upon the way of life. It is a flower which springs up on the path of duty, but which cannot change its course.—*J. Mazzini*.

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

Books

THOMAS STARR KING—PREACHER AND PATRIOT—Charles W. Wendte. The Beacon Press, \$3.00.
(For sale 570 Phelan Bldg.)

Dr. Wendte has written an altogether admirable book, and the Beacon Press has given it a beautiful dress. It is fittingly handsome, with good margin, and almost luxurious in quality of paper and style of binding. In plan and method it leaves nothing to be desired, and it contains much fresh material—extracts from letters and addresses. It is such an account as the character and services of the man deserve, and will prove of value in making Starr King better known and understood. The attractive story of his life and education is simply and clearly told. His charm as a preacher and his exceptional qualities as a lecturer are effectively set forth. His transfer to the Pacific Coast, his early impression and the growth of his interest and enthusiasm for his new home are very interesting. The chapters in appreciation of the wonders and beauties of California, especially the Yosemite and the Sierras, are about the best we have.

Then comes a graphic account of his services for patriotism and the redemption of California, of the building of the church and of his dramatic death. The appreciation of his character and gifts is finely made. It is a story that needed to be more adequately told, and surely no one could do it so well and so lovingly as Charles W. Wendte.

It will not only inform a generation that has grown up since the lamentable death of Starr King, but it will enhance his place in the minds of those who were his contemporaries. He was genuinely admired, but he was not fully known. His letters and the extracts from his addresses show him to have been a stronger and a greater man than was commonly acknowledged. His charm was felt, but his power was greater than it appeared to be.

A BACKWARD GLANCE AT EIGHTY—Charles A. Murdock. Paul Elder, \$2.00.

There are advantages as well as disadvantages in reviewing one's own book. There is also precedent—Mr. H. G. Wells has lately done it. The author is free to tell the truth, and is not unlikely to unduly praise or abuse. Again, the natural interest in one's handiwork is offset by the fact that when an unaccustomed task has been ended one is apt to feel disappointment and to believe that he could do better if he could begin afresh.

When kind friends proposed publication, and made it possible, it seemed a simple matter to supplement a few related essays with introductory, connecting and supplementary chapters, and produce a whole that might prove of sufficient interest to justify the effort. It was found not so easy, and when friends are called in for advice and free suggestion, criticisms bring sense of imperfections and efforts at betterment are not always successful.

The recollections and comments are a plain,

unvarnished tale of an ordinary, uneventful life, perhaps not worth the telling. It records no brilliant adventure or conspicuous result. Its value and interest are in the time and places it covers. Beginning in the New England of the '40s, it is concerned with California from 1855. The first nine years were spent in the little known northwestern portion of California, and the story of the thrice-discovered Humboldt Bay is romantic and interesting. In this period falls the "Real Brete Harte." From 1864 the scene is in San Francisco, recounting events and experiences that may help in understanding it and referring to persons worth while to know.

At the suggestion of the publisher, it has been rather fully illustrated, and mechanically is a creditable book.

The style is at least unpretentious. Fine writing is never attempted. The plain story is at times abrupt, and probably prolix. It does not seek to unroll a life or to point any moral. It simply presents recollections and incidents for what they may be worth for historical or personal interest.

It is unique in having been taken on faith, over seven hundred copies having been ordered in advance. Orders sent at once to Unitarian Headquarters, 570 Phelan Building, will be included in the Memorial Edition.

Rev. Clarence Reed, in announcing a review of "Main Street," said:

"Gopher Prairie is not an unusually backward town in Minnesota, "a swamp of prejudices and fears," where most of the people seem to think only of cheap motor cars, bridge prizes, motion pictures, telephones, ready-made clothes and phonographs, and social life is self-imposed slavery which makes real happiness unknown. It is a type of ten thousand towns reaching from Bath, Maine, to Eureka, California.

"Every writer has his limitations and I believe that Sinclair Lewis has only seen the people who live on one side of Main street. There are many Vida Sherwins and Raymie Wutherspoons that live on the other side of the street, who are the hope of the American small town."

The Twenty-third Psalm is the night-ingle of psalms. It is small, of a homely feather, singing shyly out of obscurity; but oh! it has filled the air of the whole world with melodious joy greater than the heart can conceive! Blessed be the day on which that psalm was born!—*Henry Ward Beecher.*

From the Churches

BERKELEY.—August saw the opening of the current church year, and all the organizations have been busy perfecting their new programs and beginning work.

The church school has held its first two sessions, with a full corps of teachers and many new pupils.

The Alliance held its first meeting early in August, and has announced a membership drive for September, each member being expected to secure at least one new addition to the ranks.

The Hosmer Chapter of the Laymen's League expects to be represented at the conference at Narragansett Pier, R. I.

The congregation will hold a farewell reception to Mr. and Mrs. Speight on the evening of September 23rd, as they leave for Boston the following week. The church will be left in a sound and prosperous condition, but will never cease to miss the two who have done so much for it and won so abiding a place in the hearts of all, within and without the church, who have known them in their ministry here.

FRESNO. — Word has been received from Mr. Clayton that he is enjoying his work at the summer school at the University of Chicago, where he was sent by the Unitarian Laymen's League. He contemplates going on to Boston after the close of the school and will stop at Pittsburg for a few days before his return to Fresno. Services will be resumed on the 18th of September.

LOS ANGELES.—Although the church services and a number of the organizations of the church have formally closed for the summer period, that spirit of fellowship is felt among our church people to such a degree that a regularity of meetings is being maintained during these two months of vacation time.

The Women's Alliance is giving a series of "at homes" to their friends—the last one, at the home of Mrs. J. C. Bosworth, being an unusually happy one and attended by about forty ladies. The next one, September 8th, at the home of Mrs. Claudia Shepardson, is being looked forward to with much pleasure.

Saturday afternoon and evening, August 27th, the Laymen's League will entertain with a basket picnic at the home of Mr. and Mrs. J. C. Fox at Lamanda Park. Real interest is being manifested as competent committees are in charge to insure all a royal good time.

The convention of the presidents and alternates of the 242 chapters of the Laymen's League to be held September 16-18, at Narragansett Pier, R. I., will be attended by the president, Mr. Laird I. Neal, of our local chapter, and Mr. William H. Pierce, who as a charter member of the Los Angeles chapter is thoroughly conversant with the home situation.

OAKLAND.—This month, while still a vacation period with many, has been largely given over to organization for the fall and winter, of the various departments of church life.

The Laymen's League has installed its new officers, and committees have been formed ready for work at the next meeting. Stress of business will prevent Mr. V. H. Chantler, the president, from attending the meeting of League presidents to be held at Narragansett Pier, September 16th to 18th, inclusive, but a worthy successor has been found in the person of Mr. A. H. Iliohan, president of the church body and an active participant in all church affairs. The League hopes to "do things" this year and make its existence worth while—as one member said, "We have 'eaten'; now let's 'do'." The splendid dinners they have given, however, have served a useful purpose. There is an old saying, "The way to a man's heart is through his stomach," which sometimes seems to be the road to his mind as well—and one of the best ways of promoting sociability, so necessary in the early days of any organization, is a well-cooked and well-served dinner, especially enjoyable where the members themselves have been the caterers—so let us not despise the lowly dinner, while we, at the same time, realize that now it is only necessary as an occasional good time. A small band of men, enthusiastic and determined to accomplish something for the good of the church, is to be reckoned with, and we

look forward with eager expectation to the results they are sure to achieve.

The Women's Alliance has not had to think of any organization matters, as they have met continuously throughout the summer, preparing for the usual bazaar, sewing for the needy, and laying and perfecting plans for the coming months, which are to be "demonstrated," according to their energetic president.

August has given us the very great pleasure of welcoming Dr. and Mrs. Wendte to our church and city life. In Mr. Reed's absence, Doctor Wendte filled the pulpit to the deep enjoyment of his old, as well as new, friends. His sermon of August 7th, on the text, "Be ye kind to one another," was an appeal for ordinary good-will, which touched the minds and hearts of all who heard it. Could Doctor Wendte have heard all the vows, mental and spoken, registered by his hearers to put his simple admonition into practice during the following week, he would have felt more than repaid for whatever time he may have spent in preparation.

August 21st, as Mr. Reed was detained in the South longer than he had expected, Professor Morgan, of the Divinity School of Berkeley, spoke on "Immortality," a theme of universal interest to all.

August 28th, Mr. Reed happily was with us again and addressed us on Sinclair Lewis' book, which is attracting wide-spread attention, his topic being "The Other Side of Main Street."

Next month all the church chairs will again be filled with the old faces—vacation time will have receded into the background for another year, and all activities will be in full swing as of old, for

"A calm more awful is than storm.

Beware of calms in any form.

This life means *action*."

SAN FRANCISCO.—Mr. Dutton resumed service on August 7th and was met with an unusually large after-vacation audience. He exemplified the benefit and advantage of a month of change, and refreshing of muscles and mind from high climbing and high thoughts. He has given us four vigorous sermons, varied in topic and character, and all helpful.

On the 21st he preached on the text, "In the Beginning, God." It was nobly theistic and laid a firm foundation. On the 28th he spoke on Life and how to gain the motive for the best in it. It was full of fine suggestions, counselling his hearers to be earnest and to gain full life, but warning against taking life too seriously and wearing out in blind struggle for ill-considered ends.

On the 22d the Society for Christian Work enjoyed "Echoes—Boston May Meeting," by Miss Peek, and "Isles of Shoals Convention," by Mr. Charles Gates.

The Church School reopened on the 14th. Mr. Dutton serves as Superintendent and Mrs. Dutton conducts the Senior Division on "The Sympathy of Religion." On September 1st the Layman's League has its monthly dinner and will be addressed by Dr. Martin A. Meyer on "The Present Status of Liberalism." On the afternoon of the 12th an informal reception will be given to Mr. and Mrs. H. E. B. Speight. On the evening of Sunday, the 18th. Mr. Dutton will speak on "The Spiritual Message of Dante." The 14th will be the sixcentenary of Dante's death.

SANTA BARBARA, CAL.—Unitarian Society, Rev. Harry N. Fifer: The church attendance has averaged from ninety to one hundred despite the absence of winter tourists. A new and vital feature is a regular Wednesday evening lecture on "Psychology and Religion," by Dr. Fifer, which fills the parish hall. Mrs. Fifer regularly opens the lecture with a piano solo. Dr. Fifer has recently given addresses before the high school, the W. C. T. U. and the Y. M. C. A. He has been elected a regular member of the local ministerial association and the Y. M. C. A. He also gave the memorial address, May 29th, at the Civic Center, on "The Flag—Its Threefold Meaning." The Sunday morning service combines the closing exercises of the Sunday School with the regular church service. The pupils and teachers march into the church from the parish hall, where the Sunday School classes have been held, and have a ten minute closing exercise at the front of the auditorium.

Sparks

From a New England paper: Rev. E. Thompson will preach his farewell sermon on Sunday next. The choir will render an anthem of joy and thanksgiving specially composed for the occasion.—*Boston Transcript*.

Professor: "So, sir, you said that I was a learned jackass, did you?" Freshie: "No, sir, I merely remarked that you were a burro of information."—*New York Globe*.

"I hear your husband has given up smoking. Doesn't that require a strong will?" "Well, I have a strong will!"—*Passing Show*.

Jasper: "Scientists are now trying to explain their theories so that the man in the street can understand them." Gasper (dodging an automobile: "Well, they'll have to hurry up. The man in the street will soon be extinct."—*Judge*.

A little lad of five came to his mother in a great fluster and exclaimed, "Oh, muvver, Eddie and Wose found such a nice dead cat, and they are going to have a funeral, and can I go?" Permission was given, and when the boy returned he was questioned about the ceremony. "They didn't have it at all," he said. "And why not?" "Muvver," was the answer, "the cat was too dead."

A Western evangelist makes a practice of painting religious lines on rocks and fences along public highways. One ran, "What will you do when you die?" Came an advertising man and painted under it: "Use Delta Oil. Good for burns."—*American Legion Weekly*.

Many curious instances of the blunders of translators are on record. This is one of the most amusing. A missionary in India attempted to have the hymn

"Rock of Ages, cleft for me,
Let me hide myself in Thee,"

translated into one of the native dialects. The task was entrusted to a young Hindu student, whose rendering, as translated back into English, was as follows:

"Very old stone, split for my benefit,
Let me absent myself under one of your fragments."

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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.

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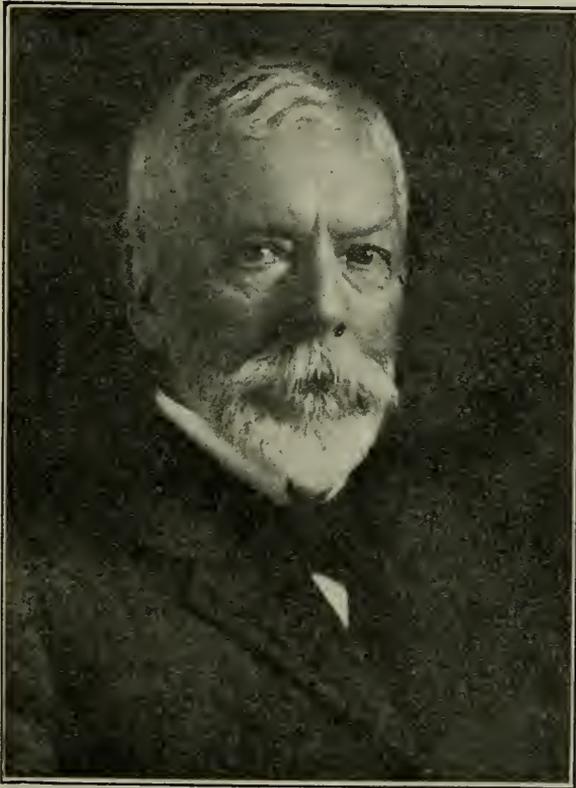
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SAN FRANCISCO, OCTOBER, 1921

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Editorial

This month we take great pleasure in devoting a good portion of our space to acknowledgment and appreciation of the character and services of one who has given a long and active life to the service of his fellow-men in the State of Oregon. Dr. Eliot has always been a self-effacing man and will doubtless experience a mild shock at the testimonial which has been surreptitiously prepared without his knowledge or consent. But it is not only deserved but is worth while as an illustration of how a life can be and is actually spent. A wise philosopher in our college city of Berkeley once said: "When I am tempted to despair at the ways of man through the horrid revelations of the daily press I take courage in thinking of the homes on College Avenue." When the wickedness and worthlessness of humanity as nauseatingly served up in our breakfast adjuncts shake our faith and lead us to talk of "the salvage of society," it is well to turn to the faithful ones who are commonly unsung. The salt of the earth makes little show, but it exists and serves. An ancient city once was saved because it held one righteous man. There is good hope for civilization as long as Eliots are approximated.

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Light foot and tight foot,
And green grass spread,
Early in the morning—
But hope is on ahead.

Brief day and bright day,
And sunset red—
Early in the evening
The stars are overhead.

—R. L. Stevenson.

Our recovery from the wastage and depression of world disease seems slow but is sure. The high temperature incident to great fever invariably reaches normal by irregularity, — successive periods of falling and rising, and it is usually a weary waiting for firm health. We realize more and more how far-reaching was the disturbance and disaster of the world war, and that the

aftermath may not be escaped. Business adjustment is especially slow, and with it are mingled moral issues of great moment. Habits of life formed anew by feverish incomes are not easily changed, and double pay is not cheerfully relinquished. But on the whole we are getting on better than might have been expected. Labor is not wholly unintelligent, and in recognition of the necessity of reduction sufficient to enable business to function has, grudgingly it may be, met the situation. In spite of this, unemployment has become the immediate trial and is calling loudly for the best brains and the strongest hearts in its amelioration.

The recognition of this and the organization for national relief is an indication that with all we have lost we have gained much in consideration of suffering and a sense of responsibility for conditions beyond individual control. The spirit generated to carry on the measures that seemed necessary for national honor must now be applied to means necessary to promote the welfare and happiness of the people and to advance justice. What we are doing to relieve the starving people of Russia and what Mr. Hoover has proposed in amelioration of the suffering in view of unemployment illustrate the high possibilities of governmental activity, and conduce to the honor and glory of these United States of America.

It is gratifying to know that the pulpit at Santa Barbara will soon be supplied by Rev. Lewis Clinton Carson, Ph.D., a very scholarly man, with a degree from Harvard. Soon after his ordination in 1915 he became minister of the church at Montpelier, Vt., and remained four years. He has recently preached in Albany, New York. Apparently Santa Barbara and Dr. Carson will be a fitting combination.

