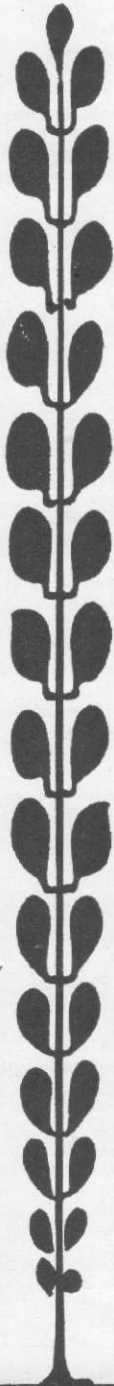


The **NEW CHURCH MESSENGER**



November 9, 1938

In This Issue

How We See

Herbert C. Small

**The Mission of the New
Church**

(continued)

Jedediah Edgerton

Highways and Byways

C. S. C.

Nostalgia

Beatrix Hawthorne Smyth

Price 10 cents

TABLE OF CONTENTS

November 9, 1938

Editorials:

Armistice Day	303
The Terror by Night	304
Pacifism	304
The Disciplined Mind	305

Articles:

How We See: by Herbert C. Small.....	307
The Mission of the New Church (continued): by Jedediah Edgerton.....	308
Highways and Byways: by C. S. C.....	311

Verse:

by Beatrix Hawthorne Smyth.....	309
---------------------------------	-----

A Page for the Younger People	310
-------------------------------------	-----

From Our Readers	313
------------------------	-----

News of the Church	314
--------------------------	-----

Baptism:

Klassen, Lyle Wayne.....	315
--------------------------	-----

Obituary:

Beimes, Mrs. Fred H.....	315
--------------------------	-----

Calendar	315
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THE NEW-CHURCH MESSENGER

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Armistice Day

TWO days hence, November 11th, will be the twentieth anniversary of the Armistice that marked the cessation of hostilities in the World War. Once again in many lands people will pause for two minutes in memory of the heroic men who perished in that great conflict.

Associated with the honor paid to those who fell on the battlefield will be the thought that so far as the cause of peace is concerned all the sacrifice of life and talent was in vain. "The war to end war" ended nothing. The peace treaty that was signed was pregnant with the seeds of future conflict. The warring nations were reluctant to disarm. After twenty years of so-called peace the nations are once again engaged in a race for armaments. And under the prevailing conditions it is almost impossible to blame them. The recent war scare and crisis in Czechoslovakia has demonstrated the fact that an unarmed or incompletely armed nation is at the mercy of any bully who happens to be well provided with instruments of destruction. Disarmament is desirable but it is not practicable unless accepted and practiced equally by all nations.

The present condition of the world would be almost hopeless but for one thing. The Czechoslovakian crisis demonstrated the fact that an overwhelming majority of the people in Europe

and America fear war and desire peace. They want to be free to go about their daily business of industry, education, art, and the pursuit of happiness untroubled by threats of bombardment from the skies. They want to see their children living in safety and pursuing activities that lead to use and mutual helpfulness. There is no gainsaying the fact that the great majority of civilized people are exercising a will to peace.

Threats of war come from small minorities that see in international conflicts opportunities for the gratification of their ferine lusts. They may cloak these desires under the guise of national rights and destiny, and base their actions on pleas of racial superiority; but stripped of all outward pretense they stand in the place of Nietzsche's "blond beast, lustfully raging." Whether blond or brunette, the fomenters of war, the apostles of violence, and the wielders of aggressive armed force are the enemies of progress and the foes of true religion.

The problem before the civilized world to-day is, How are these warlike minorities to be curbed? Entrenched in political power they dominate their own nations. By suppressing free speech, by control of the press and the radio they can command the lives and actions

of many millions of misled people. They can inflame whole nations with international jealousy, and by threats and actual violence can terrorize the civilized world.

When the League of Nations was suggested by Woodrow Wilson in 1918 and was actually called into existence two years later it included representatives of forty-one nations. Eventually fifty-two nations were included, and at that time it looked as if future international difficulties would all be settled by reason instead of by force. But the League has been a failure. For what it considered good and sufficient reasons the Senate of the United States declined to ratify membership therein. Several of the larger nations withdrew from a membership which cramped their warlike desires, and to-day the League is powerless in matters of peace and war.

There appears to be little promise of outlawing war by any revival of the powers of the League. And the often heard suggestion that the democratic nations should band themselves together in opposition to the totalitarian states would, if it were practicable, simply divide the western world into two armed camps.

