

The **NEW CHURCH MESSENGER**



May 18, 1938

In This Issue

117th Annual Session of the
General Convention

CONVENTION ADDRESSES:
Whence and Whither?

Leslie Marshall

The Leaven of Divine Truth

Fred Sidney Mayer

The Diagnosis and the
Treatment

Adelina Nunez Baker

Price 10 cents

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THE NEW-CHURCH MESSENGER

Official organ of the General Convention of the New Jerusalem in the United States of America. Rev. Fred Sidney Mayer, President, 3812 Barrington Road, Baltimore, Md.; Mr. Lloyd A. Frost, Vice-Pres., Cambridge Trust Co., Cambridge, Mass.; Mr. B. A. Whittemore, Secy., 134 Bowdoin St., Boston, Mass.; Mr. A. P. Carter, Treas., 511 Barristers Hall, Boston, Mass.

Published by the New-Church Board of Publication, 108 Clark Street, Brooklyn Heights, New York City. Entered as second class matter at the Post Office, Brooklyn, N. Y., under Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of Oct. 3, 1917, authorized on July 30, 1918. (Printed in U. S. A.)

Subscriptions, \$3.00 a year; foreign postage, 50 cents extra. Single copies, 10 cents.

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Subscriptions and advertisements should be addressed to The New-Church Press, 108 Clark St., Brooklyn Heights, New York City. All other communications to

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The NEW-CHURCH MESSENGER

Vol. CLIV, No. 20

New York City, May 18, 1938

Whole No. 4420

Convention Notes

(Written by William H. Beales)

Washington at last! True, we had not arrived in time to see the famed cherry-blossoms, but as we had approached this capital of a great nation, everything had seemed to beckon us on and offer a welcome. How beautiful the rolling hills of Maryland had looked, in the bright spring sunshine! How friendly the warm, red earth of the plowed fields! And now we had reached Washington itself, the very centre of the life of the nation.

* * *

And not only Washington—we had reached the one spot in the Capital held most dear by all New-Church people—the “National Church.” The end of the journey, and the beginning of eight days of the most pleasant kind of activity! And not only we. For many hours they had been arriving; New-Church men and women from all parts of the country; from far-off California; from Oregon; from the Middle West; from the north, the south and the east and from Canada. All drawn by the one common bond—the love of the Church and the desire to serve her, and through her, the Lord.

* * *

Those who had come at this early date were for the most part ministers and their wives, but there was also a goodly number of delegates, who were determined not to miss any of the good things of this 117th Convention.

And it was a joy to watch them as they continued to gather in the Parish House. Men who had studied together at the Theological School, preparing for their work in the ministry, and forming friendships which had endured through

the years. Many of them had labored alone in their different fields, during the past twelve months since the last Convention, and the pleasure of this annual reunion was easy to be seen in the hearty hand-clasp and the cheery greeting. It was “Convention time” again, and the Parish House was a busy and very happy place.

* * *

By six o'clock there was a general exodus. This was the evening when the Alumni Association of the New-Church Theological School held its annual gathering, and the men had gone out in little groups, making their way to the near-by Admiral Club, where dinner had been prepared. Meanwhile, the ladies also had left, starting off in motor-cars for the quick run into the country to the lovely “Brook Farm Tea House,” at Chevy Chase, accompanied by the most charming hostess, Mrs. Paul Sperry. There, on the beautiful lawn, the ladies spent a half-hour “visiting” and renewing acquaintances, enjoying the quiet of the evening, and the singing of the birds. Then came the summons to dinner, in the large, cool dining-room, whose windows gave a view of the meadows and the surrounding trees. The 1938 Convention had really begun.

* * *

The Admiral Club was formerly the Washington home of the French Embassy and its great banquet-hall provided a fine setting for the Alumni dinner. The Rev. Henry C. Giunta, of Providence, Rhode Island, presided. There were thirty-

one ministers present—a slightly smaller attendance than usual, but more of the men arrived later. The guest of the evening was the Rev. S. J. C. Goldsack, of Birmingham, England, the representative from the English Conference, who was accorded a most hearty welcome.

* * *

It is the practice of the Program Committee of the Association to introduce subjects which shall be of value to the ministers in their work in their parishes.

At Tuesday's gathering, there were two speakers: the Rev. William R. Reece, of Portland, Oregon, and the Rev. Antony Regamey, of Boston. The first speaker inspired his hearers with a most earnest appeal for a closer study of social and economic conditions, and a greater cooperation with the many movements looking for the improvement of such conditions. He urged the need for the New Church to make its influence felt not only upon the spiritual plane, but also upon the more external plane of everyday life. The Rev. Mr. Regamey's address was an equally earnest plea for deeper consecration in the work of the minister in the pulpit and in his silent preaching in his life as lived before his people. Every sermon preached should be a "sacramental offering" to the Lord, whose consecrated servant every true minister should be.

* * *

The discussion which followed was one of the finest and most helpful in many years. A very pronounced spirit of harmony and mutual understanding characterized the gathering, the consensus of opinion being that both speakers had voiced important factors in the work of the New-Church minister. Mr. Goldsack declared that the same problems faced the ministers of the Conference as those which the Convention clergy were seeking to solve. In every way the gathering was a success.