The pulpit in Berkeley will be supplied for a stated period by Rev. Robt. F. Leavens, ordained in 1907. He filled the pulpit at Fitchburg for eight years and has recently served the society at Omaha, Nebraska. C. A. M.

Under the auspices of the E. T. Earle Foundation of the Pacific School of Religion and the University of California, Prof. Masahuru Anesaki, L.L. D., a distinguished Buddhist scholar who occupies the chair of Comparative Religion in the Imperial University of Tokio, Japan, has delivered during the past weeks a series of interesting and valuable lectures in Wheeler Hall, Berkeley. They dealt with the religious and social problems of the Orient in a spirit and with a method worthy of their subject: "Religion and Morality in the Orient and Occident, Buddhism and Christianity in Their Contact and Their Reaction on Each Other, The Industrial and Social Problems which Alike Agitate the Eastern and Western Nations, and Their Results on Religion," were among the subjects treated. The scholarly approach, the intellectuality, the detachment from any sectarian or racial propessions, the quiet but telling humor, the agreeable personality and lofty spiritual purpose of the speaker made this contribution to inter-religious sympathy a valuable one. We are glad to learn that these lectures are to be printed for a wider circulation. After a visit to Los Angeles Prof. Anesaki will return to his own country. He has not failed during his stay to intone the friendly and peaceful relations which should exist, and but for a militant and unscrupulous element in both countries, fortunately small in numbers, do exist between our respective nations. This is happily illustrated in the name and pacific activities of the distinguished intra-national organization, the

Concordia, of Japan, of which Prof. Ane-saki is a prominent member, and which includes many of the leading thinkers and men of affairs in that country, Europeans and Americans, as well as Japanese. It is to men of this type that we should look for enlightenment and counsel in our international complications, and not to agitators and demagogues.

A visitor whom the Unitarian ministers around the Bay of San Francisco recently warmly welcomed, both for his personal qualities and his devoted service to the Liberal Christian cause on this Coast in bygone years, was Rev. George H. Greer, now of Dundee, Oregon, the pioneer preacher of our faith in Seattle, Tacoma and other North-western communities. Well advanced in the eighties, this veteran made the steamship journey from Portland alone, was the guest of Drs. Wilbur and Wendte, at Berkeley and Oakland, sojourned for a while at Pacific Grove, and also at Atascadero, where he entered into negotiations for the publication of a book in which he has summed up the reflections and religious experiences of a long and useful life. On September 1st he returned to his country home and the companionship and loving care of his wife and son. Such men, with their simple, assured trust in the Divine ordering of things, their optimistic outlook on life, their humble and unselfish spirit, make our faith in goodness strong. They give us a convincing illustration of the adequacy of the Liberal Christian gospel to inspire the youth, sustain the manhood, and lend sweetness and beauty to the old age of those who possess — or rather who are possessed by it.

“The blessed Master none can doubt,
Set forth in holy lives.”

C. W. W.

Notes

We take pleasure in entering among our Pacific Coast ministers the name of Rev. Wilson Marvin Backus, who will soon take up the work at Redlands.

Rev. Frank Fay Eddy of Eugene, Oregon, returned from his attendance of the summer school of theology at Harvard on September 16th, resuming service the following Sunday.

Mr. William Stowe Devol has accepted the position of parish assistant and church secretary of the Berkeley church, and Dr. William S. Morgan has become superintendent of the Sunday-school.

Rev. Harry N. Fifer has resigned the charge of the Santa Barbara church. To the great satisfaction of his friends, Rev. B. A. Goodridge, minister emeritus, has been able to preach during the past month.

Rev. Clarence Reed in a recent sermon on “Normalcy in Religion,” urged that the church be kept from becoming a retreat for mystics and social radicals and said that the mission of the church was to make “bad men good and good men better.”

The Meadville Theological School observed its seventy-seventh anniversary on September 28th and 29th. Rev. Louis R. Cornish of Boston preached the anniversary sermon and Rev. Fred W. Hixson, D. D., of Allegheny College, delivered the address.

Now is the time to enroll for University Public Speaking, and Business Correspondence, beginning in October. Apply at 140 Kearny street, San Francisco.

More than 200 delegates, consisting of the presidents of the chapters of the Layman's Leagues, met in convention at Narraganset Pier, Rhode Island, on September 16th. Ten of these were from the Pacific Coast.

Mr. Abbot A. Hanks, president of the Layman's League of San Francisco, has been elected a vice-president of the National League, which now numbers 11,466 members. Mr. Hanks attended the meeting at Narraganset Pier.

Rev. W. M. Backus, who is coming to take charge of the Unitarian church at Redlands, will be the guest of Rev. and Mrs. D. M. Kirkpatrick until he finds a home of his own.

The 104 Unitarian ministers in attendance at the Harvard Summer School of Theology gave a dinner of appreciation of what the Layman's League had done for them, on August 24th, at Unity House, Boston, making President Charles H. Strong the guest of honor. Rev. Edgar S. Wiers of Montecalm, N. J., made a capital address.

Viscount James Bryce, at eighty-three, was the chief speaker at the Institute of Politics held at Williamstown, Massachusetts, during the month of August. Richard F. Cleveland, son of the late President Grover Cleveland, reported the meeting for the Boston *Herald* and wrote a fine resume for the *Christian Register*.

The Young People's Society of the Seventh Avenue Presbyterian Church in San Francisco devoted a Sunday evening recently to the patriotic and personal services of Thomas Starr King. Dr. C. W. Wendte was invited to make the address of the evening. Unable to appear in person, he sent extracts from his recently published biography of Mr. King, which were duly read at the service. This is a pleasant exhibition of a patriotic spirit which rises above all petty considerations of sect or party and does homage to love of country and humanity, centered in the love of God.

Mr. Austin Dobson, who died early in September at the ripe age of eighty-one, wrote a good deal of skillful and sparkling poetry. His was not only a poetical nature, but also a cheerful one. At seventy-four he could still describe himself as

Blithe to the close; and still
Tendering ever—
Both for the good and ill—
Thanks to the Giver.

Rev. and Mrs. Ernest J. Bowden of Milton, New Hampshire, had the great pleasure of spending their vacation in England revisiting their former home. They are back caring for two churches not very far apart.

Rev. and Mrs. Wendte are spending a few weeks at Cloyne Court, Berkeley's fine hostelry with a home-like atmosphere. It is considered a matter of good fortune to be admitted.

Capt. Thmas Kelly, chaplain in the United States Army, who has been assigned for service for two years in the Philippine Islands, is now stationed at Mather Field, near Sacramento, giving him an opportunity of enjoying Unitarian services.

Two memorial hymn boards have been presented to the First Parish Church in Dorchester (Boston), Massachusetts. One of these is given in honor of Rev. Frederick Lucian Hosmer, D. D., and the other in recognition of the twenty-six years of service of Charles Phillips Scott as organist."—*Boston Evening Transcript*.

Dr. Samuel A. Eliot in supplementing Judge Taft's call for the Detroit convention in October, says: "I trust that we shall not waste our time in futile debate over metaphysical speculations, about which men know no more than they did in the time of Job. Given loyalty to our common ideals, our definitions of faith become unnecessary; failing that loyalty no definitions can hold us together or make us effective servants of truth and right."

Late advices advise us of the resignation of Rev. N. A. Baker of Bellingham and his probable removal to the east. He has done good and faithful work, and will do it wherever he goes. He will have the regard of all who knew him and the good wishes of those whom he has served.

Word also comes that the services at Seattle will be resumed soon under the direction of Rev. Julius F. Krolfifer, who is sent to view the field and attempt to awaken interest.

The Fifth Annual Roll Call of the Red Cross will be held November 11, 1921. This is the annual period during which those who are already members are asked to renew their memberships in the Red Cross, and those who are not are asked to join.

In Memoriam

Amy Everett Dempster

On September 16th, at her home in Berkeley, Mrs. Amy E. Dempster died after a mercifully brief illness, and was buried from the church she loved. She grew up in the San Francisco church, being the oldest of the three daughters of Mr. and Mrs. Cotrel. She was a beautiful character in every way. Mr. Speight, at her funeral, said:

"We are not here to mourn. We are here to praise God, even if it must be with heavy hearts. We are here to praise Him for a life which in His sight was complete; we must not measure His purposes by our convenience. What we think of as her unfinished tasks He must mean to us to take up as our own, so that we also may be disciplined by service and sacrifice. A Christian apostle, speaking of those who had lived and died in faith, said that God had some better thing concerning them, that without us they should not be made perfect. We may say this of our friend, too. What we call her unfulfilled dreams and shattered hopes we must see to be rather a challenge to dream as nobly and to hope as patiently, for this is how God will answer her prayers.

"And we are here to praise God that her life was rich—rich in affection and friendship, rich in the material of nobility; for even difficulty and drudgery was cheerfully met. We will praise God that there were seasons of quiet respite from exacting duties and especially for that most recent one which brought her the refreshment of the mountains and the freedom of God's open spaces. And we will praise God, too, that the Angel of Death led her gently through the portals of His Peace.

"I think we know what our friend would have wished. To be worthy of her, our words must be simple. Her life was one of such simple loyalty, superior to all pretension and display, that we can honor her best not in eulogy but in quiet dedication to the virtue we saw in her daily life. And to be worthy of her our thoughts should be of peace and joy; we cannot forget our loss—nor theirs

who will daily miss her quiet, helpful ministries of counsel and comfort—but we must find our peace in the thought of her triumphant life. We know that such love and courage, such wisdom and sympathy as were victorious in her life must surely have the victory over death; and we are moved to praise God yet again for the beauty of an unselfish life.

"The unseen world is brought very close and made very precious to us when such as she have put on immortality. For we see now the eternal values where before we saw the perishable part; then we saw as through a glass darkly, but now we see her face to face as she really was. We shall cherish, not merely in memory but in continuing communion of spirit, the imperishable love that embodied itself in fine loyalty to principle, in kindly speech and gracious manners, and in unselfish service of others.

"Can we pay any finer tribute to her than to say that her place can never be filled? God breathes His life into only one soul at a time and gives to each of His children a unique task and destiny, but not always can we see what these are so clearly as we saw them in her life. In the tireless devotion to those around her in the home, in the intimacies of friendship, in the loyal service of her church and her tender nurture of the little souls she so happily made her special charge, she was so essential that we find it hard to face the future. Can we show our gratitude to God for what she was in any better way than by dedicating ourselves here to a like loyalty, a like cheerfulness of service, a like unselfishness?"

Realities

Talk not of feelings and of frames,
When duties round thee lie,
They are but empty sounds and names,
These a reality.
Waste not thy life in idle dreams
Of what thy life should be,
But live it—use it—for it teems
With tasks for thee and me.

—Monsell.

Let us rest ourselves a bit.
Worry? Wave your hand to it—
Kiss your finger-tips, and smile
It farewell a little while.

—J. Whitcomb Riley.

Events

Reception to Carl B. Wetherell

On the evening of September 20th, the various churches around the bay joined in a reception to Mr. and Mrs. Wetherell at the San Francisco church. All felt it a marked event in our Coast history of Unitarianism when the chief executive officer of the Layman's League is assigned for service on the Pacific Coast. It shows that we are considered the most important and promising field, and it signifies that unity prevails when one person is made Field Secretary of the American Unitarian Association, of the Layman's League, and the Woman's Alliance. Mr. Wetherell has established an office in the Phelan Building on the same floor as the Unitarian headquarters, sufficiently accessible but across the hall and far enough away to secure against interruption and confusion.

The desire to extend to Mr. Wetherell a cordial assurance of appreciation and sympathy was general and genuine and was heartily joined in by a large number of ministers and laymen and by representatives of the Woman's Alliance.

Dr. Wilbur, Rev. Clarence Reed, Rev. C. S. S. Dutton, Rev. Thomas Clayton, Rev. Martin Fereshtian, Rev. Hubert H. Carter and Rev. Dr. Wendte were in attendance and a good number of parishioners from out of town churches. The early part of the evening was spent informally in intercourse and greetings, after which the moderator of the host church called the company to order, and after general expressions of welcome called upon representatives of the various organizations interested to give expressions to their feelings.

On behalf of the Unitarian Association and its ministers he very fittingly called upon Dr. Earl M. Wilbur, who has been a settled minister and later served as Field Secretary, who spoke of his satisfaction and pleasure in the coming of Mr. Wetherell. He spoke with feeling well seasoned with wit of his own experiences and of what the missionary might expect.

On behalf of the Layman's League, he called upon Mr. V. H. Chandler, president of the Oakland chapter, who spoke

very pleasantly and humorously of the laymen and their part in the awakening of modern religious life.

Mrs. Dutton represented the Woman's Alliance, and very charmingly welcomed Mr. Wetherell to the Coast and to the interesting work before him.

After some excellent music—vocal and instrumental—Mr. Wetherell was given opportunity to reply. He felt gratified and pleased at the courtesy and friendliness of his reception. He spoke pleasantly of the relations between the East and West, and hopefully of the work that lay before him. He alluded to the good work that had been done by preceding secretaries and said that we were called upon for co-ordination, co-operation and consecration. He spoke simply and with straightforward expression of his purpose to do all in his power to strengthen the churches on the Coast.

Pleasant refreshments followed, and those from far and near enjoyed the happy occasion that had brought them together.

 The Hands of Women

I see the gentle hands of women,
Deft and swift,
At menial tasks that weary them,—
Monotonous, heart-breaking tasks
That hold them bondage.

Folding endless streams of letters for mailing,
Tying millions of parcels,
Measuring and cutting yards and yards
Of calico, wool, linen, silk;
Adding with machines
Interminable columns of figures,
Typing page after page
Of briefs, contracts, licenses,
Expostulations, entreaties, blandishments,
Threats.

I see them directing mighty machines
In the roar of factories;
Carrying dishes to serve the sick;
Smoothing the brows
Of those in the delirium of fever;
Wrapping bandages.

All these tasks
The hands of women
Wondrously perform.
I think that in the final accounting,
The hands of a woman
Will break the seal
Of the Book of Judgment
And turn the pages.
The Lord will read,—
But it will be the finger of a woman
That points out the names.

—Richard Warner Borst.

In Recognition

Thomas L. Eliot, D. D.

Charles W. Wendte.

The declaration of the Psalmist, "The days of our years are three score years and ten; and if by reason of strength they be four score years, yet is their strength labor and sorrow," may be true of mankind in general especially in Oriental countries, but it does not apply to the honored and beloved leader of our cause in the Northern Pacific States, whose eightieth birthday occurs on the 18th of October, and finds him in the plenitude of his intellectual and moral powers, the revered center of his family life, a universally esteemed and widely influential citizen, the Nestor of our Unitarian fellowship on this Coast and a dear friend and elder brother to so many of our ministers and laity.

I venture to add my congratulation and tribute to the many that will be uttered on this anniversary which commemorates and crowns fourscore years of lofty thinking, pure living and unselfish and laborious service to his church, his country and his kind. Few men more richly deserve this recognition and few men have more unstintedly and generally received it. It would be a long chronicle that would recite the services, the helpfulness, the wise counsels, the tolerant spirit, the brave witness to truth and justice, the personal and civic virtues of Thomas L. Eliot in the various positions he has occupied in the community in which for so many years he has been a servant of the public good. More eloquent than any spoken word he ever uttered has been the persuasive, all-convincing gospel of his daily life and character. The public schools, the public library, the university, the charities and philanthropies, the prison, the court, the market—all have felt the gentle but firm touch of his intelligent mind and shaping hand. A testimony to the general appreciation of this public service is the naming of the superb glacier which sweeps down the rugged flanks of Mt. Hood, that grand sentinel of Portland, as "the Eliot Glacier."

The church life of Portland and the



Eliot Glacier

region of which it is the metropolis is broader, sweeter and kindlier because of his presence and word. It is with a grateful recognition of his friendship and loyal co-operation in the specific missionary work of our own household of faith that the present writer recalls his delightful connection with Dr. Eliot in the years gone by

It was, if memory does not fail, in the year 1867 that he first came into personal contact with him. Mr. Eliot then a very young man had accepted an invitation from the infant Unitarian society just formed in Portland, Oregon, then a very young city. On his way to New York, to set sail, via Panama, for his new charge—together with his young wife and earnest helpmeet, whose equal share in all these ministerial and social labors should be gratefully remembered—Mr. Eliot was given a warm welcome and Godspeed by the Unitarian clergy and laity of Boston. In one of its largest churches he preached before a congregation much impressed with the modest, sincere and earnest message of the young preacher. This service the present writer attended, and exchanged a few words with Mr. Eliot at its close.