The real hope for world peace lies in the extension of the spiritual forces of Christianity. Religion has triumphed in the past; why should it be impotent in the future? The people in what we call the aggressive nations of Europe are men and women like ourselves. They have the same hopes and desires. They are open to the same spiritual influences. They are children of the same heavenly Father. And ultimately they will demand and secure the same religious and political freedom in the enjoyment of which we boast. Our increased fidelity to the Prince of Peace would have a world-wide effect. Our increase in charity would strengthen the spirit of neighborliness throughout the human race. We may not possess the external solution to the problem of peace or war, but of the internal principles that will provide that solution we cannot be in doubt. Consecration to the truth of Christianity, life lived in obedience to the Prince of Peace—these alone can regenerate the world and usher in an age of peace.

The Terror by Night

MANY thousands of people will remember Sunday evening, October 30th, when the realistic radio dramatization of H. G. Well's "War of the Worlds" drove them from their homes terrified by the belief that parts of New Jersey were being bombed from the skies. From east to west throughout the land there were people who were frightened out of their senses. A good deal of newspaper condemnation of the promoters of that realistic dramatization has been printed. Perhaps some of it was deserved, though to the ordinary listener there was clear information that the drama was entire fictional.

It should not be overlooked that in case of war the fiction of October 30th would become terrifying fact. The fears engendered by the radio drama would be intensified a thousandfold on the outbreak of hostilities. In Ethiopia, China and Spain, the stark realities of aerial bombardment have been actual experience for people. And to the terror and fear have been added the actual slaughter of hundreds of thousands of non-combatants, men, women and children. The roar of explosions has been followed by the devastation of fire and the horror of mangled human bodies. There is a real lesson to be learned from the blood-curdling fiction presented by the Mercury Theatre of the Air.

As a side issue, but one that is deeply interesting, we may note the fact that many people thought the end of the world had arrived. There were people who telephoned to the police asking information as to the exact hour when the earth would be consumed. It is evident that the scientific teaching prevalent in these modern days failed to reach many thousands of people who still believe in the destruction of the world and the arrival of a literal judgment day.

Pacifism

DURING the World War conscientious objectors to militarism had a hard time. The members of a few religious communities such as the Society of Friends were exempted from active service. Many of their young men

were allowed to join the ambulance units and to work in military hospitals at home and abroad. But in all the Allied countries there were conscientious objectors who were put in prison for several years.

We are neither commending nor condemning the position of the pacifist. But it is interesting to note the fact that the early Christian Church was a stubborn foe of militarism. Frank S. Mead in his book "The March of Eleven Men" has the following:

"Six thousand Christian soldiers in the Theban legion threw down their arms and refused to fight again; six thousand heads came off, but the arms stayed where they were. Maximilian, drafted for a war, stood in the presence of certain death and cried: 'I am a Christian. I can not fight.' Brave words for one lone man to speak in an age of blood and iron. Whole legions came to appreciate what Maximilian had done, and the time came when not a solitary Christian could be found in their ranks. One writer is so bold as to say that for two hundred years there was not a single Christian in the armies of Rome."

The Disciplined Mind

AMONG the thirty speakers at the *Herald-Tribune* Forum in New York City, Dr. Robert M. Hutchins, president of the University of Chicago, struck, to our mind, the highest note when he spoke of the virtues of the disciplined mind. By the free, disciplined mind, he said, he meant minds able to operate well. "The great problem of our time," he asserted, "is moral, intellectual and spiritual." "To be able to operate well the mind requires habits fixed on good."

"The mind cannot be free if it is a slave to what is bad. It is free if it is enslaved to what is good. To determine the good, and the order of goods, is the prime object of all moral and political education."

"The world is sinking into poverty, Dr. Hutchins explained, because the people's lives and education have been directed to means instead of ends. People, he maintained, have been concerned with the transitory and super-

ficial instead of the enduring and basic problems of life and society.

"If we look at our difficulties in this light," Dr. Hutchins concluded, "we see that the new frontier is neither geographical nor economic. The new frontier is the frontier that separates the realities of human life from the aspirations of the human spirit.

"If we are to conquer this frontier, we must have intelligence and character, wisdom and will. We must discipline ourselves to understand what is good and the order of goods. The conquest of the new frontier must be the work of free minds."