The Council of Ministers

The Council of Ministers met in executive session in the Sunday-school room of the National Church, at nine-thirty, with the President, the Rev. William H. Beales in the chair. A hearty welcome was extended to the Council by the Rev. Paul Sperry, on behalf of the Washington Society. Two items of business proved of unusual interest to the members. One was the report of the standing committee on the revision of the *Magnificat* and the *Book of Worship*, of which the Rev. Charles W. Harvey is Chairman. This Committee has been turning its special attention to the revision of the *Book of Worship*, and has so far

progressed that Mr. Harvey was able to lay before the Council copies of the tentatively completed revision of the Morning and Evening Services. A thousand copies have been printed, and are available for the use of the Societies at a cost of five cents per copy. They are printed on strong paper, and can be inserted in the *Books of Worship* for use in the services, until such time as the final revision is completed.

The following are some of the changes noted in the revision: In the "Invocation," four lines found in the book now in use are omitted, namely: "The vainglorious shall not stand in Thy sight: Thou hatest all workers of iniquity.

Thou wilt destroy them that speak falsehood; The Lord will abhor the man of blood and deceit."

In the "Confession and Prayer" the following lines are omitted:

"For I acknowledge my transgression,
And my sin is continually before me."

There is also a change noted in the wording of the "Lord's Prayer." Here the Committee has followed the more generally accepted wording of the petition, "Thy will be done, on earth as it is in heaven." Also, the title "The Faith," has been omitted, and the word, "Adoramus" substituted. Mr. Harvey explained that the Committee felt that the statement in question was really not a statement of the "Faith" of the Church, but rather only a statement of some parts of that "Faith," and to call it by that title was misleading. The Committee has added to the "Adoramus" the statement, in italics, "A full statement of the Faith will be found on page —" the number of the page to be inserted later. Another addition is the insertion, before the hymn which precedes the sermon, of the words: "Here may be read a brief selection from the Teachings of the Church, bearing upon the subject of the day." These are the principal changes noted. There is also some rearrangement of the prayers.

The Council, on recommendation by the Committee, requested Convention to provide funds for the printing of a sufficient supply of the revised services to provide the different Societies with what may be needed, and also passed a resolution urging the Societies to secure copies and use the Services as revised, for a year, and then make known their reaction to the changes. The Committee is still desirous of receiving suggestions for additional changes, requesting that they be sent to Mr. Harvey.

The second item of business of unusual importance to be brought before the Council, was the report of the Committee on the Annotated Edition of *Conjugal Love*. The Rev. Charles Harvey is Secretary of that Committee, and the Rev. William F. Wunsch, the Translator. The completion of this work has already been brought to the notice

of the Church, through THE MESSENGER and other channels. Mr. Harvey outlined the difficulties which the Committee had met with, in its efforts to secure the publication of this work, a task covering some years. The Council expressed great satisfaction that the work was finally completed.

On behalf of the Maine Association, the Council sent on to Convention the request for the investiture of the Rev. Louis A. Dole, as General Pastor of the Association, Mr. Dole to hold that office only as long as he remains the Presiding Minister of the Association. The Rev. André Diaconoff, of Los Angeles, California, informed the Council that there was some uncertainty in the minds of the ministers of the California Association, as to the distinction between the offices of "Minister" and "Pastor." It was pointed out that the Constitution provides that a graduate of the Theological School or an authorized candidate may be ordained into the office of "Minister" on the sanction of the Convention or an Association, while such a Minister is raised to the office of "Pastor" when he has been invited to assume that office by any Society, and has been properly installed into such office by a General Pastor. The Council suggested that this information be brought to the attention of the Societies, who were often unaware of the distinction, and who may not have had their "Minister" installed as "Pastor" to serve them.

During the morning's session, the Rev. George Henry Dole was congratulated by some of the members on attaining such a seasoned age as eighty-one, still showing keen interest in all of the proceedings. It was discovered, however, that he had still some years to "go" before he reached the ripe age of the Rev. Lewis F. Hite, who had nearly completed his eighty-sixth year. Mr. Hite was accorded the honor of being the "father" of the Council.

At the executive session on Thursday morning, Dr. Leonard I. Tafel, of Frankford, Pennsylvania, was elected Chairman for the ensuing year, and the Rev. Frederic R. Crownfield, of Abington, Massachusetts, was re-elected Secretary.

A paper of great interest to students of the philosophy of Swedenborg, was presented to the Council, at its public meeting in the church auditorium, on Wednesday afternoon, by the Rev. Lewis F. Hite, professor of philosophy at the Theological School. Prof. Hite undertook to explain the true difference between the "natural" and the "spiritual," in the light of the teachings of Swedenborg.

In introducing his subject, Prof. Hite pointed out that this distinction had never been clearly defined, although the terms were of almost constant use. Attempts have been made to indicate the distinction in terms of "body" and "mind"; thoughts of the outer world and thoughts of God;

thoughts about self and about the world. Plato had attempted to make the distinction by contrasting the world of sense and the world of ideas. None of these attempts, however, had succeeded in making the distinction clear and concise. The importance of making the distinction was apparent, declared the speaker, as all advancement in the Christian life depends upon it.

Prof. Hite then turned to Swedenborg's teachings, as the basis for a right solution of the problem. He enumerated a number of instances where such an attempt was made by Swedenborg to define these two terms.

(Professor Hite's paper will appear in a later issue.)

One of the most stirring appeals for renewed and sustained activity in the Church was made by the Rev. Leslie Marshall, of Hawthorne, New Jersey, who spoke on the subject, "Whence and whither?" These are old-fashioned words, declared the speaker, but does anyone know of modern terms saying more and saying it so simply? In life's cycle, many things drop off the wheel of time, but it is a fact that while we shall never again see hitching-posts upon Fifth Avenue, we are, nevertheless, not adverse to admiring the frills and antiques of a century ago. The speaker did not plead for methods and means long ago outworn, nor for a return to conditions unsuited to our age, but, he declared, "There are other things which we might borrow from our church fathers beside their style in clothes and furniture."