The young missionary declared it to be his purpose to follow the advice and example of his distinguished and revered father, who in his early youth had similarly gone from New England to a Western outpost of civilization, and remained there for half a century or more, becoming a great power for good in the community. His advice to young ministers was always: "Do not change. Stick to your post, and let your influence become cumulative."

This advice may not be the best for every minister; temperament, circumstances and the altered conditions of American life may not make it always feasible. But in Dr. Eliot's case in Portland it has been amply vindicated.

It would be pleasant to dwell on the latter theme, but we will close with a single, unique incident in the missionary career of our colleague and friend.

One of his parishioners-at-large was a salmon canner at Eagle Cliff, on the Columbia river. He invited Dr. Eliot to be his guest over Sunday, and to hold a religious service to which all in the neighborhood were to be invited. He even promised to build a church for his special use on the occasion. The preacher gladly came, and lo! the new church and congregation were there to greet him. The former had been built over night of new, clean and sweet pine boxes, such as were used to pack the tin cans of salmon in. A solid wall of these, with openings for doors and windows, formed the structure, similar boxes laid sideways the pews, and a box set up on end the pulpit. A giant fir tree spread its protecting shade as a roof above, the birds in its branches formed the choir and mingled with the voices of the congregation and the organ-like diapason of the "dashing" Columbia in uplifting the songs of this forest sanctuary. Never, we may be sure, did the preacher speak to more effect, or the gospel he brought seem more in harmony with his surroundings.

May years not a few be still granted our friend to illustrate the truth of that line by the father of English poetry, who sums up the mission of the true priest and minister of God in setting forth persuasively the way of holiness: "But first he walked therein himself."

Eighty Years of Blessing

Chas. A. Murdock.

It is a great pleasure to be allowed to welcome to the high tableland of the octogenarians so fine a sample as Rev. Thomas Lamb Eliot, D. D., and to give place to a few of the kind words that his friends are prompted to utter. Dr. Eliot comes of a remarkable family, in which service is an imperishable tradition, and he has well sustained his inheritance. His father, William Greenleaf Eliot, found his sphere of influence in St. Louis and impressed his deep religious sentiment and his zeal for good learning upon that community in a remarkable degree. He went to St. Louis when he was a young man and gave himself unreservedly to the community. He spent his life there, and a strong church and Washington University resulted.

Soon after Horatio Stebbins succeeded Starr King in San Francisco, the Unitarians of Portland, Oregon, invited him to visit their city and counsel them as to the establishing of a church. There were but a handful, but they were fine spirits. They determined to have a church, but in a self-respecting manner. They first bought a lot, pretty well back in the woods, on Yamhill street. It didn't cost much but it involved effort. They accumulated money steadily in small sums until they built a modest chapel. Then they decided to call a minister, and by Dr. Stebbins' advice they fixed upon young Thomas Eliot, recently ordained. I recall as though it was yesterday the first time I saw him. Dr. Stebbins was trying out theatre preaching in the old Metropolitan. Crowds came and listened reverently, and sang lustily led by our basso Wunderlich. At one meeting I noticed in a box a strange young couple of prepossessing appearance, who seemed to be somebody, and I soon learned they were Portland's minister and his wife. I formed their acquaintance and was presented to their infant son, now his father's successor in the Portland pulpit. The acquaintance ripened into a friendship that has waxed with the years.

Thomas Eliot went to Portland very much as his father went to St. Louis, and he stayed put. Portland was his only parish. His career has not been spec-

tacular, but it has been a steady influence. The church has always been a place of worship and a radiating center of community welfare. Mr. Eliot was pre-eminent in goodness and sagacity. He inspired boundless esteem and he was always ready for service. He was active in all the real interests of the city, education, temperance, prison reform, social justice, art—everything that made for the better life.

The church was not immune from the practical difficulties that beset all churches. I remember an interesting story of a struggle told by a dear old aunt who was a faithful member. Mr. Eliot never received a lucrative salary, and the enjoyment of an increasing family must have sometimes been dimmed thereby. There was a time when the salary was well behind. "One Sunday, in church," my aunt said, "I could not help thinking of it, and all at once the words, 'Thou art the man,' seemed pointed at me. With a good friend I began a campaign. We called on every one in the church. When we were through we had about two-thirds of the sum needed. We then went again, and all increased their subscriptions by a half, and Mr. Eliot was paid." Dr. Eliot had never had so much money at one time. He invested a portion of it in timber land, which materially advanced.

Dr. Eliot has long been one of the most influential and best loved of Portland's citizens. Through his inspiration, a parishoner and his wife endowed a great school and of late years much of his time and strength have been devoted to its administration. His life has been full and blessed. What he has done, what he has inspired and what he has *been*, are all to be counted when his life is summed up.

His wife has been his great helper and joy, and their children have gladdened their lives. Three sons have dedicated their lives to some form of the service of humanity, and two of their four fine daughters have been efficient helpmates of the ministers they married.

The Eliots have been blessed in many ways, but most in the abundance of blessing they have conferred on others.

The Personal Side of Dr. Eliot's Life

Earl M. Wilbur.

It has been my privilege to be closely associated with Dr. Eliot now for more than thirty-one years, and I am glad to speak of him from the background of this long and near association. Of the intimate relations which have resulted from my coming long since into membership in his family, this is not the place to speak, but rather of the ways in which one minister knows another through their common work. In the early autumn of 1890 I came fresh from my studies at the Divinity School, and without previous experience in such work as I was to undertake, to assist him in the work of his large Portland parish. It was characteristic of him that he proposed at the outset that I should not be an Assistant, but Associate Pastor; and this consideration was a prophecy of his attitude throughout the whole of our co-operation here. The position of associate minister is liable from the nature of the case to be a trying one, as Dr. Eliot had himself experienced at the outset of his own ministry. There are bound to be unfavorable comparisons in various quarters between the preaching of an able and experienced minister and a raw and untried one; while if the younger minister wins a following which the older had failed of gaining, it has not seldom happened that the latter has forgotten the text, "He must increase while I must decrease," and has found measures for keeping the former persistently in the background until finally the relation was broken off.

Dr. Eliot must have determined that his young colleague should suffer from neither of these causes. Parishioners would some times try to find out from him who was to preach the next Sunday, that they might decide whether or not to go to church, but wild horses could never get from him the desired information. We had both morning and evening services, and he gave me more than my fair share of preaching before the larger morning congregation. As soon as I was fairly warmed to my work he

took occasion to go East for some weeks that I might win my way by whatever merits I might have without the disadvantage of constant comparison with him. He was frequent in his commendations of anything he could find in my work to commend and tactful and considerate in his criticisms. Having occasion to make some suggestion as to the matter of public prayer, he took pains to withhold it until he was just about to go East, lest in that most intimate and difficult part of my service I be made self-conscious by the presence of a critic. If young people became more than active in the church work and in church attendance, and if the matter or manner of my preaching appealed to some who had not previously attended the church, no suspicion of jealousy ever entered his heart, and none rejoiced in the fresh growth of church congregations and church organizations so much as he. I had been advised against beginning my ministry as assistant to another, on the ground that if results were achieved my senior would be likely to receive most of the credit for them, and my own worth would be obscured. The contrary proved to be the case, for Dr. Eliot habitually embraced every opportunity for giving public recognition to my own contribution to our common work; and when after two years he determined to retire from active responsibilities it was he that first and most strongly put me forward to be his successor. Finally after his resignation he again, and much to my regret, took a long absence from town, largely, as I realized, that I might be left with the field entirely to myself.

If every young minister might begin his career as assistant or associate under such happy auspices, the practice should be universally recommended; for one may thus in a year or two gather a breadth and depth of pastoral wisdom that would otherwise cost years to acquire and one is spared mistakes and blunders that are sometimes almost tragic. Dr. Eliot shared his long and helpful experiences with me in the most helpful way taking me to call on difficult pastoral cases, pointing out directions of danger, advising me to be more

cautious here, and more aggressive there, while at the same time giving me free rein to develop in my own way whatever plans seemed to me to promise well. Early in his ministry Dr. Eliot was praised by Dr. Stebbins as "the wisest man he ever knew;" and I had many opportunities of verifying the judgment. Not a week has passed in many years that I have not consciously realized how much I have owed to him, and how much he has had to do with shaping my methods of judging and acting.

It may perhaps be discerned that the leading motive in what I have written above is a delineation of Dr. Eliot's unselfish helpfulness. Few men have ever at the same time cared more for the cause they served and less for personal recognition of their part in it. This quality has marked Dr. Eliot's whole career. Bold as a lion when required to assert himself for any good cause in danger, he has by preference habitually kept himself in the back-ground probably no other person had so influential a share in bringing to the fore in Oregon, at a time when it was as yet nowhere the vogue, the movement for the Australian ballot system. But he worked through others, and was wholly content to get interested into activity the leaders who pushed the matter in a public way; and probably few have ever realized either then or since that he had anything in particular to do with bringing about that important reform. Coming to Oregon at a time when its public institutions were either in their earliest infancy or yet to be born, he did there precisely what his honored father had a generation earlier done in a similar situation in St. Louis. He became what Dr. Jacks has happily called (in speaking of Dr. Hargrove), a "citizen minister." It would be difficult to name any important movement for public betterment in the way of philanthropy or reform in Oregon during the first twenty-five years of his residence there, in which he did not have an influential, and often distinctly the leading part; though his leadership was almost always that of the power behind the throne occupied

by the executive offices. And when he retired from active pastoral responsibility he rejoiced to feel that now he might give more fully of his time and strength, so long as they lasted, to certain causes connected with the higher life of the city and state he loved—child saving, humanity to animals, charity, art, public education; and when the inside history of the matter has never been told, to my knowledge, yet I have always suspected that it was largely due to his inspiration at the bottom, and to his counsel afterwards, that Portland was given its Reed College, the munificent foundation of one of his early and devoted parishioners.

This work outside his church was never allowed, however, to take precedence of his work for the inner life of the church itself, and of individual pastoral solicitude for the members of his widely scattered parish. He never neglected his pastoral visitations on the ground that he had more important duties to attend to. For him there were no duties more important than these. He never secularized his church by filling his pulpit with all manner of themes connected with the mechanism of society, so treated that no one could have judged whether he were theist, agnostic, or materialist. Not that he neglected these themes; on the contrary, he often brought them forward years before this became a general custom. But he always treated them as a prophet of God, and always discussed them from the point of view of the believer in God and the follower of Jesus as such; and whatever the preaching might be, there was always certain to be devout and inspiring worship in the presence of God before it. He was therefore no mere declaimer on social themes, preaching to rid his conscience of them, but to a rare degree an inspirer of his people in leading them to deal with them in the practice of daily Christian life.

The amount of work that Dr. Eliot has accomplished in the fifty-four years of his life in Portland would have been astonishing in any man; and it is doubly so in view of the fact that he has always been a frail man, under necessity of husbanding his strength with care.

More than that, he has during all this time been handicapped by defective eyesight. In earlier years he was unable even to write his sermons, but had to dictate them to his wife; which gave rise to the absurd legend that she wrote his sermons for him—which, however, she could have done, had necessity so required. He has never been free from such pain in his eyes as most of us feel in very smoky air, and never able to read for more than a quarter of an hour without severe pain in them. This burden he has borne with so little complaint that few of his friends have even been aware of its existence; and yet the small fragments of his reading time have been employed with such extraordinary frugality and wisdom that few men of his acquaintance have equalled him in the extent and range of his reading, and none has approached him in his ability to get unerringly at the significance of what is printed.

The life that this birthday number commemorates has been remarkable in many ways for the breadth, depth, and richness of its influence, with two generations of people, and with the institutions of a city and a commonwealth. Dr. Eliot will shrink, as he has always shrunk, from having himself or his deeds exposed, even in the most friendly way, to the public gaze. But of such things as these come inspirations to others—which must not be lost.

Farewell Reception to the Speights

On the evening of September 23d, Unity Hall, at Berkeley, was almost crowded with the friends of Rev. and Mrs. Speight gathered to bid them farewell and God speed. Old and young testified in no uncertain terms to the affection and respect gained in six years of devoted service.

It was an extraordinary demonstration and so many good things were said that the report, including Professor Jones' address and Mr. Speight's manly reply, made over four pages. It could not find space in this issue, but it will keep, and give interest to the next.

From the Churches

OAKLAND.—September has been the month of welcomes—first, a reception to Dr. and Mrs. Wendte, very enjoyable, with music and greetings from Mr. Murdock, Mr. Reed and Colonel Irish, with the usual happy response from Mr. Wendte.

Then the "birthday luncheon" of the Woman's Alliance (or "Dollar Day," as the ladies laughingly nicknamed it, following the popular trade slogan), at which each member was called upon to relate by what means she was able to earn one dollar—often by economizing on some pet luxury; perhaps through walking a few blocks instead of taking the convenient street car; even having recourse possibly to the lowly washtub (as one prominent lady in one of the churches arose and said when a fund was being raised, "I am the best French laundress around the Bay. Who will hire me?"), etc., etc. "Necessity is the mother of invention," even in the matter of planning how to save and thus earn. By way of variety in the afternoon's entertainment, Mrs. Wendte presented charming word glimpses of a few of the many interesting places she has visited in her years of travel at home and abroad, including the delightful and well known people she has thus met.

Later came the reception to Mr. and Mrs. Carl Wetherell, our new Field Secretary, in which, although not the immediate hosts, we felt a very warm interest, as to the president of our Layman's League was accorded the honor of extending the welcoming hand on behalf of the League of this vicinity. To Mr. and Mrs. Wetherell, Oakland offers hearty greeting and congratulates itself that they have come to us to serve in this capacity.

The Layman's League, following Mr. Reed's sermon on the "American Plan"—that much discussed subject of the day, and worthily so—devoted an evening to the pros and cons of this question. Open forums of this kind are productive of great good, and this is but the forerunner of a very fine program for the fall and winter meetings.

SAN FRANCISCO.—A month of even course in church services and events. Mr. Dutton has been in his pulpit every Sunday as fresh and vigorous as though the hour before had been one of rest and special preparation instead of having been strenuously devoted to the conduct of a live and growing Sunday School. One secret of his ability to do both well is that he loves his work and enjoys it.

On Thursday evening, September 1st, the Layman's League and Men's Club heartily enjoyed listening to Rabbi Martin A. Meyer on "The Present Status of Liberalism." The address was illuminating and was supplemented by brilliant replies and comments brought out by encouraged questions of his interested hearers.

On Monday afternoon, September 12th, the Society for Christian Work gave a pleasant informal reception for Mr. and Mrs. H. E. B. Speight. On the 26th, two addresses were given in review of the very gratifying Summer Institute of Religious Education held in Berkeley.

On the evening of Sunday, September 18th, Mr. Dutton spoke on "The Spiritual Message of Dante," in observation of the sixcentenary of the death of that wonderful "Lucifer of that starry flock, which, in the thirteenth century shone forth from republican Italy, as from a heaven, into the darkness of the benighted world."

On September 19th the Channing Auxiliary enjoyed the monthly book review by Mr. Dutton.

The reception to Mr. and Mrs. Carl B. Wetherell, elsewhere noticed, was a pleasant, simple affair, in no sense perfunctory and formal. We are genuinely glad to gain their enthusiasm and devotion.

VICTORIA, B. C.—Our church here re-commenced services in September, after the summer vacation, and though conducted by our laymen the attendances have been very gratifying. In October, we are looking forward to one of Dr. Perkins', of Seattle, periodical visits to christen our babies, minister to our needs and generally cheer us up.

We also hope during that month to make the much needed additions to our church property by building a vestry and kitchenette, funds for which we have raised during the past year.

We regret to announce the loss of one of our oldest members, Miss Jean McKean, who passed away in August. A life-long Unitarian, she was one of the original founders of our church, and until ill health overtook her was always most regular in attendance and on several occasions took her share in conducting the service, being an excellent reader.

WOODLAND.—Our Woodland church has not yet re-opened, but as a church and as individuals we have been happy in the fiftieth wedding anniversary of Mr. and Mrs. W. S. White, who with their daughters are charter members of the Woodland Unitarian church and each one an office holder. Mr. White is a trustee, Mrs. White treasurer of the Woman's Alliance, Miss Gertrude superintendent of the Sunday School, Miss Lottie clerk of the church.