The speaker continued:

A GAIN and again it is declared we might gain much if only we had more of the earnestness and energy of the pioneers who day in and day out went about establishing the New Church in the souls, not to say the cities, of their time. It is said too that we might examine with profit the plans and purposes whereby our forefathers planted well and harvested fruitfully. Furthermore it might be a source of inspiration if we gave greater recognition to the self-sacrifice and generosity of the past. Our present treasury certainly bespeaks it.

Personally, it has seemed of late that our organization has begun to respond to these proddings. Happening to be connected with those bodies of the church which can take note of such matters, I feel it is not too much to say there is with us, still with us I am sure, something which is not far short of a New-

Church renaissance. At any rate, there is evidence that the Prince of New Determination has kissed and awakened our church Snow White. The tempting apple of self-satisfaction and indifference has proved to have no lasting effects.

Whence has come this new breath of life, and what is its significance for the future?

To account for, and to count on, effects it is necessary to uncover causes. Proceeding from that principle, we observe how fitting it was that the man whose writings led to the establishment of the New Church should again have been the focal point as we took on a new lease of life in commemorating his 250th anniversary.

In fact this stirring is not even to be limited to ourselves. Scrutinizing hundreds of clippings from the secular and religious press in all parts of the world we are led to the conclusion that there is some evidence that churchmen everywhere have been led to new evaluating not only of Swedenborg's place in contemporary religion, but of their own especial positions. In illustration of this your attention is invited to a booklet just issued by the Public Relations Bureau, and available here, which presents a cross section of the tributes paid to Swedenborg by the clergy and others in the course of the commemoration.

It will now be useful, I think, to trace very briefly the story behind it all—the commemoration, I mean. This will tend for one thing to show the direction our steps should take in pushing on to the greater goal.

Those responsible for so important an undertaking as the Swedenborg anniversary began to make plans as early as 1935. The Rev. John W. Stockwell of Philadelphia was appointed chairman of the Convention's committee. The Swedenborg Foundation also had the matter under consideration. Then the Swedenborg Publishing Association and the Swedenborg Scientific Association became interested. A joint conference of representatives from these groups soon began to hold meetings. From this developed the executive or steering committee which eventually, with the assistance of a special committee on banquet and program, assumed the responsibility for initiating

and guiding to a successful outcome the many commemoration projects. Mr. Alden was chairman of this committee, and its executive secretary and genius was Mr. Dwight Anderson. The Public Relations and the Methods Bureaus actively cooperated.

Special plans were laid for local as well as national campaigns. Not less than fifty-five societies or groups participated in these projects, while 174 individuals, where there are no New-Church organizations, gave splendid cooperation, some of them putting on entire campaigns aided only by suggestions and material from headquarters. In some instances, especially of course in the larger centers, results were almost astounding. Dinners, broadcasts, a specially written cantata, library and bookshop exhibits, public lectures, university addresses, special church services, publishing, meetings of the orthodox clergy, receptions, book and literature distribution, newspaper publicity, magazine articles, and still other projects, all give some idea of the energy and enthusiasm of the entire organization, and are evidence of good results.

The national publicity alone totalled nearly 30,000 inches—an outcome even astonishing veteran publicity and advertising men. Think of the California Association ministers traveling over 6,000 miles lecturing and preaching! The Illinois Association appropriated a large sum of money and even hired a publicity man, while its broadcasting was a credit to any organization. And seldom has an event attracted so distinguished a group of sponsors as the 250th anniversary.

So we could go on—yes, that's just what we are determined to do—go on. But whither, now we have seen something of the whence?

First, how about those committees which came to the fore so promptly, and achieved so well? Can't they become a definite and abiding part of the groups which appointed them? They had both brains and backbone, and the Convention, which after all is only as strong as its component parts, needs the continued help of such loyal and efficient workers.

Frankly, most of the 170 or so volunteer workers to which we have referred, have been in the field for us for some time. The numer-

ous new circles, the many associate members, the areas where there was once no New-Church interest, are mainly a result of their devotion. Similar devoted souls are also the hope of the societies and their adjacent unserved fields, though we emphasize they require direction and a goal.

There is plenty to do, but the religious or spiritual crusade must be conceived and executed as carefully as the business campaign, and always there must be a steady aim and a goal plainly in view. That is why the anniversary was so great a success. There was a plan; there was adequate money; there was energy: well-fitted workers were chosen: there were sacrifice and devotion.

In a moment I will make a few suggestions dealing with what might be undertaken next, though very definitely let us take one project at a time; and all of us working together to make it a success. Last year, as a Convention theme, or object, we elected to crusade for a wider knowledge of the nearness and reality of the spiritual world. I regret to say that most of the speakers on the program did not keep to the subject, and I wonder how many of us crusaded for it in the year that followed? Even though the commemoration occupied much of our time, nevertheless it is sheer waste to start anything one cannot finish. Concentration is one with coordination and cooperation.

Surely no religious organization more than the New Church has so great a wealth of subjects which could be more usefully brought to the attention of mankind in order that it may choose between our teachings and those it already knows. Unless we offer what we have there can be no choice, and we are taught that where there is no choice there is no freedom. Incidentally, the fear of proselyting is often the cloak of lethargy or indifference.

The following suggestions do not at the moment include what we may offer in the way of distinctly religious doctrines, nor yet what we can contribute to social service and social questions. In addition to these necessities there is need as well for knowledge of Swedenborg's spiritual psychology; there is need for an understanding of the teaching which for a better term we describe as that of the Grand Man;

there is need for what the seer teaches on marriage, on children, on sickness, but why go on? Many another necessity for world order and happiness, on which Swedenborg throws light or points the way, is passing through your minds at this very moment.

Have you thought of the possibilities of a Children's Crusade? In reverse, it hasn't been neglected by certain powers whose ingenuity has been tested only to such ends as making rifles and uniforms small enough. What can we do to offset this diabolical state of affairs, so repugnant to the angels that they are even horrified when little boys are thoughtlessly allowed to quarrel or fight in the streets of the spiritual world?

In a few weeks the Methodist Church will celebrate its 200th anniversary. It will commemorate the day when John Wesley, at prayer in an inconspicuous London meeting house, felt "a strange heart warming" which resulted in the founding of the Methodist Church. How will they honor John Wesley and make the commemoration mean something? According to their publicity, it will be done chiefly by a determined crusade in preaching the distinctive doctrines of their church, and in living them.

Months before this announcement a leading newspaper man of the Middle West, educated in the New Church, asked during the commemoration why the New Church was not more aggressive, even pugnacious, in preaching its distinctive doctrines in orthodox circles. He suggested a project which would include a challenge to orthodoxy to meet our rational and useful truths.

My final suggestion is that here and now we pledge ourselves to begin a crusade, clergy and laity alike, against a greater scourge than ever was Attila, or the Black Death. From it stems every evil and falsity. It is responsible for war, depression, sickness. It is the master mind of that which handicaps the race. It must be stamped out before the New Dispensation comes to earth as it is heaven. I refer to fear. Of it an eloquent statesman not long ago said, "All we have to fear is fear."

The doctrines of the New Church, drawn from the Scriptures and confirmed by them,

are powerful weapons for attack and defense in this crusade. Armed with an understanding of and an abiding faith in the Divine Providence we can enroll under our banner those who suffer under the scourge of fear—and who does not?—and at the same time attract those who would crusade with us.

We have the necessary machinery and materials for our crusade, whatever it be. There is sufficient money. We have proved the past six months that we have the energy and ability. We can show, too, that we have the love and the understanding to make our crusade a success.

So let our battle cry be "Onward Christian Soldiers," and our watchword, "A New World Through a New Church; a New Church Through a New World."

In the brief discussion which followed the paper, Mr. Marshall was commended for his inspiring words. "The recent Birthday Celebration worked up our enthusiasm to a white heat," said the Rev. William R. Reece, of Portland, Oregon, "and it is a tragedy that we are losing some of that heat. We must go forward and make firm what we have gained. The New Church must be militant—it must be pugnacious, although not in a disagreeable sense. We are afraid of offending our neighbors, and we must lose that fear. No man ever made any real progress who was without conviction. Let us stop pussyfooting, and be

more militant." Nothing would give this sense of conviction more surely than a careful study of the Book of Revelation. Mr. Reece declared that he would make the study of that book compulsory at the Theological School. The old theology was not dead, and the New Church should challenge the ministers of the old denominations to debate upon these matters.

Miss Mildred Billings, of Chicago, endorsed this stand emphatically. Her experience in the University at that city convinced her that the present-day tendency was to "eliminate the Lord" in considering scientific and philosophic, and even religious things. The Rev. Charles Clodfelter declared that this had also been his experience with many of the present-day leaders whom he had met.

In the discussion which followed the reading of the paper, the Rev. George H. Dole pointed out that a right understanding of the difference between the natural and the spiritual would help clear up some of the uncertainty which prevailed, regarding the difference between the Word and the Writings. The letter of the Word was not truth, but merely facts. But when these facts were read by any man, in sincerity, activity flowed into the mind of that man from the Lord, affecting those facts and giving them life. This was not the case with the statements found in the Writings. The Word was the "River of Life," but the Writings could not be so designated. The Writings were like cups of water from that "River of Life," but they were not that "River."

(This report will be continued in our next issue.)

The Leaven of Divine Truth

PRESIDENT'S ANNUAL ADDRESS

By Fred Sidney Mayer

IN June of 1838 the delegates of the General Convention met in the city of New York. To-day we are assembled by invitation of the New York Society in the National Church at Washington. If it were possible to recapture some of their feelings and hopes, and their attitude toward world conditions, perhaps we would discover that the vital problems of that day were not very different from our own.

No doubt they also attempted to estimate the influence and progress of the New Church in the light of conditions and events existing at that time, for they recognized that the

spirit had power and influence on the mental processes of thinking persons. They believed, as we do, that the divine supervision and purpose are eternal, without regard to spaces and times, and that the common human ambitions and passions are transitory. The spirit in which we welcome opportunities is just as earnest and eager, and the principles that shape our course are as pure and sound, as those motivating our brethren of one hundred years ago.

Our Lord anticipated their day as He does our own, and His words of caution come to us

when forming judgments and arriving at conclusions, to "beware of the leaven of the Pharisees and of Herod," lest we be misled by the worldly-shrewd and politically-astute who read the face of the sky and the earth, but are unable to discern correctly the signs of the times. The world sees only the outside, while heaven discerns that which is within.

We are, therefore, wise in not accepting the world's estimate of the spiritual power and ultimate influence of the New Church, or in employing its methods in formulating the policies of the Convention. It is the confused and troubled people who look for a phenomenal sign from heaven to give assurance to their judgment, while those who live by the truth of the Lord have an inward perception of those events which herald the coming of the conquering Christ. The New Church, therefore, faces the future without fear, for it is prepared in advance for any possible emergency, and all it needs is to preserve the humility in which is spiritual power.