In these days of frequent divorces, any fiftieth wedding anniversary comes as a balmy zephyr purifying the social atmosphere, the more so when the happy couple have long been identified with the best interests of the community.

Social functions at the White home have always been marked by the artistic and the unique in decorations, and by efficiency in management. The golden wedding anniversary reception on Sept. 19th, from 3 to 10 p. m., was noticeably so. Huge baskets and bouquets of golden flowers, chrysanthemums, daisies, French marigolds, dahlias, California poppies—softened by dainty ferns and effectively placed made the home a bower of beauty. The gifts were numerous and handsome; the letters and telegrams seemed beyond numbering and expressed the congratulations of friends from the Atlantic to the Pacific, from Seattle to San Francisco.

All who were privileged to have a part in the anniversary will long remember it as "a day set in golden letters among the high tides in their calendar" of social gatherings.

Sparks

"A pipe with a pedigree" is advertised. This reminds us of the pipe a plumber repaired for us the other day; he took all day to find its connections.—*London Opinion*.

Student (to surgeon)—What did you operate on that man for? Surgeon—Two hundred and fifty dollars. Student—Yes, but I mean what did the man have? Surgeon—Two hundred and fifty dollars.—*Boston Globe*.

He (just introduced)—What a very homely person that gentleman near the piano is, Mrs. Black! She—Isn't he? That is Mr. Black. He—How true it is, Mrs. Black, that the homely men always get the prettiest wives!—*Tit-Bits*.

There isn't much difference between sight and vision, except when you make the mistake of calling a woman one when you mean the other.—*Fayette (Mo.) Advertiser*.

Mrs. Brown—I hear the vicar thinks your daughter has a real genius for reciting, Mrs. Smith.

Mrs. Smith. Yes. All she wants, he says to me, is a course of electrocution, just to finish 'er off, like.—*London Opinion*.

Pretty Niece (blushing) — Auntie what would you do if you learned that a young man was secretly inquiring about your ability as a cook?

Wise Aunt — I should immediately make secret inquiries as to his ability to provide things to cook, my dear.—*Boston Transcript*.

"I have brought this wedding present —" "To exchange it," interposed the jeweler. "No, merely to ask what it is."—*Louisville Courier-Journal*.

Vicar—Your pigs are doing very well, John—very well indeed, John—Ay, they be. If me and you wos as fit t' die as they be, we 'ud do, sir.—*Punch*.

Voice: "Is this the weather bureau? How about a shower tonight?"

Prophet: "Don't ask me. If you need one take one yourself."—*The Van Rualte Vanguard*.

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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

- ADAMS, HENRY: "The Education of."
ADAMS, GEO. P.: "Idealism in the Modern Age."
BARNETT, H. O.: "Life and Letters of Canon Barnett."
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Worship

EXTRACTS FROM DR. DODSON'S DETROIT ADDRESS

A real church is an organization composed of men and women who are being built up in the religious life.

The kind of preaching that we are interested in is the kind of preaching that will appeal to intelligent, alert-minded American people who have reached the reflective age. There must be a church for people who have not reached the reflective age, but it is not the Unitarian Church. Now people who have reached the reflective age will not be interested in religion without any thought in it.

So, as I understand it, our religion is to help men to a first-hand religious experience and then help them to understand it. We do that through constructive preaching. Constructive preaching has been well defined as the application of ideas to life. It is only great ideas that beget consecration, enthusiasm, and devotion.

When I first began to take seriously the ideas of Christianity I almost gasped at their grandeur. It simply means this, as I understand it, that in spite of the materialistic aspect of the world, in spite of the mechanism that constitutes a large part of reality, in spite of the wars and tragedies, in spite of the sufferings and injustices and wrongs, in spite of the disorder,—nevertheless the heart of reality is akin to what we love and reverence as best. We are much nearer the truth when we speak of this heart of reality as love and life, even when we call it personality, remembering that personality is but a symbol that seems too little and not too much.

God is in our aspiring life, He is in our passion for truth and goodness. He is also in our prayer and He is also what we pray for, He is the goal of our aspiration. And contemplating with adoring perfection from Sunday to Sunday and week to week the ideals of perfection, we are gradually transformed into His likeness so that worship becomes the supreme human function, and we are, as Jesus said, the children of the Perfect. If we had to give up worship, I think we would give up what is essential and vital in the Christian Church.

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Editorial

The conference at Detroit must have disappointed those who anticipated a parting of the ways. Mr. Speight, in a kindly note from King's Chapel House, Boston, dated October 19th, writes: "The Conference of Detroit was most inspiring, and happily the controversy which our publicity workers seemed to think would make good copy did not materialize. Instead, there was a very significant outburst of brotherly feeling, which served to heal the division which had appeared."

This is proof of good sense and of the forbearance that ought to be practiced if larger purposes are to be achieved. Mr. Speight regretted that other duties prevented his wish to add a few paragraphs of comment on the Conference.

The lay delegate of our San Francisco church, Mrs. Lyser, a woman of fine discretion and good spirit, reported very encouragingly to the Society for Christian Work on her return.

The attendants at the Narragansett Pier meeting of Laymen's League officers likewise return with renewed courage and an accent of enthusiasm.

These indications of the affirmative are significant. We need to drop negations and doubts. Faith is positive. The defect of too much of our preaching is its lack of the constructive. The positive man is the winning man. Unitarianism has had much to contend with in having to outlive a tradition of negation. We began in denying the false in the current theology. We were deliberate doubters. It had its place and it did its work. But life and growth follow

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A Song of Hope

Behind the gloom—the bloom!
Behind the strife—sweet life!
And flowering meadows that glow and gleam
Where the winds sing joy and the daisies dream,
And the sunbeams color the quickening elod;
And faith in the future and trust in God,
Behind the gloom—the bloom!

the affirmative. We have a positive gospel and we are beginning to proclaim it and to forget or ignore matters of difference in both beliefs and methods. If the thing we seek is big enough it eclipses smaller issues upon which we differ.

Some progress has been made in the process of adjustment to new conditions. A threatened strike on an enormous scale has been averted. Labor recedes reluctantly. In the final settlement there is one danger that we need to heed. In the reductions that seem necessary to revive business activity there is a disposition to restore at once pre-war conditions in the matter of wages. If former pay is insisted on, it is equivalent to a material reduction, for costs of living are still much higher than formerly. It should be borne in mind that labor was never overpaid; that on the whole it never received its due proportion. Some of the gain secured during the delirium of war should be retained. If the result was an equalization of condition the gain, so far as possible, should be respected. The human element should not be subordinated to the economic, and the temptation to realize on the opportunity presented by unemployment should be firmly resisted. Fair rates avoid extremes. Necessity should not be taken advantage of, no more than organization should use its power to exact wages that imperil continued operation.

If equitable treatment be the settled policy of those who have substituted the open shops for union control, obvious gain will have been reached. The fallacious policy of restricting output has received the rebuke it deserved, and the exclusion of non-union workers ought not to be necessary. Peace cannot long exist with injustice on either side. It is for the true interest of both sides to

deal justly and to be considerate of all the conditions involved.

It seems strange that in every business conducted and in all affairs economic the real value of ethical principles is not more generally acknowledged. The cost of selfishness is incalculable. The loss occasioned by strikes, lockouts, and other forms of warfare is simply enormous. Occasional gains for either side merely effect in a slight measure the awful cost of fighting for real or fancied rights. Now and then some level-headed, open-hearted man shows the better way. Peace is dependent on frank and liberal treatment. Some Henry Ford pays what he feels he can, not what he must. What warfare would cost him he saves through peace based on equity, he can afford to add to the wages generally paid, securing and strengthening good-will, to the mutual advantage of all concerned. There are apparently more and more of real co-operative concerns where prosperity smiles and disturbances are unknown. The hope of the future lies in this form of practical religion in business.

If in the common mind we could disassociate religion from the thought of half-hearted adherence to antiquated beliefs and observances discredited by the incredulous, and recognize it as recognition of the great underlying truth of life, controlling all, it would be great gain. If we felt that its essence was just love—love of good (God) and our fellow-men (brothers); if we felt that the important part of it is to live by it, to use it every day (not occasionally on Sunday); to do what seems to be the right thing, the unselfish thing; to be true and just and loving, we would certainly at least try it. It would give us a full, true and happy life. We would be at peace and we would trust in the

good. It would change the whole world, for God's kingdom would be here on earth.

The country and the world with bated breath await the outcome of the Washington conference. It is an undertaking so momentous that we might tremble, but its possibilities are so great that we all must hope mightily. Dangers are great, difficulties are enormous, but back of all selfish desires and all distrust and weak fears there must be the wisdom and the power of high resolve that will not allow so great an opportunity pass without at least a forward step to a reduction of armaments, through a better understanding, greater faith, and a blessed baptism of good will.

Notes

William Howard Taft, Chief Justice of the United States Supreme Court, was re-elected president of the Unitarian General Conference at the organization's closing business session.

At his home in Cambridge, Mass., Rev. George Batchelor, D. D., for thirteen years editor of *The Christian Register*, has celebrated his eighty-fifth birthday, with many tokens of friendship and numerous letters of congratulation. He was born July 3, 1836.

The Unitarian Society of Hollywood has secured the Hollywood Theatre as a permanent meeting place. Rev. E. H. Brooks, formerly a Baptist minister, preached on October 9th, on "The Religion for Today."

Addison Bennett of Portland paid a cordial tribute of regard to Dr. T. L. Eliot in the *Oregonian* of October 13th, Dr. Eliot's eightieth birthday. He concludes: "He does his every duty pleasantly, so loyally, so painstakingly, so conscientiously that every day and almost every hour of every day we are more reminded that Dr. T. L. Eliot is the peer, at least, of Oregon's most useful and beloved citizens."

The men's clubs of the First Unitarian Church and the Temple Emanu-El have united in the conduct of an open forum. The first meeting, on October 16th, was large and enthusiastic. Congressman Kahn and Sidney Coryn discussed "The Coming Conference on the Limitation of Armament."

"The Modern Discovery of God" was the subject of the sermon on October 9th by Rev. Clarence Reed of the First Unitarian Church, Oakland, who held that until we eliminate vice and poverty we limit the being of God. The being of God is wrapped up in that of society, he said, and when we injure any man or woman by word or deed we do injury to God.

Rev. W. G. Eliot Jr. returned from the Detroit Conference in time to resume his ministerial duties at Portland on October 16th. On the 9th his pulpit was supplied by Norman F. Coleman, president of the Loyal Legion of Loggers and Lumbermen.

The Unitarian church stands unique among the religious movements of the world. Rev. William M. Taylor of Chattanooga, Tenn., declared on the closing day of the general conference of Unitarian and other Christian churches at Detroit, "not by offering salvation by regression to an Edenic perfection of the past nor by the prospect of an apocalyptic paradise of the future, but by the unification of them both in an immediate present experience in our own world of reality."

Dr. Dieffenbach, editor of the *Christian Register*, speaks of Dr. Dodson's extemporaneous address at the Detroit Conference as "in its context, atmosphere and unifying spiritual power, the most determinative in the Conference. His words cleared the air and set the brethren solidly together in a new march to the city of God." Again he says: "Dr. Dodson settled for a generation, for a generation at least, I believe, the theological issue, and won back—if it were ever in the way of being lost—that greatest of fundamentals in the soul of man—complete and glorious liberty!"

Events

Elizabeth Peltret

The Society for Christian Work met with an irreparable loss in the death of Mrs. Elizabeth Peltret, our beloved president, on October 1st. So hard is it for us to believe that her bright welcoming smile will never greet us again. On October 4th a simple service was held, amid masses of beautiful flowers. Mr. Dutton paid a wonderful tribute to Mrs. Peltret's life of usefulness and loving service. He spoke of her optimistic outlook on life, her unflinching courage. He said she combined the love of Mary with the service of Martha. She was essentially friendly and lovingly appreciative. She always made light of her labors. She was a beautiful woman and lived a life of devotion to her high ideals of a Christian.

On October 10th, in place of our regular meeting, a memorial musical was reverently given. Mrs. Doll, Mrs. West-erfeld, Mrs. Nellie Strong Stevenson, Mrs. James Pressley, Mrs. Blanchard and Mr. Len Barnes paid a tribute to Mrs. Peltret's memory in music and song. Many of the selections were her favorites. Members of the San Francisco and Pacific Musical Societies, to both of which she was a loyal and devoted member, were there. At the close all stood in silent prayer.

Orpheus of the Ferry

We hear a banjo's ardent serenade

And turning see the cripple in his place;

Where, jostled by the crowd's impetuous race,
He plays to us as Orpheus must have played.

Then, as the joecund rhythm gaily rings,—

And sweeps the souls of us who have been lost
Through the cruel day, stricken and panic-
tossed

In Trade's fierce flame,—what magic change it
brings!

Now every face grows rapt with inner sight;

Life's ancient hate and dread are borne away:
It seems we follow, trembling at his lay,

To find in Tartarus, the Olympian light . . .

The whistle drones, gongs clang, the pilings
creak;

What coins we toss him leave us shamed and
meek.

—Richard Warner Borst.

Eliot Addenda

In the hurry of make-up last month, several errors and omissions are subject to correction. It was intended to acknowledge the reply to Dr. Wendte's announcement of the impending birthday received from one who had known him long and well. Rev. Seth Curtis Beach, D. D., now residing at Watertown, Mass., a fellow student at the Cambridge Divinity School, cheerily replied:

"I thank you for mentioning my old friend, Thomas L. Eliot's eightieth anniversary. Though being four years his senior, his age, on which you seem to lay some stress, seems to me of less significance. I cannot speak as lightly of what he has done with his many years, and, in return, what they have done and meant to him. It is a very notable achievement to have spent a lifetime in one parish—twenty-six years in building it up to the full stature of a great church, and twenty-eight more in watching over its progress, sharing its fruitful life and receiving its constant benedictions. Certainly no prophet or apostle of old ever had such a blessed experience. Please give him our congratulations on the use he has made of his years and the happiness they must have brought him."

A pleasant addition to the tribute paid to Dr. Eliot on the recent occurrence of his eightieth birthday is the action of the American Unitarian Association at a recent meeting of its Board of Directors, when "the hearty congratulations and greetings of the Board" were voted to him.

It is to be hoped that few noticed the error in date on the cover, which robbed him of a year and over of his beautiful life. He was actually added to posterity on October 13, 1841.

Irene Hardy has written:

"I follow the trail,
To find Truth ere I rest.—
I follow the trail.
Men say I shall fail
In the measureless quest
To find Truth ere I rest.
What tho' I should fail!
I follow the trail."

Visit of Robert S. Cox

On October 24th, there was held at the Commercial Club in San Francisco the first downtown luncheon of the Laymen's League around the Bay. The occasion was the opportunity to greet Mr. Robert S. Cox, of Montclair, New Jersey, a national vice-president of the League, who chances to be in San Francisco on business. A good representation of the various chapters was present. Mr. Abbot A. Hanks, also a national vice-president, presided and spoke enthusiastically of his recent attendance at the Narragansett Pier Conference.

Mr. Cox is a very agreeable and forcible speaker and was listened to with eager attention. He spoke of the need of an organization of the men of Unitarian faith. He had experienced it as he travelled and realized how little our church members knew one another and how much was lost through lack of co-operative effort. When the Springfield meeting was announced he felt the importance of the movement, and results had fully justified his expectation. The Laymen's League had certainly proved worth while. He briefly recounted its achievements, among which he included the Summer Schools for the ministers, and the highly beneficial Isle of Shoals Institute for Religious Education. The study of methods for promoting industrial peace now being prosecuted promised good results.

He illustrated possibilities of helping the church by telling of what had been done by his chapter and the militant church at Montclair, of the benefit of judicious advertising and by contributing to all community interests in which there was a moral background.

Originally excluded from the town's ministerial union on the ground that Unitarians were not Christians, they finally were admitted, and now their minister is president of the association.

The address was most convincing and encouraging and was received with marked applause.

Olympian bards who sung
Divine Ideas below,
Which always find us young,
And always keep us so.

—Emerson.

Laying the Cornerstone

By Professor William S. Morgan.

The results of the Unitarian Campaign are entering into the spiritual effectiveness of our fellowship. One enduring achievement is a splendid building to house the valuable library of the Pacific Unitarian School in Berkeley, for which the sum of \$45,000 has been assigned. As the walls of this fireproof structure emerge from the concrete forms, the *external logos* in the language of the Stoics, declares an inner divine life; a life of faith in an educated ministry, in the value of this center, from which spiritual influences will radiate to the American continents, China, Japan and Australia, a faith not only in the needs of today, but also in that of the coming generations for a religion of sweetness and light.