The evil which disturbs this and every age comes out of the hearts of selfish men and from the minds of cunning intent; modern evil takes on insinuating and pharisaical forms; it scorns the coarse and brutal swagger of brigandage and commercializes human weaknesses. It lowers moral standards by suggestive methods, breaks down resistance by repeated glamour, robs youth of its innocence and caters to human depravity for a price; it adopts quasi-religious attitudes, glorifies self-interest and promises material benefits to respectability, speaks softly of mystery and credulity as God-like and praises the literature of the Scriptures while robbing it of spirit.

Above this lower level of depraved tastes we find saving qualities of popular interest, a curiosity in the scientific disclosures of the marvels of natural phenomena, a reaching outward to the fringe of the infinite, an attempt to interpret both nature and life in terms of human experience, and a modern realization of man as related to his social possibilities, and of nations and races as integral parts of a human commonwealth. These upper trends are moving toward a solution of man's place in the purposes of life. The "leaven" is working, but it

is the leaven of the kingdom which the woman hid in three measures of meal, as opposed to the leaven of the Pharisee and of Herod.

Under these conditions we have always with us those of simple good and naive faith, "the poor" of whom Jesus spoke, and it is for these and for the guidance of His New Church that the Lord revealed through Emanuel Swedenborg the spiritual truths and principles which He could not entrust to the Gospels. There is in these writings a breadth of vision combined with a spirit of altruism which denies to no religious organization an understanding of truth that will promote the spiritual, moral and civic welfare of its own people and members. It is a light for every denomination and faith, for the Lord directs the new truth into receptive states of mind and into the good affections prevailing in varieties of religious organizations. If truth is to be effective, it must be reflected by individual response and in all types of human experience.

Thus in estimating world conditions and causes we cannot disassociate the external events from the internal states of mind of those who constitute the social fabric. Not only what we do, but what we think involves the general welfare. The heavenly psychology shows that every individual has unconscious contacts with societies of the invisible world, and the continual shifting from one society to another produces alternating moods and attitudes which create the social and political conditions of our day.

The divine concern is not the immediate prosperity of a nation, but the spiritual regeneration and harmonious relationship of individuals, and to this desired end the alternating states, now calm, then turbulent, are effective in the divine process of subduing the selfish nature and stimulating the angelic possibilities of those who yield to His truth.

What we need in this day is that men may enter understandingly into the mysteries of both worlds, and that freedom of spiritual faith and liberty of religious conduct be guaranteed as a human right to every member of any social system. It is, therefore, the duty of every government to protect its citizens from invidious and subversive influences which

seek to destroy the innocence of youth and make difficult the honesty and integrity of men. It is not money and property, but character that needs safeguarding.

Men must be granted the opportunity and means of building a Church on earth that can respond freely to the impulses of the invisible Church of angels, for unless these two organisms act as one, neither unity nor peace can prevail among men.

To achieve this desired result, this coveted ideal, it is necessary to cut loose from false prejudices and policies, from all claim of racial or national superiority, from hereditary misconceptions of God and outmoded interpretations of His Word; to come into a realization of the truth that works through daily conduct, and then into states of human relationship that will not be disturbed by threats of evil tyranny. To secure this just and equitable government the individuals who compose society need to be born, not into the weakness of inheritance, but into a power of spirit which transforms character and reconditions society. To live as men we need a new appreciation of the personality of Jesus Christ.

What the man of the world does not know is that no society can endure, no nation can be preserved, unless a knowledge of God and the truths of His Word are successively taught to each generation, and it is for this reason that the Church on earth must maintain its spiritual union with heaven. Our Lord cannot reach us with saving power except He come through the truths of His Word which hold our affection.

It is our intense love of the New Church which concerns us regarding its future welfare, and in this affection is involved the harmonious and effective working of the organized Convention with its Associations and Societies. There may arise an impatience in attaining ends which will induce a confusion of thought, making it difficult to reconcile the outward appearance with the inward fact. In this way there may confront us the same dilemma that perplexes those who do not distinguish between the divine purpose and the human obligation. To retain our poise we can learn from the Lord how to direct our energy into practical uses, apply our

doctrinal understanding to simple deeds; in fact, relate religion to life.

By observing the inner and the outer sides of man we can reduce human needs to simple forms and learn that people do not suffer the deprivation of money and material as much as they do poverty of moral and spiritual vision. It is the mind and heart that need confidence instead of fear, a sense of security to replace anxiety, a purpose and guidance in living here and now rather than in a future reward.

There is a constant appeal to our sympathies. On the one hand we see the world of men shrouded between uncertainties, suffering the travail of confusion, while on the other hand is the gift of a new revelation prepared by the Lord for the New Age—a remedy and healing for the ills of the nations that cannot be given until there is willingness to receive—an appreciation and confidence. It is this situation which makes demands on us to lead men into an understanding of the merciful Creator. In this call that comes to you and to me is the greatest opportunity of the centuries, to win His cause by losing ourselves.

Out of the many opportunities that challenge our resources, let us wisely concentrate upon the few which meet the urgent needs and hold promise of immediate results. Our efforts in the past have been encouraging, for some of these doctrines have taken hold on religious minds and are a consolation to the bereaved and suffering.

The greatest need is to help people of religious faith by speaking a language that they understand, expressing the doctrines in simple forms. There are always involved mysteries in religion, subjects beyond the common realm of mind that charm the graduates, but do not interest the novitiates. Let us keep in mind the *Book of Revelation* which tells us that we belong to the Order of the Iron Rod, that the essential truths are in the letter of the Word and can be seen in natural light. All of the doctrine necessary for guidance in daily living, and useful in preserving the affections is plainly stated in both Scripture and the Writings. What is beyond that can be left to other states of mind and future generations.

May I propose three major objectives for

our immediate consideration? The first concerns human relations, and asks that we emphasize for the coming year, and teach by word and example, the joy of performing useful service. The idea of service has entered into ideals, but it has never been presented as a religious doctrine, as a divine method of correcting the basic evils of society, as satisfying the higher aspirations by working with God to fulfill His purposes, and as a means of harmonizing man with the creative forces of his world. Other purposes are to show that every business, every profession, every exercise of gift or talent can be gauged by that one standard in attaining its perfection; to point to the raw materials and resources of nature as appealing to inventive genius for release into useful forms in the service of humanity. The satisfaction of college youth in training for useful service, the happiness to every engaged couple that enters marriage with the intention of greater use, thus suggest the theme of Happiness Through Use.

As a corrective doctrine we can see countless trades and professions withering under the pressure of conscience, weighed in the balance and found wanting; allurements and devices now preying on society, breeding disease and misery, would sink into the discard.

The second project concerns the efficiency of The Convention. Its activities embrace material, moral, and spiritual values, which have gradually attained large proportions and have expanded without interruption during the past 120 years. We need to readjust and coordinate its departments so that the organic flow of its functions can operate with the facility and efficiency now in use in modern organizations having comparable vast interests and responsibilities. With proper adjustments between the Convention and its several parts, waste motion will be avoided, desultory practices eliminated, and in an equitable division of responsibility, the best interests of the Church will be conserved and we can then safely move forward to definite and worthy goals.

Our next opportunity is in the field of publication. Our past success in bringing the doctrines to the attention of eager readers has been through the liberal use of the printing press.

The New Church is unique in that its heavenly doctrines have been firmly imprinted in manuscript form. This means that they are not subject to deviations, to erratic interpretations or racial adaptations. They are available now in twenty-five languages and are of uniform text.

The time has come when the Convention must control its own publications. I do not mean those of the standard works, but of elaborations of the doctrines in popular forms that will appeal to the clergy of all denominations, providing them with sermon material; for the enlightenment of the many people who believe in the Bible, but who have lost interest in the practices of the churches; and for the education of those who have church connections and who seek knowledge of the deeper meaning of religion and of the nature of God. In the past we have stressed controversial subjects and published books that have divided rather than united our people.

The Convention's future strength is in the proper use of the printed page, in the control of its publicity and extension work. Beginning in these practical ways to share with others, we can have confidence that the Forward Movement has come from our hearts and minds ready to be sent into the world.

THE Lord compares the Kingdom of God to leaven . . . This is presented and seen in the other life. As to the leaven, an evil spirit is sent into the Societies which are upon the mountains, rocks, or hills, who inspire lusts. The consequence is, that the whole multitude as it were ferments. Some of them act as one with him: some do not so act: some dissent. Those who act as one with him turn their faces in that direction; those who do not act as one turn their faces away. Then all those who have turned their faces to him are gathered into one company, and are cast out . . . into Hell.—(D. 5222.)

. . . It is one thing to appropriate falsity, and another to adjoin it: They who adjoin it, if they are in good, reject falsity when truth appears to them; but they who appropriate falsity to themselves, retain it, and resist the truth itself when it appears. Hence it is that it is so frequently said, that what is leavened is not to be eaten.—(A. 7909.)



A PAGE FOR THE YOUNGER PEOPLE

By the Editor

The Brother of Jesus

NOT very much is said in the gospels about the family into which the Lord was born. But we know that Mary the mother of Jesus had other children in later years. She had four other sons whose names are mentioned in the gospel of St. Mark. And she had daughters also. The Lord Jesus was the first of her sons. But she had others. James and Joses and Jude and Simon.

James became an important man in later years, one of the early bishops of the Christian Church. He is supposed to have written the Epistle of St. James. And tradition places him among the early martyrs. When he was fifty-five years of age he was condemned by the Council of the Jews, thrown from the temple and stoned to death.

He was for many years the constant companion of the Apostle Peter, and with him preached the gospel throughout the land.

Why am I telling you all this? For this reason: In the early days of the Lord's ministry, James altogether failed to recognize Him as the great teacher and Saviour of mankind. He gave no help, no encouragement. Probably, like the other members of the family, he thought that Jesus was altogether mistaken.

And here is the lesson I want to point out: Be ready to recognize the value, the worth, the quality of the people with whom you live. It is not easy, when we live close to people to realize the beauty of their characters.

The Lord Jesus said that a prophet is not without honor, save in his own country and

among his own people. And this is true of other folk. We may be living with people who are wonderfully angelic, and never recognize their quality. We are too close to them to see their real beauty.

There was a woman once in England who had a soldier son. He was a young officer. They thought him stupid and useless, and told him once that he was good as food for powder and shot. But her son became General Wolfe, whose genius and heroism wrested Canada from the French and gave it to the British Empire.

It is a good thing to look for all the good points in the members of your own family. We have noticed that girls seldom think their own brothers are as clever as the other youths they know. We have noticed, too, that the youths often think their own sisters are a nuisance, not half as attractive as other girls they know. They are nearly always mistaken. The first place in which to look for beauty of character is in your own home. Look for it there, and you will nearly always find it.

One reason James did not come sooner to appreciate and love Jesus was that he lived so close to Him. The people who live at the foot of a mountain do not see the beauty of it nearly as well as those who live a few miles away. Most of us do not appreciate our fathers and mothers and sisters and brothers half as much as we ought to do. We can avoid the mistake James made by beginning in our own homes to show our love and appreciation to the members of our own families. That is a very real sense in which it is true that charity should begin at home.