The Library is a unit of a group of buildings which shall when completed surround a central court, designed by Professor William C. Hays, University of California.

The ceremony of laying the cornerstone took place Sunday, October 16, 1921

President Earl Morse Wilbur D. D., the Reverend Frederick Lucian Hosmer D. D., the Honorable Louis Bartlett, Mayor of Berkeley, President David Prescott Barrows Ph. D., University of California, Acting Dean William Frederick Badé Ph. D., Pacific School of Religion, the Reverend Charles William Wendte D. D., and the Reverend Clarence Reed took part.

Dr. Hosmer prayed:

“O God, whose providence enfolds us all, whose blessing and guidance we ask in our individual and associated efforts to will and to do, that blessing and that guidance we invoke at this hour upon the aims and purposes which these rising walls are designed to serve.

“Amid this group of institutions of learning that witness to the diversity of human gift and interest in the wide field of thought and study—the world without and the world within—may this school make some contribution to that fuller knowledge which becomes the wisdom of life: the trained mind, the good heart, the consecrated will. May those who

come hither truly to seek, find; to knock at the door of truth, find it opening to them; and may they who are called to minister to such as come, be given wisdom and the understanding heart.

"May the influences that go from this place be such as shall make for the larger and fuller life, the better citizenship, the practice of justice and goodwill along the paths of human intercourse.

"And in our prayer at this hour, our Father, we invoke thy continued blessing upon our University and centers of varied learning that are gathered in our city; its public schools, its churches and associations in the interest of the higher and fuller life of the community, of the nation and the world.

"Hear Thou our prayer, the spoken and the unspoken, and may we feel its answer descending upon us in a renewed sense of what we owe to those who have gone before and whose heritage of gain it is for us to increase. Amen."

President Wilbur touched upon the history of the School. Thirty-two years ago Dr. Wendte offered a resolution at the sixth annual session of the Pacific Coast Conference held September 25-29, 1889, in Portland, Oregon, for the establishment of a Training School for Ministers on the Pacific Coast. The need was urgent, the time opportune. The invitation of two presidents of the University of California extended to theological schools to locate in Berkeley was cordial. The Conference, in view of these facts, appointed a committee to investigate; this committee reported that here was urgent need of a theological school and recommended its establishment. The Reverend Brooke Herford and his associate counsellors had endorsed the movement at the Unitarian National Conference at Philadelphia.

In 1904 the generosity of Francis and Mrs. Cutting, Horace and Mrs. Davis made it possible to send out the first prospectus. Since then these donors have passed to the unseen world and made provisions in their wills of large endowments for the conduct of the School.

The 16,000 volumes and about an equal number of pamphlets form a splendid working theological library and is unique

in being the most complete collection of Unitarian writings so far as known in the world.

Mayor Bartlett was of the opinion that while Unitarians have not been strong in numbers, their influence upon the religious thought of their time and their contribution to public service have been very important. In California, Thomas Starr King and Horatio Stebbins serve as illustrations of this fact. The City of Berkeley rejoiced in an "institution devoted to the development of leadership."

President Barrows felicitated the School upon its new Library and welcomed the presence of theological schools in Berkeley. The spirit of co-operation between the schools and the University could not be finer. It was fitting that a Library should be the first building in the projected group "not only because of the intellectual leadership characteristic of the Unitarian faith, but because of the intellectual guidance necessary in the search of the knowledge of God," or theology. A particular science deals with a part of the universe; theology undertakes the most comprehensive and universal reaches of the human mind.

Dean Badé reminded us that Europe was captivated in the Middle Ages with the legend of Faust pouring over his books, a legend of the eternal youth of the world consulting the spirit of its elders. We cannot sit at the feet of Plato and the great masters of thought and the prophets of the race, but their life blood is found in the books they have left or the books they have inspired. Books are the media between life creative and life receptive—"the foremost means, next to personal example and influence, by which the vital gains of past generations are made effective in the life of the race."

Dr. Wendte's address concluded the interesting exercises, and was so valuable historically that it will be published in full in this issue. There was present a large audience, comfortably seated, and charmed with the lovely outlook and the unusually attractive exercises.

Cornerstone Address

Rev. Charles W. Wendte, D. D.

In the summer of 1910, in a little village on the flanks of the Carpathian mountains, in what was then known as Austrian Poland, in company with my friend and guide, Prof. H. von Mercezyng, the learned and large minded historian of the Protestant churches of Poland, I stood beside the time worn and shattered tomb of Faustus Socinus, the virtual founder of the Unitarian denomination in Christendom. Here, in rural seclusion and congenial study, after a laborious and strenuous life spent in the promulgation and promotion of the Unitarian faith and fellowship, this scholarly and devoted protagonist of freedom, reason, tolerance and progress in religion, found a last refuge. Here, in the year 1604, he was laid away in the humble village cemetery, his body to rest in peace at last, but his name and influence live forever in the religious history of mankind.

A result of our visit to this early shrine of Unitarian faith was a movement in our churches to erect a suitable monument on this spot which should commemorate the career and services of this remarkable man. The plan had been drawn, the cost largely provided for, and the consent of the local authorities obtained, when the World War interrupted—let us hope only temporarily—our reverent purpose.

A few weeks later, in Transylvania, then the easternmost province of Hungary, I ascended, with a goodly company of fellow pilgrims from other countries, a lofty hill overlooking the ancient town of Deva. On its summit stands an equally ancient and now ruined medieval fortress, in which another eminent leader of our church and cause in the early days of the Reformation, Francis David, the first Bishop of the Unitarians of Transylvania, a bold and radical thinker, a gifted preacher and eloquent champion of religious liberty and tolerance, was imprisoned and done to death in his old age. Here he breathed out his heroic soul in the year 1579, not the least among the noble army of martyrs who have lived and died for

the vindication of the truth and the salvation of the world.

It has been truly said that one generation stones the prophets, another builds them monuments. The purpose of our international pilgrimage that summer was to honor the memory of Francis David by rearing in the vaulted chamber of the crumbling fortress in which he had been confined, a commemorative shaft, with an inscription rehearsing his fidelity to religious liberty.

This monument, alas, has been recently destroyed by a fanatic and ruthless Rumanian soldiery. Let us hope for its complete restoration in the near future.

My pilgrimages to historic shrines of the liberal Christian faith were not yet ended. A month later, entering Switzerland, I visited in the ancient city of Geneva, once termed the Protestant Rome, the site of the hill Champel on which, in the year 1553, with the consent and connivance of John Calvin, then the Protestant Pope, the learned and brave Spaniard, Michael Servetus, because of his disbelief in the church doctrine of the Trinity, was burned alive. Here, too, the Time spirit had been at work. In 1903, the three hundred and fiftieth anniversary of the martyrdom of Servetus, an influential group of spiritual descendants of John Calvin in Geneva—the theological faculty of the University and dignitaries of the state church among them—united in erecting on the site of his execution an “expiatory monument” to the memory of Servetus. It bears a touching and noble inscription which deplores the grievous error of their great spiritual ancestor, Calvin, in consenting to and abetting this unjust and cruel deed. I know of no nobler occurrence in the later annals of Christendom than this generous and conscientious action. It was a manifestation of the gradual and sure increase of the spirit of Christ in the Protestant church of today, of Him who declared: “By this shall all men know that ye are my disciples, that ye have love one toward another.”

And when, shortly afterwards, an appeal was made for the erection of a superb monument at Geneva in commemo-

ration of the Protestant Reformation, a monument to be adorned with statues of Calvin, Beza, Zwingli and other of the early reformers, I am glad to chronicle that our Unitarian household of faith was well represented among the contributors, and our International Congress of Religious Liberals issued a special circular in its behalf.

My friends, it may be thought a far cry from these ancient worthies and shrines of the liberal faith to the purpose which brings us together here today on the shores of the Golden West to lay the cornerstone of a new edifice dedicated to present day ideals and uses. But in providing thus for the religious needs of our own time and church, let us also cherish reverently the memory, and preserve among us the example of the free thinking, heroic and saintly witnesses of our early religious history. Their careers lend perspective and dignity to our denominational life, showing it to be not a mere mushroom growth of ephemeral value, but a serious and time-honored, authoritative movement in Christendom to vindicate the rights of free inquiry in matters of faith, to reconcile the reason and conscience with the emotions of the human heart, and the discoveries of science and learning with the cravings and needs of man's religious nature. Without the brave testimony of a Socinus, a Francis David, a Michael Servetus, and their contemporaries, our present freedom of opinion and worship, our very assembly here today, would not be possible. It is gratifying, therefore, to know that the library we are to install in this building contains the most complete collection of books dealing with the early history of the Unitarian movement to be found in Christendom, and that in Dean Wilbur we possess the most competent and learned historian of our movement.

"The blood of the martyrs is ever the seed of the church." Through the heroic example of these early witnesses and the devotion of succeeding generations of liberal Christians, the Unitarian gospel has crossed the continents and oceans, and has attained its acknowledged place among the regenerating and upbuilding influences of our own time

and country. It has never been great in the number of its avowed adherents, or in ecclesiastical power. But it has provided a congenial religious home to not a few free minded, earnest and reverent spirits, and made an important contribution to American society. A denomination of Christians which in a little over a century could furnish five presidents of the Republic, and its first and its latest Chief Justice, together with a long succession of statesmen, thinkers, scholars, authors, poets, artists, divines and philanthropists, certainly has a claim to the respect and goodwill of the American people and the Church Universal. Here, on the Pacific Coast it raises its modest tabernacles of worship and service, its brief history adorned with the names of divines like Thomas Starr King, Horatio Stebbins and Thomas L. Eliot, and laymen like Horace Davis, Leland and Josiah Stanford, John Swett, Francis Cutting, Oscar L. Shafter, A. B. Nye, David Starr Jordan, not to mention others equally deserving among the dead and the living.

But even greater has been the influence of this form of Christian faith among great numbers of thinking, open minded men and women who never identified themselves with our fellowship. When someone said to the eloquent Methodist sailor-preacher in Boston, Father Taylor, that Ralph Waldo Emerson, because of his liberal religious views, would certainly go to hell, Father Taylor indignantly replied: "That good man Emerson in hell! Why, he'd change the climate! The tide of emigration would turn that way."

Our free form of piety may claim to have helped change the theological climate of America, softening its rigors, liberating its spiritual forces, imparting new vigor to its philanthropic and humane endeavors, and creating a genial atmosphere of tolerance and the charity that is greatest of all. If it has not itself largely profited by this widespread movement for freedom and progress in modern religious life, it at least enjoys the comforting assurance that the tide of spiritual emigration is setting that way, that "The thoughts of men are

widened with the circle of the suns," and that it may claim for itself an honorable part in this progressive movement of the religious mind of our time.

To add to the resources of the progressive movement in the religious life of California and her sister Pacific States, and to provide our own churches an indigenous, socially acclimated and properly prepared ministry, this Unitarian training school was established a few years since. It is the happy outcome of a dream cherished by a little group of ministers and laity, and made actual through the generous gifts of Francis and Mrs. Cutting, Horace and Mrs. Davis and other donors, as well as the devoted labors of the faculty of the school. But in making our grateful acknowledgements for these benefactors and leaders, let us not fail to express our appreciation of other and extraneous sources of help by which our young institution has profited.

First, and most important among these is the great University, which has extended to us, and to every theological school of whatever denomination or creed, a broad minded and generous invitation to locate itself in the immediate neighborhood of its splendid collegiate life and educational and scientific resources, and placed the latter at the free disposal of our students and teachers. We can never express in adequate terms our appreciation of this vast enlargement of our intellectual horizon and facilities for study.

Secondly, we cherish deeply the friendliness of other theological seminaries in Berkeley and elsewhere. We especially value the co-operation in our courses of study, and exchanges of professorial service on the part of the Pacific School of Religion. The assurances of goodwill uttered at this gathering by its acting Dean, Professor Bade, we heartily reciprocate. It is a striking evidence of the inter-denominational sympathy and increasing liberality of spirit which characterize American religious life.

Finally, we are grateful to that remarkable and inspiring body of men, the National Laymen's League, to which we owe the erection and gift of this

first unit of the quadrangle of buildings which we plan to erect for the proper housing of our educational and religious activities. When completed, a few months hence, it will stand, we trust, an outward and visible sign of the seriousness and permanence of our undertaking, and of the inward and spiritual grace which we pray may be vouchsafed us in our endeavors to provide an educated and earnest ministry.

Looking across the vast Pacific Ocean which washes our shores, there are other fascinating tasks which await us—to enter into sympathetic relations with vast multitudes of our fellow-beings in other and non-Christian lands; not to exploit or dominate, but to help and bless them; to exchange ennobling thoughts and services; to appreciate what is finest and best in their civilizations and worships. In return we would seek to acquaint them with the pure and lofty religion of Jesus Christ, freed from the accretions and corruptions, the errors and terrors which have attended its development since his day; to impress them with the sufficiency of his gospel—"Thou shalt love the Lord thy God with all thy heart and mind and soul and strength, and thy neighbor as thyself"—as a basis for the universal religion of mankind. The rearing of a generation of foreign missionaries imbued with this spirit would surely be a noble service for our school. May we realize this vision in the days to come! And may the time arrive when all churches and all nations will consent to alter the famous line of Bishop Berkeley, so often quoted: "Westward the star of empire takes its way," and renouncing all aims at empire will declare, rather: "Westward the Star of Bethlehem takes its way," and will hear once more the angels sing:

"Glory to God in the highest! and on earth peace, good will towards men."

The habit of strong feeling is silence. If it lend itself to speech it is only upon great occasions, and the occasion having come, its speech is music. Faithfulness in friendship and fidelity in love is evidenced by deeds—not words.

—*Simonds.*

Northern California Association Alliance

The fall meeting of the Association Alliance of Northern California was held in the Unitarian church, Palo Alto, October 22nd. A delicious luncheon was served at 12:30. As we were finishing the roll call was taken: Alameda 6, Berkeley 16, Oakland 17, Palo Alto 19, Sacramento 3, San Jose 18, San Francisco 14, Stockton, 1, Santa Cruz 2, Woodland 1; total 97. The presidents of the different Alliances gave some helpful suggestions and told of some of their problems. After a hearty vote of thanks to the ladies of Palo Alto the meeting adjourned to the church. Here, Mr. Pease read from the Gospel of St. John, gave a short talk and offered a prayer. The president, Mrs. Harris, then took the chair. The minutes of the last meeting were read and accepted. The treasurer reported receipts \$38.11, disbursements \$16.70, on hand, \$21.41. Mrs. Wyckoff spoke, and read a letter conveying Miss Lucy Lowell's greetings. Mrs. Baldwin read greetings from the Detroit convention and a few lines from Robert Louis Stevenson. The secretary read a telegram from the Alliances meeting in Montpelier, Vermont, and a letter to Mrs. Harris from Mrs. Atherton sending her greetings. Moved and carried that we send a word of thanks to these two. Miss Mortons, a delegate from the San Jose church, read a bright, instructive paper on the meetings held at the Isle of Shoals. She was given a vote of thanks. All then joined in a familiar hymn. Mrs. Cole gave a brief talk on Fellowship work and what the Berkeley church was doing, and Mrs. Thompson explained the work of the Friendly Links. The president was asked to appoint one member to report to this organization on the Fellowship work and one for the Friendly Links. Mrs. Harris appointed Mrs. Wyckoff and Mrs. Thompson. An amendment to the by-laws was then read and adopted: "The secretary of the Unitarian Headquarters shall be an ex-officio member of the Executive Board of this body." Moved and carried that we subscribe as heretofore to five copies of the PACIFIC UNITA-

RIAN, and that we give our usual \$10 to headquarters. Mrs. Reed paid a loving tribute to Mrs. Elizabeth L. Peltret, who recently passed away. Moved and carried that we accept the kind invitation of the Woodland church for the next meeting.

Mr. Wetherell followed with an informal talk on his trip south, and many helpful suggestions. We showed our appreciation by voting to send letters of thanks to the three organizations who sent Mr. Wetherell to this Coast as Field Secretary. Moved and carried to send greetings to the Associated Alliance of Southern California. Also moved and carried to have Mrs. Harris represent this association at the meeting of Alliances in southern California in January. Each Alliance was asked to try to secure delegates.

Armistice Day Circular Letter

October 20, 1921.