The Diagnosis and the Treatment

By Adelina Nunez Baker

IN my previous article "*The New Definition of Charity*," the need was pointed out for us to get down to brass tacks and tackle our problem in a definite and practical manner.

Further elucidation of the ideas put forth in that article are to be found here and they may provide an answer to Mr. Jack W. Odey's *What's Wrong With the New Church?* which I read after I had written *The New Definition of Charity*. From the East and from the West simultaneously comes the appeal: "Let us get down to brass tacks."

Every New-Church member will agree that our Church is in its infancy. Let us examine this infant and see what is the matter with it. It should be starting to walk. Instead it is suffering from rickets.

We will not err if we consider the first Christian Church as the Mother of this infant New Church. This infant so far has been breast-fed. It has sucked almost dry the breasts of its Mother; in other words, the New Church has grown from those of the old Christian churches who had a real affection for truth. This is the milk on which the infant New Church had thrived so far. The diet has been good, but the milk is thinning out and the child is beginning to show definite signs of needing additional food in the form of solids and vitamins that will build up bone and tissue, as it has been nursed along with such care and solicitude that it is literally being killed with kindness. For fear of its suffering some accident, it has been kept in-doors and not brought out into the sunshine and the result is that it has the rickets. Its legs are too weak for it to stand up and use them. The child needs sunshine, spinach, coddled eggs and orange juice.

Are we going to take care of this child properly or are we going to continue killing it with kindness and solicitude? It has to grow up. It has to build bone and tissue. It cannot continue to live with its heart and lungs expanding and its legs and feet not keeping up with its growth and therefore not being able to support

its body properly. It is high time that something be done about it.

The child has a good strong heart and a lusty pair of lungs. Its cries are being heard, and the world is beginning to sit up and take notice of its existence. We have a great responsibility. The child has to grow up under our care. How will we build up bone and tissue, and get it on its feet so that it may grow up and become the fine adult of which it shows such good promise?

As we need to build bone and tissue for the infant New Church, we can see readily by the very law of correspondences how this is to be accomplished. Swedenborg has clearly stated that the sense of the letter of the Word is the very skeleton or bony structure on which the interior senses rest. Without this bony framework the interior senses would have no foundation and would fall in a flabby mass, just as the human body without its framework of bones would crumble into a sorry mass of flesh. My deduction therefore is that in order to build bone and tissue for the infant New Church, it is necessary for us to work with the sense of the letter of the Word, and to forget, for the time being that it has an internal sense, as we are approaching those who do not know of the existence of an internal sense and who even question the validity of the sense of the letter. Therefore we have to keep in mind that the point we wish to attain is to get them into an affirmative stand regarding the sanctity of the Word *in the sense of the letter*. An affirmative stand with regard to the holiness of the sense of the letter is the first great step. All the rest will come later.

We should address those of all religions. We should not antagonize them by explaining that Babylon in the Apocalypse represents the Roman Catholic Church and that the Great Dragon represents the Protestant Churches. It is not necessary to start by explaining that the New Church is to supersede these two and that the Second Coming of the Lord is here. This would be too much of a blinding light.

On these issues we should work as the sun works when a new day is dawning. The sun does not come up in full blast and dispel the darkness in one fell swoop. It comes up very

slowly, as anybody who has witnessed a sunrise can vouch for. Just a mere glow hardly distinguishable from the surrounding darkness comes first. Then gradually, very gradually things are indistinctly visible, the dark clouds become tinted with beautiful colors, things begin to appear more distinctly. Gradually, very gradually, every object and every living creature begins to stir as if with new life, and the sun itself does not make its appearance suddenly, but gradually, very gradually the edge of its disk appears, and grows and grows, until we contemplate it in its full splendor and a new day has begun.

This is the way we have to work. Carrying our correspondences a step further, we find that the sun represents love or charity. Therefore, it is with the teaching of charity, a new definition of it as given by Swedenborg, that we must start. If a new day for humanity is to dawn, this will have to be its Sun. It will have to make its appearance in the world dispelling the darkness little by little, making things that were indistinctly visible come into full sight, coloring the clouds with brilliant tints, its own disk appearing very slowly for fear of blinding the eyes, in the very same manner that the sun of our world makes its daily appearance.

Swedenborg's teachings of the new Charity are the most edifying that the world has ever known. These teachings are in the sense of the letter of the word. No one needs to be a college graduate to understand them. No one needs to know of the internal sense of the Word in order to appreciate them. Their truth is undeniable by Christian, Jew or Mohamedan. We have to start with the plain unmistakable truths of a new Charity accessible to everybody, in order to establish the first glimmerings of light of the sun of Charity. This is the sun that the infant New Church needs, if it is to be cured of its rickets.

The spinach, coddled eggs and orange juice, will consist of those who by the simple truths of the new definition of Charity, will see new beauty in the sense of the letter of the Word, thereby establishing an affirmative attitude, ground capable of receiving seed and bringing it to fruition. There will be some who will wish to examine things more interiorly, once they

have been started on the new day, and so will become new red corpuscles in the blood of the infant. The infant New Church is sorely in need of this new diet. Will we continue to feed it on thin milk? Will it continue to lose weight? Will it continue to have unstable legs which deprive it of action?

Now, what are we going to do about it?

Publishing articles and taking no constructive steps, will leave us just where we are at present. What we need is action.

The first step to be taken is to establish a Central National Committee with headquarters in New York City and branches throughout the country. The work of this Central National Committee would be to collect funds with which to carry on promotion work by radio and the daily press regarding the new teaching of charity.

We need funds for this. Any New-Church member who intends to leave funds in his will for the promotion of New-Church work, will do well to donate the funds during his lifetime, right now, for the purpose of carrying on the important work we are considering, and on which the very life of the infant New Church depends.

The second step will be to establish a New-Church Publicity Department as soon as funds are available in sufficient quantity not only to run the department but to start our Publicity Program, on a definite appropriation to cover one year of publicity. It is not necessary to point out here just what this program would be, as we first have to collect the funds and then we will cut out our cloak according to the material we have on hand. No spasmodic publicity would be undertaken. The thing has to be done right or not at all. Which shall it be? It is up to each member of the New Church throughout the nation to decide this matter for himself. Let us come down to earth and make a decision. Let us tackle the problem where it should be tackled. Beyond the shadow of a doubt, the very law of correspondences points out to us how we should proceed so that a new day may gradually dawn on this troubled world. Let us be up and doing.

NEWS OF THE CHURCH

CAMBRIDGE, MASS.

On Convention Sunday, May 8th, the Rev. Chauncey Giles Hubbell conducted the morning service. The Society was glad to welcome Mr. Hubbell home again to Cambridge.

On May 22nd, Mr. Alfred A. Furness, who is finishing his studies at the Theological School this year, will preach for this Society.

June 12th will be observed as Children's Day, at which time the pupils of the Sunday-school will attend the morning service in the church. Plants will be given to all the children in the School; Bibles to those who have reached the age of seven years, and Books of Worship to those of fourteen years. With this session, the School closes for the summer.

The concluding service of the season will be held on Sunday, June 26th. The sacrament of the Lord's Supper will be administered at that service. Regular services will be resumed in the fall, September 11th; the Sunday-school beginning September 18th.

The annual business meeting of the Society is scheduled for Friday, May 27th, at 8:00 o'clock, and will be held at 48 Quincy Street.

The church and Sunday-school picnic will be held on Saturday, June 11th, at Prospect Hill, Waltham, Camp Number One.

The Ladies' Aid has concluded its meetings for the season. The annual meeting of the Half Hour Club was held on Tuesday, May 10th, with Miss Margaret Worcester, at 5 Bryant Street.

The closing exercises of the New Church Theological School will be held on Friday, June 17th, at two-thirty o'clock. The fall opening of the School will be on Monday, September 26th, with service open to the Society and all friends of the School. Ten-thirty A.M. is the hour.

CONFIRMATIONS

On Easter Sunday, April 17, 1938, the following persons were confirmed and received into membership by the Rev. Harold R. Gustafson, at Brockton, Mass.; Thelma Mae White; Norma Grace Allin; Pauline May Allin; Lorraine Frances Goodwin; Priscilla Marjorie Goodwin; E. Mildred Morrison; and Edward Louis Macomber.

BAPTISMS

CUSHMAN.—Robert Edward, infant son of Mr. and Mrs. Edward E. Cushman of Brockton, Mass., at the Church in Brockton, on Easter Sunday, April 17, 1938, by the Rev. Harold R. Gustafson.

WHITE, ALLIN.—Miss Thelma Mae White, Miss Norma Grace Allin, Miss Pauline May Allin, of

Brockton, were baptized at the Church in Brockton, on Easter Sunday, April 17, 1938, by the Rev. Harold R. Gustafson.

FOSTER.—John Joseph, 16, and Philip, 13, sons of Mr. and Mrs. J. J. Foster and grandsons of Mr. G. G. Krogel, of the Paterson Society, were baptized April 27th by the Rev. Leslie Marshall.

OBITUARY

HARLAN.—John J. Harlan, for many years a member of the Lancaster, Pa., Society, passed to the higher life on March 20th. He had been in ill health since he figured in an automobile turn-over two years ago.

Mr. Harlan was a retired stone mason contractor. During his active and busy life he erected more church buildings in and about Lancaster than any other contractor. He was the builder of the Church of God and St. Mark's Lutheran churches; St. John's Lutheran, Columbia; United Brethren, Ephrata; the Sell Memorial Chapel, Masonic Homes, Elizabethtown; and the Keiper Home, North Duke Street. He was the son of the late Ellis and Rachel Markley Harlan of Lancaster County. He is survived by his wife, who was Minnie Gochenaur; two daughters, Anna, wife of Harry Gable, and Lillian, wife of Philip Pontz, both of this city; a sister, Mrs. Elmer Wiker, of this city; two grandchildren and two great-grandchildren. Resurrection services were held at the home on Thursday morning, March 24th, at 10:30 o'clock, conducted by the Rev. C. W. Clodfelter, pastor of the Lancaster Society, and the Rev. Thomas I. Nugent of the Preston Society. The interment was in the Riverview Burial Park.

C. W. C.

Affirmation

GREAT PEACE HAVE THEY THAT LOVE THY LAW; AND NOTHING SHALL OFFEND THEM.
—Psalm. cxix. 165.

CALENDAR

May 29.

The Sunday after Ascension

THE DIVINE HUMANITY

Introit Hymn 49: "All hail the power of Jesus' Name."

Sel. 31: "The earth is the Lord's."

Proper Psalms; 8, 21, 47, sung, with Doxology after each.

Lesson I. Ex. xv.

Responsive Service XIV. The Ascension.

Lesson II. Luke xxiv, 36-53.

Gloria, Benedictus and Faith, the latter sung, to Mag. 777, or B. W., p. 388.

Hymns (Mag.) 186: "Jesus Christ is risen today." 197: "Who is this that comes in glory?"

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