To the Ministers and Office Bearers of
the Unitarian Churches—Greeting:

At the General Conference held in Detroit the following resolution was unanimously adopted:

"The General Conference of Unitarian and other Christian Churches acclaims the purpose and prospect of the conference about to convene in Washington to devise the ways and means of bringing about a limitation of armaments by international agreement, and calls upon the churches to further by every influence at their command the hopes that animate the nations and help to translate those hopes into effective and co-operative deeds."

In accordance with this resolution I ask you to give careful consideration to the ways in which there may be created the eager and expectant spirit which will impress upon our representatives at the Conference in Washington the convictions and hopes of the American people.

The President of the United States has set aside Armistice Day, November 11th, for a commemorative service in Washington in honor of the American soldiers and sailors who died in the

great war, and upon the same day the Conference on the Limitation of Armaments is to convene. I express to you the hope that every Unitarian church will arrange for a special noon-day service on that day, lasting from fifteen to twenty minutes. It does not seem to me a time for teaching or admonition, but for a service of commemoration of our heroic dead and of reconsecration to the ideals for which our young men died. Hymn and reading and prayer seem adequate and more appropriate than an address.

It is obvious that no one suggestion or program can be applied in every case. In some communities a Union Service of all the churches on Armistice Day will be possible and appropriate, but in such cases I beg that the Unitarian church will take the lead, organize such a Union Service and invite the neighboring churches to participate.

On Sunday morning, November 6th, it is hoped that in all our churches reading, prayer, hymn and sermon will all contribute to create interest and help to arouse the public sentiment which will influence the discussions and decisions of the Conference.

In some communities it will be possible to organize a mass meeting for the evening of Sunday, November 6th, and such a meeting should probably be held in a secular meeting place. A mass meeting will provide an opportunity for addresses by qualified speakers upon the momentous character of the International Conference and the need of a better ordered world. A resolution or definite message expressing the sentiment of the community may well be adopted and sent to the press and to the American representatives at the Conference.

In a number of communities arrangements are making for class or group meetings or forums in advance of Armistice Day, where the great questions that are to come before the Conference can be generally discussed. One such plan provides for five meetings, whereat representatives of the different countries which will participate in the Conference will set forth the point of view of the different nations. Such class meetings will widen the horizons of our people and

make them better aware of the complications and peculiar difficulties which will confront the Conference.

By all these means shall we not unite to awaken people to the solemn significance of the Conference; to counteract the forces of militarism which are always operative at Washington; to overcome indifference and cynicism; and to arouse enthusiasm for the generous ideals which animated Americans under the stress of war.

We want not only to express our deep longings for the success of the Conference, but also to make demand for genuine achievement. We want our representatives to be clearly aware that American public opinion demands an international agreement which shall deliver the nations from the overwhelming burden of competitive armaments and federate them for mutual protection against war.

Shall the hopes and prayers that stirred in the heart of the unknown American soldier who will be laid to rest on Armistice Day be buried with him, or shall they yet be fulfilled through our untiring endeavors?

SAMUEL A. ELIOT,

President of the American Unitarian Association.

From the Churches

BERKELEY.—Rev. H. E. B. Speight preached his farewell sermon on Sept. 25th, and left soon after that for the East. Since that time his place has been filled by visiting ministers. Rev. M. M. Mangasarian, formerly minister of the Independent Religious Society of Chicago, preached one Sunday on four of the great teachers of mankind, and the service that day was conducted by Miss Dorothy Dyar. Professor Kenneth Saunders, of the Pacific School of Religion, who resided in India for many years, took the pulpit October 9th, and spoke on the Christianity of Mr. Gandhi, leader of the non-resistant, non-co-operative movement in India, and we were grateful for the sympathetic and wise interpretation of a great character. It was a pleasure on October 16th to welcome to our pulpit Rev. Chas. W. Wendte, who is an old friend and too

well known on the Pacific Coast, where he has done so much for our churches, to need any further introduction.

We have now a minister of our own for four months in Rev. Robert F. Leavens, formerly of Omaha, Neb., who has consented to come to us for that period, although he had planned to spend this year in rest and study. It will mean a great deal to our Church to have so able a preacher during this time when we are looking for a permanent successor to Mr. Speight. Mr. Leavens gave us two very impressive sermons on the last two Sundays of October on the subjects, "The Great Spirit," and "One Thing Needed."

LOS ANGELES. — The fall opening of the church services, October 2d, found a large and appreciative congregation to greet Mr. Backus upon his return from the Harvard Summer School, and his address, "A Message to Garcia," was most inspiring.

OAKLAND. — "Onward, onward would we go in the path of duty." The church members have heard this call stirringly sung by the little ones of the Sunday School, and are pressing forward on the fall and winter program in all departments.

Sunday, October 16th, the cornerstone of the Pacific Unitarian School for the Ministry, in Berkeley, was laid, as will be fully recounted on other pages of this edition. The Oakland church was well represented, both Mr. Reed and Doctor Wendte participating. Oakland feels a proprietary interest in the School, as it sprang into life through the generosity of one of our former members, Mrs. Francis P. Cutting. It was, therefore, very fitting that to Doctor Wendte should have been allotted the principal address of the day, for he was the founder not only of our own church, but, in his capacity as Field Secretary for the Pacific Coast, of the Alameda and Berkeley churches as well.

Sermon topics for the month have been: "Dead Hands in the Church;" "The Greatest Adventure: The Modern Discovery of God;" "The Re-Making of Human Nature;" "The House of Joy;" "Thinking Forward."

PORTLAND.—Mr. Eliot attended the Detroit Conference. His subject for October 16th was "The Story of the Detroit Conference."

On September 21st, the Alliance held a get-together meeting. The affiliated clubs, and other women of the congregation, met and enjoyed a box luncheon from tables decorated with fruit and flowers. A short report from each club was given and a part of the afternoon was devoted to sewing for local charity.

October 5th the Alliance listened to a lecture on "Weekday Religious Instruction" by Mr. W. F. Woodward.

Mrs. Ralph Wilbur will give a talk on "Egyptian Art," November 2d.

October 2nd, at the Sunday afternoon musicale and social, the choir rendered a program of ballads and old songs.

At the September meeting of the Laymen's League a supper was served at which President Richard F. Scholz of Reed College was honor guest and Speaker.

The Sunday School room was re-decorated during the summer.

Mr. Walter Haynes of the Portland Y. M. C. A. took the superintendency of the School, September 18th.

SAN FRANCISCO—Mr. Dutton has fully sustained his standard of fine sermons during the month. On the last Sunday of the month he did his part in inaugurating music week, for which San Francisco elaborately planned. He spoke on music. The special music for the day was particularly fine. A much appreciated feature of the singing of hymns is the participation of a large choir of the young people of the church. This has long been Mr. Dutton's wish and at last it is realized.

Another wish has been granted. An open forum arranged in connection with our neighbors of the Temple Emanu-El had a fine beginning and promises well for the future.

The first society meeting was that of the Laymen's League, when Mr. F. P. Farquhar, an enthusiastic lover of the Sierras, gave an illustrated talk on the John Muir Trail, being constructed as a memorial to the grand mountaineer

and nature lover. It was an exceptionally enjoyable evening.

The Society for Christian Work held a meeting on October 24th, when Mrs. Albert Lysér gave us an informal talk on her interesting trip East, where she was sent as our delegate to the General Conference held at Detroit. It certainly was wonderful for us to hear through her of our Eastern Alliance work and we can but feel that she carried some of our Western breezes to them. It is a great regret that her talk wasn't a more formal paper that the readers of the *Pacific Unitarian* could have enjoyed reading.

We feel that we are very fortunate that Mrs. Lysér has consented to act as our president for the unexpired term.

The Channing Auxiliary held its first meeting after the summer vacation on October 3rd. After the business meeting a large audience enjoyed a fine program given by Mrs. Miriam Michaels, dramatic reader, and vocal solos by Mrs. Dorothy C. Hess.

On October 17th Mr. Dutton gave one of his interesting book reviews.

SEATTLE (First Church).—On October 12th, Rev. Julius F. Krolfifer, for the past months of the Department of Church Extension, in Boston, came to Seattle. The church gave him a reception on the 14th, and on Sunday, the 16th, he began services. These services are held temporarily in the Cornish Little Theatre, a new and highly esteemed institution in Seattle. Mr. Krolfifer is thirty-six years of age, a graduate of Columbia College in New York, in which city he was born, and of Union Theological Seminary. He was ordained in 1915 to the Congregational ministry and served that church three years, coming to Boston in 1918. There is great interest in his coming to Seattle. He has a strong personality, marked organizing ability and his first sermon subject was "Religion and Life." Mr. Krolfifer plans to make his home in Seattle and has with him his wife and a little girl of four years.

(University Unitarian).—Services as usual continued through the summer,

with a somewhat larger helpfulness, as shown by attendance, than last year.

On July 13th the Alliance had a public meeting and other occasions for entertaining and receiving counsel from Rev. E. Rosalind Lee and Miss Hilda Hargrove. These meetings with English friends are of great value.

On August 7th, our church had the very welcome ministrations of Rev. H. C. Carter of Sacramento.

The Sunday School resumed its sessions September 11th. Mr. W. H. Gorham, having served most honorably and satisfactorily for several years, insisted on his unwillingly received resignation. His place has been undertaken by Mr. A. C. Wagner.

On October 5th, Mrs. T. F. Drounall, president of the Alliance, of Victoria, stopped in Seattle on her return and gave a most interesting account of her impressions of the May Meetings in Boston. The meeting was held at the home of Mrs. J. C. Perkins.

On October 12th, Mr. James A. Haight, a prominent attorney of Seattle, gave an address before the Laymen's League on "Harmony in Industry."

Sparks

Cheer up! When all the neighbors buy autos you can get a seat in a street car.—*St. Paul News*.

"Pa, what does D. D. after a man's name mean?" "That he's a doctor who makes a practice of preaching, my son."—*Boston Transcript*.

"Lay down, pup. Lay down. That's a good doggie. Lay down, I tell you." "Mister, you'll have to say, 'Lie down.' He's a Boston terrier."—*Nashville Tennessean*.

He was more religious than educated and so not to be too greatly censured for this "testimony" at prayer meeting: "I thank the Lord that I have three wives in heaven."—*The Epworth Herald*.

Rookie Sentry: "Halt! who's there?" Voice: "Private Stock, Company C." Rookie Sentry: "Advance, Private Stock and be sampled."—*The American Legion Weekly*.

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

Henry Pierce Library

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

Charles A. Murdock, Trustee and Librarian.

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THE PACIFIC UNITARIAN

DEVOTED TO RELIGIOUS TRUTH AND HIGHER LIFE

The Church and the State

The actual sources of national prosperity and power are like all real centres of energy—they are moral, imaginative, religious, not physical or material. A nation's power is not found in what it has but in what it is.

Business and wealth are effects and evidences of power; they are the results of it. They do not create it, and in the long run cannot be substituted for it.

Our power lies in our ideals, in the ends we set for ourselves, in the nation's soul.

What in the past has made America great? Chiefly our sense of a mission to bring about a completed democracy; an ever enlarging equality of opportunity; a land where there shall be no aristocracy based upon the accidents of birth but rather an aristocracy of character; a land where politics shall be scientifically administered and based upon the close alliance between moral and economic issues.

There is surely nothing that America needs more to learn at this moment than that a democracy cannot run itself. The democracy is safe when there is a steady increase in average intelligence and popular sense of responsibility; when men and women are temperate, unselfish, far-sighted servants of their community and their state.

The church teaches that only moral values are indestructible, that only in moral worth can continuity of existence be expected. The church teaches this lesson from the point of view of institutional religion and quite properly applies it to the individual life. It is equally necessary for the state to teach it from the point of view of a just and stable government and to insist upon applying it to the social and civic duties of its citizens.

—*Albert Parker Fitch, D. D.*

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Editorial

It is fine to be able to feel proud to be an American, and to find that beneath conditions that are beset with discouraging aspects there are embers of promise that are easily stirred to glowing flame. The weary world awaited a clear word of faith and courage and when it came the response was electric. America seemed selfish and self-satisfied. Her reluctance to admit responsibility and act generously in international affairs had estranged those who felt keenly the great need of her co-operation. Her part in the great war being slight in comparison she had suffered less and she seemed to be unconcerned with the fate of others. She was not selfish with her substance, but she was unduly anxious over possible entanglements and withdrew from world association, seeking safety in isolation. But she found that the world is one and interdependence is a law of life.

Experience is costly but an effective teacher. We found that it did concern us if Europe were demoralized and were bankrupt or near the verge. Business is an insistent and unanswerable argument. Idealists are apt to tire, but men in business are schooled to persistence. Poor business convinces many a man who refuses to listen to reason or the appeal of humanity. No merchant can be indifferent to the solvency of his customer and if the United States would do business with the world she must see to it that the world is able to pay her debts. World conditions are desperate, the strong must help the weak and more than all else the world needs

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Given the diffusion of liberty, the diffusion of intelligence, the diffusion of property, and the diffusion of conscientiousness, and from American homes will come noble men and women who will lead the people in safe paths. This is the bedrock of our hope for our beloved country.—*W. D. Simonds.*

a new spirit. Less hate, less despair, more good will following a better understanding. The calling of a conference has been abundantly justified. It has stimulated a better knowledge and a new confidence and pointed the way to world co-operation in world welfare.

The United States disarmed suspicion and by its initial action gained instant consent to a startling proposal that gives promise of enormous relief and of leading to eventual peace. No single act or change of policy can make a new world but the result of aroused feeling and determination to do away with senseless competition in preparation for war will lead to a new international spirit and a higher civilization.

The obstacles seemed insurmountable, but so compelling was the necessity for adequate relief that when Secretary Hughes startled the world he convinced the world and inspired a great surrender and practically unanimous determination to take the greatest forward step that history records.

The great problem of the Pacific cannot be solved at once, but the only way it can be solved at all is by generous, sympathetic consideration by representatives of the best spirit of all the nations involved, and the final acceptance of conclusions based on justice and equity, and in the interest of all mankind.

The equally great problem of the Atlantic with the re-establishment of the threatened civilization of bankrupt Europe, may get little consideration at Washington, now, but the United States cannot avoid its world responsibilities, and its part in world leadership. If the League of Nations is not so constituted that we can enter it with the degree of independence we must maintain, let us seek to cooperate with it by frequent conferences like the pres-

ent. A wise internationalism is the great world need, and in promoting it let us curb the spread-eagle and work for humanity.

After many vexatious delays incident to the printers' strike in Boston, "Horatio Stebbins, His Life and His Personality," published by the Houghton-Mifflin Co., is complete, and in a few days will be in stock at Unitarian headquarters, 570 Phelan building. It is an appropriately handsome book, and retails at \$2.00 net. By adding 10 cents for postage in the city or neighborhood a most attractive Christmas present is assured. It is the story of a wonderful preacher and a most attractive personality, sympathetically and lovingly told.

C. A. M.

As one contemplates the long list of eminent man and women—divines, scholars, writers, statesmen, scientists, poets, philanthropists—which the Unitarian faith has contributed to American life, the thought arises irresistibly: if a religious fellowship so small in numbers has been able to produce such notable results in character and public service, what might not be achieved for humanity if all the churches of the land, discarding their complicated creeds and denominational ambitions, were similarly to adopt the primitive and simple doctrine of Jesus and make the formation of a Christlike character and the inculcation of social duty the central purpose of their activities?

C. W. W.

By desiring what is perfectly good, even when we don't know what it is and cannot do what we would, we are part of the divine power against evil—widening the skirts of light and making the struggle with darkness narrower.

—George Eliot.

Notes

Rev. Clay MacCaulay has returned to California and taken up his residence at the Hotel Carlton in Berkeley.

Word and Work announces that Rev. N. A. Baker has accepted a call to Keane, New Hampshire.

Thomas Brockway, professor of English, University of Corvallis, Oregon, has received the Rhodes scholarship for the state of Oregon.

Berkeley is becoming a city of refuge for retired ministers. One of them recently counted six others beside himself at one of Mr. Leavens' services, and yet another might have been there.

The joint open forum maintained by Temple Emanu-El and the San Francisco First Church drew a capacity audience on the evening of November 14th, discussing the topic "Unemployment."

Rev. Charles Frank Russell, a retired Unitarian minister, died suddenly on November 10th at his winter home, 50 Charlesgate East, in Boston. Mr. Russell was for a time connected with our Berkeley School for the Ministry, where he made many close friends.

The Church School at Eugene Oregon, would be glad to secure two dozen or more Carol Song Books. Any School having an unused supply to pass on at a nominal price will please notify Miss J. D. Gilkinson, 1653 Fairmount Boulevard, Eugene, Oregon.

In a recent sermon at Portland, Rev. William G. Eliot Jr. said: "The world is in a perilous condition. Every course has its hazards. If America must make choice of hazards, let them be those that go with the practice of international good will and good faith and fair dealing rather than those that accompany the now wholly discredited policies of monopolistic exploitation and imperialistic conquest."

Science deals with things without which men could not live; religion with those without which he would not wish to live.—*Prof. Emile Boutroux*, Paris.

Dr. George R. Dodson, of St. Louis, discussed, on the opening Sunday of the church, the attempt of H. G. Wells to enable us to see life in its true perspective. During October Dr. Dodson gave five sermons on a revised and improved conception of the ideal life.

News of the arrival in Redlands of Rev. Wilson H. Backus, father of Rev. E. Burdette Backus, is heralded with much pleasure by the Unitarians of the Pacific Coast. Mr. Backus formerly pastor of the church at Minneapolis, Minnesota, has accepted the ministry of the church at Redlands, and many good wishes are extended to him as to his complete restoration of health and that much happiness may be found in his new field of service.

Dr. Lewis C. Carson arrived in Santa Barbara on the last day of October and at once took up his work as minister of the church. Dr. Carson is a native of Detroit and a graduate of the University of Michigan and of Harvard. He obtained the degree of Doctor of Philosophy from the last named institution, and for a time was instructor of philosophy at the University of Indiana, which post he held until his ordination as a Unitarian minister six years ago. During the last four years he has had charge of the Unitarian church at Albany. Mrs. Carson, who spent her girlhood in southern California, has cooperated actively with her husband in his church work ever since he entered the ministry.

Cardinal Newman was a close and acute student of the Bible. In the eighty-fifth of the "Tracts for the Times" he declares (p. 21): "The Godhead of the Holy Ghost is nowhere literally stated in Scripture." Again (p. 60): "The first three Gospels contain no declaration of our Lord's divinity; and there are passages in them which tend, at first sight, the other way. * * * The impression left on an ordinary mind would be that our Saviour was a superhuman being, intimately possessed of God's confidence, but still a creature."—*Christian Life*.

Rev. Elmo A. Robinson has taken charge of the church at Palo Alto.

Miss Lilian Freeman Clarke, daughter of the late Rev. James Freeman and Anna (Huidekoper) Clarke, died November 4th at her home at 5 Brimmer Street, Boston, in her eightieth year. Her philanthropic interests were many and widespread. Her patriotism was vivid, and even while increasing physical disabilities made her completely helpless in body, her mind was actively planning more personal service to American soldiers overseas and to the sufferers in devastated lands. The last letter she was able to dictate had reference to a certain line of work for the sick, to which she had given regular, systematic aid for a great many years.

On the evening of November 20th the Unity House meeting was addressed by Albert Parker Fitch, D.D., professor of religion, of Amherst College, on "The Peril of Our Present Social Order." The audience crowded the hall. It being the fundamental purpose of these meetings to reach men and arouse their sense of responsibility, the League has been obliged to restrict the attendance to men and to women only when escorted by a man or a boy.

In a late sermon on "Rewards and Punishments," Rev. O. J. Fairfield of Long Beach said: "Jesus came, not with a system of rewards and punishments but proclaiming that the kingdom of God is within—that personal relation to truth and right that sanctifies and blesses the life within and fills it with peace. Blessed are they who have this life in the love of God, for to them heaven is always with them. It is no wonder with such a message as this in his heart and on his lips that theologians look in vain in the Gospel account for any statement that 'belief' is all important—it was the life. In the Sermon on the Mount there is no reference to justification by faith, to the atonement, to eternal punishment, to the trinity, or to many other doctrines once thought important. It was a life of trust and confidence that he lived and desired others to live."

Contributed

Total Abstinence

A few days ago, when the subject of Prohibition was brought up, a young man openly made the statement that he knew the offspring of drinking parents made the healthiest and best children. When asked for his authority he quoted the morning newspaper, as a result of tests made by the Carnegie Foundation. We read the article and found the experiment (if made at all) was on mice. The young man's eyes caught the displayed headline at the top of the page, "Liquor Makes Better Race—Progeny of Drinking Parents Sturdier," which furnished his conviction. In these strenuous days of activity many people read only the headlines. But what are we to think of a newspaper which so misleads its readers? We know that millions of dollars are being spent, and that newspapers and magazines are being subsidized to perpetuate and increase the use of intoxicating drink and to defeat Prohibition. The attitude of the liquor traffic towards law has always been one of rebellion. They have defied every regulative, restrictive or prohibitory law placed on the statute books, and the present open rebellion of the traffic against the Constitution of the United States, ratified by 45 out of 48 States, and upheld by the Supreme Court, is only a continuation of their previous efforts. They have men of brains to write for their publications, have called and held an International Anti-Prohibition convention at Geneva, Switzerland. What are those who believe in law and temperance doing? For the sake of unhappy families, destitute women and children, and the needs of tempted men, we cannot allow the liquor side to create a public sentiment that will repeal or break down the Prohibitory act. Let every man and every woman—by their votes, their personal example and private and public testimony—do what they can to counteract the influences that are at work to repeal or render nugatory this most benignant statute, this great moral victory of the American people, this triumph of economic wisdom as well as humanitarian sentiment in our so-

ciety. We hear some apprehension expressed that the new Germany, by her prodigious labor capacity, wedded to practical genius, will prove a dangerous competitor to the United States in the industrial field. But Prof. Otto Pfeiderer, an eminent scholar attached to the University of Berlin, on his return to his own country from a visit to America some years ago, at the close of an address to the student body declared impressively that there was one great advantage the people of the United States possessed over Europe, and especially over Germany—they were more temperate. And he warned his fellow-countrymen that all their business talent and enterprise would be in vain in the industrial competition of the age unless they curbed their drinking habits and the economic and moral wastes of which intemperance is the cause.

This utterance was made ten years before the national prohibitory act was adopted by the American people and embodied in its organic law. How much greater this act has made our industrial and economic advantage over every European nation which is still handicapped by its enslavement to alcoholism and the evils that follow in its train! Is it possible that now that we have once attained to this lofty principle of abstinence and a nobler type of physical economic and moral citizenship we shall revert to the animalism, waste of powers and resources and enslavement to pernicious habits which once afflicted us, and still hold the Caucasian races in thrall? We do not believe it. But it behooves us to be vigilant and unremitting in our testimony and service while the selfish and unprincipled agents of the drink habit seek to pervert the public conscience, confuse the true issues involved in this struggle and profit by the weakness and folly of their fellowmen.

C. W. .W.

Oh that I were an orange-tree,

That busy plant!

Then should I ever laden be,

And never want

Some fruit for him that dressed me.

—George Herbert.

In Memoriam

Alexander F. Morrison

The value of goodness, the worth of honor and integrity in the world finds its great illustration in the individual. We recognize and appraise it as we see it exemplified in daily life; and often we are impressed by it when some man we know is lifted up as he is called by death to surrender the place he has held in a career of activity and service.

During the past month, Mr. Alexander F. Morrison, one of the foremost attorneys of the city, died suddenly at Singapore while visiting the Orient on an excursion conducted by the Chamber of Commerce.

Born in this city, the son of an honest, self-respecting workingman, he attended our public schools and graduated from the high school and the University of California. By dint of hard work he graduated from the Hastings College of Law and began the practice of his profession. He married early a fine young woman who was a member of his college class. His capital was a good mind, a strong body, high principles, a capacity for hard work, and honorable ambition. He was not esteemed brilliant, but he was thorough, fair-minded and discreet. He was painstaking and reliable, responsive to every trust imposed upon him.

The progress in his profession was steady and surprisingly rapid. His associates were able men, but his character was dominant. He became the trusted adviser and counsel of San Francisco strong men of affairs, bankers, capitalists and investors. He conducted much large litigation, and enjoyed the implicit confidence of all. His practice was so extensive that at the time of his death there were four members of the firm and six younger men—all devoted to his leadership.

Such was his reputation for being fair and unbiased that it was not infrequent that men who differed would agree to accept him as arbitrator instead of going to court. He was kindly and modest, upright and honorable. Generous by nature, and friendly to the deserving, he helped munificently. He was a lover of books, and public-spirited. His home

life was beautiful. His wife accompanied him on his journey and was with him at the last. At Honolulu he made a fine address at a public meeting honoring the members of the excursion.

He was held in high regard by all who knew him. He lived a blameless life and was happy. He was a thoroughly good man. He filled well his part, and it was a large part, in his city and his day.

For thirty-eight years I met him nearly every month in a small club of which he was a very devoted member. He was the most clubable of men. We loved him and we revere his memory.

C. A. M.

God Save the People

When wilt thou save the people?
O God of mercy, when?
Not kings and lords, but nations!
Not crowns and thrones, but men!
Flowers of thy heart, O God, are they;
Let them not pass like weeds away,
Their heritage a sunless day!
God save the people!

Shall crime bring crime forever,
Strength aiding still the strong?
Is it thy will, O Father,
That man should toil for wrong?
"No!" say thy mountains; "No!" thy skies;
"Man's clouded sun shall brightly rise;
And songs be heard instead of sighs."
God save the people!

When wilt thou save the people?
O God of mercy, when?
The people, Lord, the people!
Not crowns and thrones, but men!
God save the people! Thine they are,
Thy children, as the angels fair;
Save them from bondage and despair!
God save the people!

—*Ebenezer Elliott.*

(1781-1849)

From the Greek

Were not thine eyes in wisdom framed
To meet the solar ray,
How could it bear to look upon
Yon flaming orb of day?
Were not thy soul to love attuned,
To truth and right inclined,
How could it e'er in all that is
God's love and goodness find?
—C. W. W.

You love? That's high as you shall go;
For 'tis as true as gospel text,
Not noble then is never so,
Either in this world or the next.

—*COVENTRY PATMORE.*

Events

Mr. Wetherell's Trip North

The Pacific Coast Field Secretary has recently visited our churches in Oregon, Washington and British Columbia, and reports progress all along the line.

At Eugene he found things going splendidly—an active Alliance and a live League chapter, as well as a growing Sunday School and a young people's organization with ambitious plans. Mr. Eddy's sermons are being received with much enthusiasm. About 35 per cent of his congregation is made up of students from the University. The Layman's League has appropriated a generous sum of money with which to carry on the College Centre work.

At Salem it was most encouraging to see how Mr. and Mrs. Fereshetian have revived things. Congregations averaging nearly 40 are in attendance; a Sunday School has been definitely organized; the church has been repaired and renovated, and soon will have many organizations which will bring the church and the community into closer relationship. Already Mr. Fereshetian has established many valuable contacts through his work at Willamette University and by addressing the Rotary, Kiwanis and other clubs. It will not be long before we shall have a strong church organization in Salem.

The Field Secretary stopped at Corvallis, where he met a group of twelve or fourteen Unitarians earnestly desirous of undertaking a new movement there. Steps have already been taken to organize a Lay Centre with occasional visits from ministers in Eugene, Salem and Portland. The seed has been planted—let us all help it to grow by our interest and loyal enthusiasm.

Portland—always fine and firm, active in every way, a constructive force in a remarkable city. A new lease of life seems to have gripped all officers and members of the church, so that in the Church Membership Campaign we can look to Portland for marked increase under Mr. Eliot's faithful and energetic leadership.

At Spokane it was a pleasure to meet again with the new minister, Mr. Cos-

grove. His Sunday morning congregations have increased from 300 to over 500 since September, and as far as the Field Secretary could discover everyone is pleased with Mr. Cosgrove's work. The Alliance branch is very active, while the League Chapter has recently been reorganized and now has a constructive program of work—to capitalize for the good of the liberal religion the remarkable opportunity the Spokane church has in reaching so many people through its theatre meetings.

It is certainly good news to realize that both our churches in Seattle are functioning. At the First Church the various organizations are once more awake, under the able leadership of Rev. Julius F. Krolfifer, who for the past two or three years has been a minister-at-large under the Church Extension Department. Mr. Krolfifer possesses the necessary qualities of leadership to make the First Church a real factor in the community. The Alliance branch is planning for real work, while the League chapter is determined to make the membership campaign and the League's church attendance plan successful locally. The young people's organization is to be revived and in a short time should be heard from in a telling way.

At the University Church (Seattle) progress is being made. Increased church attendance and a larger Sunday School had been reported. Dr. Perkins is doing an admirable work here and is receiving cordial co-operation. Here, too, all organizations are working for increased membership.

At Bellingham the Trustees have unanimously called Rev. William E. Powell to be their minister. He has been the acting minister for two months and has seen an increase of over fifteen per cent in church attendance. It was a pleasure to conduct the Sunday School service, and encouraging to find twenty-five pupils present, and to speak at the morning service to thirty-nine. Both Mr. and Mrs. Powell are earnest, hard workers, and with loyal co-operation from the church people there should not be much difficulty in increasing both church membership and attendance.

At Vancouver the Field Secretary had the pleasure of meeting with Mr. McReynolds and his faithful followers. They plan the Get Acquainted Club, which was so successful a year ago. The young people's organization, recently begun, promises well. The Alliance branch and League chapter, though small in numbers, meet regularly and are planning on some sort of publicity work in conjunction with the membership campaign.

The last, but far from the least, places visited on this three weeks' trip was Victoria. The Field Secretary always feels proud of his brother laymen when he meets his good friends at Victoria. It is an ideal Lay Center. It has its pastoral calls from Dr. Perkins, who faithfully visits Victoria from time to time. It has occasional visits from preachers from other cities. But all through, it loyally and without apparent discouragement goes on. If the time ever comes when it will be possible to assign a minister to Victoria that man will find the most loyal, true blue group he could possibly want. The Field Secretary honestly feels he knows of no other League chapter which seems to measure up to the ideals and purposes of the Layman's League as does the Victoria Chapter.

Northern California Federation of the Young People's Religious Union

The most recently formed Federation of the Young People's Religious Union held a most interesting meeting in the First Unitarian Church of Oakland on Sunday evening, November 13th. The meeting began at 5:30 with a few words of welcome from the Rev. Clarence Reed, who brought, also, a telegraphic greeting from Mr. Wetherell, whose absence in the Northwest prevented his being present. Mr. Charles Gates, president of the Federation, presided, and he read another telegram of congratulation and greeting from the South Middlesex Federation, the oldest Federation in the organization, who were meeting on the same date in Somerville, Massachusetts.

The president spoke briefly of the ideals and purposes of the Federation and then proceeded at once to the business of the meeting. The directors of the Federation presented for consideration a constitution for the organization, and this was taken up for action by the whole meeting, provoking lively and interesting discussion. The result was the adoption of a broad, workable constitution. The filling of two vacant offices, also, occupied a part of the time.

At 6:45 the company adjourned to the dining room upstairs, and spent an enjoyable social half hour at the supper table. Several girls of the Oakland church served chocolate, which added greatly to the basket suppers which were brought by those attending. A vote of thanks for the hospitality extended was very heartily passed.

At half past seven, the group re-assembled in the church auditorium, and was joined by other members of both the Berkeley and Oakland congregations. Mr. Charles Gates conducted a short devotional service and introduced the Rev. Robert F. Leavens, who gave a most stimulating and inspiring address on "Pioneers." Mr. Leavens recalled his own hearing of Whitman's "Pioneers" as read by the Rev. Jenkin Lloyd Jones some fifteen years ago, and spoke of the thrill of admiration for the spirit of the pioneers which this reading had produced in him. Mr. Leavens paid a fine tribute to the men and women, of all lands, in all fields, of all ages, who have heard and heeded the whisper which spoke of the "Something lost behind the ranges" and have gone to find it. He said that while by no means limited to one time or place or people, the pioneer spirit is especially typical of America and of the liberal church. He spoke of our great indebtedness to the pioneers who have preceded us and have made our present possible—explorers in new lands, in new forms of government and in new realms of science. If we are to be worthy of those things which their lives have made possible for us we, too, must hear and accept the challenge which comes to us—the whisper which speaks of the something waiting for us

to find; we must go out across the ranges and discover the new economic and social brotherhood and the new church universal.

The music for this meeting was furnished by the chorus choir of the Channing Club of Berkeley, who sang Dr. Hosmer's "From age to age they gather, all the brave of heart and strong," and an anthem by Danks.

The officers of the Federation are as follows: President, Charles Gates, of Starr King Society, San Francisco; vice-president, William Van Ewert, of Stanford University; secretary, Henricka Hiohan, of Oakland; treasurer, Milen Dempster, of the Channing Club, Berkeley; directors, the above named, with Mildred Sharrer, representative from Starr King Society; William R. Cole Jr., representative of the Channing Club; A. Heath Onthank, national director Y. P. R. U.; Mrs. Charles H. Thompson, Jr., Pacific Coast field secretary Y. P. R. U.

St. Louis Activity

The Unitarian Layman's League, with the active co-operation of the two churches in St. Louis, the two chapters of the League there, and two ministers and their churches which have released them for the purpose, arranged a fifteen days' series of meetings in St. Louis, beginning Sunday, November 13th.

Dr. William L. Sullivan of All Souls' Church, New York, and Rev. Palfrey Perkins of the First Parish in Weston, Mass., are to conduct the meetings, which will be held in continuous series for one week in each church.

The purpose of the experiment is to recruit new members to the St. Louis churches from among the ranks of sober minded, thinking people who desire a church home where they may worship God and join in the service of mankind in the spirit of Jesus.

The general plan is for a series of meetings to be held every evening except Saturday. Dr. Sullivan and Mr. Perkins will alternate in giving the principal address at the evening meetings and at the Sunday services in the Church

of the Messiah and the Church of the Unity. On alternate evenings, when he is not scheduled for the principal address, each speaker will answer questions based on his address of the preceding meeting. Topics for the addresses have been worked out with great care by Dr. Sullivan and Mr. Perkins.

St. Louis headquarters of the League, at 514 Olive Street, will be utilized for personal conferences and both ministers will keep office hours.

American Unitarian Association and Layman's League publications, furnished in quantity, are available for distribution, and much other printed matter, suggested by Dr. Sullivan and Mr. Perkins, will be prepared in St. Louis.

Preliminary arrangements for the meeting have been in charge of Dr. Day and Dr. Dodson, Anthony F. Ittner and Clarence R. Stone, presidents of their respective League chapters; Robert B. Day, Mid-Western secretary of the League; a special representative of the League's publicity department; and a large body of St. Louis laymen. The series will close on Sunday, November 27th.

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

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

The Effect of the Heroic

Whatever may be the final result, the world has had, in November, an object lesson on the effect of heroism which it ought never to forget. The report of an address by Rev. E. Stanton Hodgkin at New Bedford, on November 11th, outlines so clearly the conditions and prophecies so remarkably the possible result of the actual occurrence that we feel moved to quote freely. Mr. Hodgkin said:

"Civilization must either disarm or die. This is not a question of sentiment and idealism, but a matter of grim necessity. There are two capital reasons why war is far more deadly today than it ever has been before. In the first place the enginery of war has become so expensive and so destructive in its effects that humanity can neither carry the one nor endure the other. In the second place modern civilization has become one great vital interdependent organism, and consequently suffers infinitely more from war than ever before.

"When the world life consisted of a mere congeries of groups, each group being self-supporting and sufficient unto itself the groups could fight each other and life would go on much the same as before. Except in the immediate locality in which war was being waged it did not interfere with the ordinary vocations of life.

"Now all that has changed. The civilized world has become one great vital organism bound together by the arteries of international trade through which the very life blood of each part flows. Division of labor, specialization in industry, a common monetary exchange, trade, commerce, common lines of communication and transportation tie all the peoples together, making each dependent upon all and all dependent upon each."

After declaring that the late war had left Europe but thirty per cent alive and functioning to its normal capacity, while we, from our shorter participation, are organically sixty per cent alive, he declared that another war meant the inevitable collapse of civilization.

Regarding the failure of the League of Nations to accomplish what we had hoped it might, he proceeds:

"Another opportunity now comes to us in the conference at Washington, and the eyes of the world and the hope of the world is to no small degree now centered on our national capital. Try to restrict it as they may, it will be a world conference in which the entire world situation will be reviewed and that world review will influence whatever action may be taken. If the old diplomacy prevails and each nation comes to the conference self-centered and fearful; each nation carefully sparring for advantage; each nation bent on uncovering every other nation while keeping its own position carefully covered and concealed; each nation determined that in whatever reduction or limitation of armaments are agreed upon it will if possible retain a relative advantage—if that spirit prevails, the nations will go home with their jealousies increased, and nothing will be accomplished; for unless some radical steps can be taken toward disarming the nations of their fears, their suspicions, their hatred and their antagonisms, outer agreements will be only scraps of paper.

"But if the conference is marked by some great act or acts of heroic faith and courage that will clear the atmosphere and disarm the nations of their fears and jealousies, great results may be obtained.

"Possibly some leading nation like America might perform some act of heroic faith and courage that would save the day. If America would say to Great Britain and Japan, 'We will scrap our dreadnaughts, we will keep our small vessels for coast police duty, but we will take our dreadnaughts out into the middle of the ocean and send them to the bottom; we hope you will follow our example, but whether you do or not, we shall do it anyway.' If such an act were backed enthusiastically by the entire American people it might release the pentup idealism of the world that is today chained down hand and foot and might change the entire international spirit from black despair to radiant hope."

I cannot ope mine eyes
 But thou are ready there to catch
 My morning soul and sacrifice.
 —George Herbert.

From the Churches

BERKELEY.—That the church members have greatly appreciated the excellent sermons and reverent conduct of worship with Rev. Robert F. Leavens as our minister has been evidenced by large congregations and the warmest words of praise on every side. The sermon subjects for the past month—"A Law of Nature," "A Creedless Church," "The Truth About Jesus," and "What Is Prayer?"—convey but a very inadequate idea of his helpful and inspiring message. The brief service on Thanksgiving morning was in every way suited to the day, and copies of a pamphlet published in honor of the Pilgrim Tercentenary and containing excerpts from William Bradford's History of the Plymouth Plantation, were distributed at the door.

The church school was happy in celebrating Dr. Hosmer's eighty-first birthday on Oct. 16th, when Elaine Morgan presented him with a bouquet of flowers from the school and recited his poem, "The Rose Is Queen Among the Flowers."

The Laymen's League heard an excellent address by Congressman Elston on "Affairs at Washington," at their October dinner, and one by Robert N. Lynch, manager of the San Francisco Chamber of Commerce, on "The Limitation of Armaments" at their dinner in November.

Under the auspices of the Channing Club Professor Harvey Loy is giving a candle light organ recital every afternoon at 5:15 o'clock for half an hour. There are open to the public and the University students are especially invited.

The Alliance is bending all its energies toward the annual bazaar to be held in Unity Hall all day Friday, Dec. 2nd. All manner of articles will be on sale, a chicken luncheon served at noon, and an entertainment given in the evening. This last will be a play, "The Peabody Pew," coached by Mrs. Basha Thompson, in which the parts will be taken by the women of the Alliance. It is hoped in this one effort to raise funds enough for the work of the Alliance for the coming year.

HOLLYWOOD.—The Unitarian women of Hollywood held a meeting in October at the home of Mrs. Wister to perfect the organization of a branch of the Women's Alliance. Twelve were present, meeting Mr. Wetherell, who gave a helpful talk advising them to organize a branch, to foster the fellowship movement, to start a Sunday-school and to assist the new church and promote its activities. The following week a larger meeting was held at which Mrs. C. M. Rakestraw was elected president and Mrs. S. J. Johnson recording secretary. Nearly all the members contributed to the Needle Work Guild. Meetings are to be held the first and third Tuesday of each month. Great interest seems manifest in the preaching services, and a permanent society seems assured.

FRESNO.—There has been much of interest to mark the last few weeks in the Fresno church. Mr. Clayton's sermons have been inspiring, as always. The Sunday School, which was organized less than a year ago, is growing slowly but steadily and we feel that we have made a real start in this work.

Perhaps the most discussed event of the last few weeks was the offer of a local congregation of \$20,000 for the church property. After much discussion and careful investigation as to property values, this offer was voted down by the congregation, as it was felt that the property was worth more than this. Nearly \$2000 will be spent in improving the interior and exterior of the church.

On the evening of the 13th, at the meeting of the Unitarian Layman's League, Dr. W. K. Vance gave a most interesting talk on Dante—"A Wreath on the Altar of Dante." Dr. Vance is a profound student of the great Italian poet, so that all who heard his talk enjoyed it.

LOS ANGELES.—Our church graciously responded to the call from the W. C. T. U. for an opportunity to present its cause and at the regular service Sunday, October 30th, Mrs. Hattie Corline Young, Recording Secretary, briefly told of their work, after which Rev. E. Burdette Backus spoke on the "Univer-

sal Religion." The sermon, Nov. 6th, "The Great Hunger," drew out a large and interested congregation. The "Adventure of International Goodwill," a most inspiring talk on Nov. 13th, dealt with the great problem of international goodwill which the Disarmament Conference has made paramount. The National Laymen's League Sunday, Nov. 20th, was conducted entirely by members of the local chapter.

The Women's Alliance spent a very busy day Nov. 3rd, it being the regular business meeting, sewing for Maternity Cottage, a box luncheon when the November birthdays were celebrated and a report of the National Conference at Detroit conducted by Dr. Abby Fox Rooney. At a luncheon, Nov. 10th, the history of the Maternity Cottage was discussed and a shower for the cottage brought forth a most pleasing result.

Rev. E. Burdette Backus gave the second of his series of lectures on Social Psychology at the meeting Nov. 17th, on the "Nature of Society." Mr. Backus dealt briefly with the contract theory of society which dominated the thought of the 17th and 18th centuries; the organic theory of which Herbert Spencer was the chief exponent; although most of his time was devoted to the psychological theory which is held by modern sociologists.

In observance of the National Laymen's Sunday, Nov. 20th, our local Chapter conducted the service under the direction of its president, Mr. Laird L. Neal, with Dr. Robt. E. Ramsey taking charge of the devotional service and short addresses by Mr. A. V. Andrews and Dr. Arthur A. Woods, both of whom brought out in a most graphic manner the history, methods and purposes of the Laymen's League.

The church school shows an increasing attendance and interest under the efficient superintendent, Mr. Harry B. Brackett. A Christmas pageant is in active preparation and is engaging the attention of both the young and older members of the school. An artistic record tablet is being designed which will contain all of the names on the Cradle Roll and is to be placed on the walls

of the chapel. The picture, "The Holy Night," will be used in this connection. The Home School is developing into a very interesting feature also. A band of the Civic Guard has been organized—the members pledging protection to all animal and plant life; also to all public and private property.

A Hallowe'en dance with appropriate refreshments and decorations proved a most enjoyable affair given under the auspices of the Unity Club, who have also announced a progressive card party for the evening of Nov. 25th.

The local chapter of the Y. P. R. U. is working with a great deal of zeal to do its part in the increased membership campaign. The regular business meeting was held Nov. 5th at the home of Mrs. Backus. After all business had been disposed of, Mrs. Backus entertained in her usual hospitable manner.

OAKLAND.—November, the month of Thanksgiving, finds Oakland counting her blessings and offering thanks therefor.

Among the list, we are grateful to the two splendid speakers who came to our platform this month, Mrs. Aurelia Henry Reinhart, principal of Mills College, who gave the Armistice Day address, speaking on the Disarmament Conference, entirely, of course, as she, herself admitted, from the idealistic standpoint, a side of the matter, however, which needs to be brought to our attention again and again in this materialistic day and age. A full house greeted Mrs. Reinhart, attesting to the warm place she holds in our minds and hearts. And on Laymen's Sunday, Professor Carruth came from Palo Alto to act as representative of that body, with a stirring appeal to the members "To Do." Although a stormy day, Professor Carruth also spoke to a goodly company.

Mr. Wetherell is another to whom we extend thanks. His keen interest in all affairs is inspiring, his latest effort being a desire to form a Young People's Society. The initial meeting took the form of a box supper, for which the entire Berkeley contingent came to us, headed by Mr. Leavens,

who also occupied the pulpit in the evening. Mr. Wetherall surely understands how "to do."

The older people, members of the Adult Class, are having a very interesting series under the leadership of Professor Coleman, his general topic being "Religion and the Occult." That he is a forceful speaker the size of his 10 o'clock gathering proves.

SAN FRANCISCO.—The two most important events of the month were the fine response of the men to the appeal of the Laymen's League for church attendance on Laymen's Sunday and the joint Thanksgiving service in which the congregation of the Temple Emanuel joined with us, Rabbi Meyer occupying the pulpit. The church was well filled and the service was fine in spirit.

During the month the church sustained a loss in the death of Henry Payot, who had attained his eighty-third year. He was a fine public-spirited citizen who had rendered good service to the community—a man of sterling character and genial and kindly presence.

The Channing Auxiliary held an unusually interesting meeting on November 7th. Mr. Alex. Stewart spoke to us of the wonderful success of our first "Music Week," and of its permanent value to the community. Our own beloved Mrs. Blanchard sung a group of songs, accompanied by Miss Mollie Pratt, and Miss Edna Horan, accompanied by Miss Hazel Nichols, gave a delightful group of violin selections. On November 21st Mr. C. S. S. Dutton reviewed two new books to a goodly audience.

The Society for Christian Work held a meeting on Monday, Nov. 14th, when Mr. Irving I. Lipsitch, the head of the Federated Jewish Charities, told us of "The Problems of Immigration." As he had spent ten years in Jewish immigration work at Ellis Island he spoke out of vast experience, and under present rigid restriction laws believes that the foreigners who come in now can be assimilated and made good Americans.

Dr. Adelaide Brown spoke most interestingly on cancer and the cam-

paign that is now on for the purpose of enlightening the public and making them realize the menace of this baffling disease that causes 80,000 deaths annually in America.

On November 28th an unusually large and attentive audience listened to Miss Jane Klink, who gave a most unusual talk on "Industrial Co-operation," telling of her experiences as a welfare worker with the Plymouth Steam Laundry in Brooklyn, New York, the managers of which had for a slogan "Business for Service" instead of "Business for Profit." The result was a sense of loyalty that held the employees together. She emphasized the necessity in any work of working with a purpose and with a continuous incentive.

The treasurer announced that the replenishment fund had reached \$1,000.

SPOKANE.—The Unitarian church in Spokane began its new years the first Sunday in September, Rev. Eugene Milne Cosgrove preaching for the first time. Mr. Cosgrove was called to this church from the one in Helena, and a large audience greeted him. We are anticipating a useful and prosperous year. The Alliance meetings are well attended, denominational and Alliance subjects being foremost on the year's program. Mrs. Perkins of Seattle addressed the Alliance on October 3d, speaking to sixty-six women in her usual earnest manner, and Mrs. Dakin of Boston spoke delightfully on October 17th, telling all about postoffice mission work. The Men's League will soon elect officers and is planning for a year of renewed activity. Mrs. Starkey, superintendent of the church school, attended the institute at Berkeley, and is hoping for the co-operation of the parents in carrying out some of her plans. The Young People's Club will hold monthly social meetings, and will have a study class on Sunday mornings during the church school hour under some able leader. Altogether, the church in Spokane is very much alive.

VICTORIA.—Our church is still without a minister, but is fortunate in being a very united and happy family,

meeting regularly each Sunday with lay services. After eight months' absence in northern British Columbia we are glad to welcome back our President, Charles E. Green, and his wife.

Our Women's Alliance and Laymen's League Chapter are endeavoring to raise the sum of \$300.00 early in the coming year to complete the much-needed additions and alterations to our church buildings. It is proposed to hold a sale of work and entertainment in which the children will take part, early in February. Contributions to the sale or money donations will be gratefully welcomed. It might be pointed out that the money raised will as far as possible be spent on materials only, the church members themselves intending to do the labor.

Sparks

Mrs. Russell: What is your husband's average income, Mrs. Harper?

Mrs. Harper: On about midnight.—*Blighty.*

"Lay down, pup. Lay down. That's a good doggie. Lay down, I tell you." "Mister, you'll have to say, 'Lie down.' He's a Boston terrier."—*Nashville Tennessean.*

Little Ethel had had a fortnight in the country for the first time in her life. "Did you see them milk the cow, Ethel?" asked her mother on her return. "No, mother," was the reply, "but I saw them un milk her."—*The Sphere.*

"Contentment," remarked Shinbone, "am a mighty fine thing; de only trouble 'bout it is it's kin' o' hahd to 'stinguish from jes' plain laziness."—*Boston Transcript.*

"Mamma, what's twins?" asked the smallest child. "I know," replied an older one, before the mother could answer. "Twins is two babies just the same age, three babies are triplets, four are quadrupeds and five are centipedes."

"Did you enjoy the banquet?"

"Yes, very much. I wasn't hungry, anyway, and a telegram called me away just as the speeches started."

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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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