To the New Churchman there is a wholesome and familiar note in these opinions of Dr. Hutchins. These are in harmony with Swedenborg's statements that in real, consecrated human life the spiritual must dominate and inform the natural and material. The end in view will always color and determine both cause and effect.

A. W.

The "Raison D'Etre"

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Language and Speech

THE angelic tongue has nothing in common with human languages. . . . Their life is that of their affection and from this proceeds their speech.—(H. H. 237.)

How We See

PHYSICAL sight is the product of three factors: light, external objects, and a normal eye. Sun and moon are the principal sources of the first, to which may be added the various forms of artificial light that become so needful when the natural luminaries are invisible. But direct light does not induce images, these come by reflection of light from external objects. This means that the forms, colors and arrangements of natural things are not projections of light from the eye, but are the effect upon the retina of the eye of light rays that glance off the surface of objects and impinge upon the eye. Unless the optic nerves are entirely dead, this reflected light will always produce some sort of vision. But *accurate* vision requires that the eyes be healthy, or in a normal state. The latter is very important, for without it there may be haziness, color blindness, multiple sight and other kinds of aberration to distort the appearance of the world in which we live. The use of vision is to present to us things as they really are, and for this end abundant light, opaque objects, and normal eyes are all necessary.

These well known facts, so vital and interesting in themselves, are doubly so when we know that they embody the philosophy of clear thinking as well. Sight corresponds to the perception of truth, and this perception is conditioned by the amount and quality of inward illumination, the degree of external knowledge, and the integrity of the rational or reasoning faculty.

The sun of heaven, as the source of light, represents the life's love or dominating affection, upon which all mental illustration primarily depends. By the moon is represented the influence which that love exerts upon the understanding to instill belief. One's love, whether good or evil, is the basic element of his nature, it constitutes his will, and determines the direction of the mind's activities and strongly biases it to approve and confirm any idea that gratifies the love. The only really luminous affection, therefore, is a liberal and unselfish love of what is good which inspires and feeds the love of truth for truth's sake, which in turn im-

parts to the understanding the ability to see truth when it is presented to the mind in thought, by reading, or during conversation.

Yet love alone does not instruct, or teach. It is not the origin of the many ideas and images which compose the subject matter of our mental processes. These are injected into the mind from without. Our mental objects arise from contacts with material things, and from experience with men and concrete happenings in the world. Without these actualities based on sensation the human mind would remain throughout life the blank which it is at birth. The life's love indeed causes these external experiences to be implanted, to be stored in the memory, and finally to be called out in the process of thinking. But no actual thought is possible until these mental impressions, as objects, have been acquired; for they are, like natural objects, the things that receive the inward light and turn it back, or reflect it, at various angles to the perceiving mind. Hence meditation or thought is a commonly called "reflection," for so it is.

This consideration makes clear the importance of instruction from others, by book and voice, as well as wide and varied contacts with nature and the world of affairs, since these store the mind with reflecting material. If we would be wise we must reach out in every direction, to inquire, to investigate, to experience everything possible that is not also vicious. There is no "inspiration," not even in religion, that can operate in an empty mind. If we want spiritual wisdom we must "search the Scriptures," as Jesus said, and read and ponder the pages of their interpreters, and test their teachings in life. From the indirect or reflected rays of these material and opaque representatives of Divine things comes the light of spiritual illustration. All Swedenborg's exalted wisdom came through storing his mind with scientific facts and knowledge of the Word of God, and intense pondering of the pages of nature and of Scripture.

But what conditions all else in the process of seeing is the state of the visual organ. Bad

eyes can nullify the action of the purest and brightest light, and distort the most beautiful landscape into an ugly and grotesque jumble. Both naturally and spiritually is this the case. "If thine eye be single" the Lord said, "thy whole body shall be full of light; but if thine eye be evil, thy whole body shall be full of darkness." As is evident, "single" and "evil" here mean healthy or diseased, normal or deranged.

What is the spiritual eye? Is it not the rational faculty formed for the express purpose of seeing the truth? Or to put it otherwise, the eye is the perceiving faculty of reason, the power to detect truth, and to discriminate between truth and error. The rational faculty has other functions also, yet they all center in the ability to apprehend truth and to pursue it; for only truth can spiritually liberate us, or "make you free" as Jesus said. That alone is "good," which first of all is "true." The heart comes into its own, only by discovery of truth and union with it.

A number of things render the reason abnormal. Congenital conditions stamp some minds as imbecile or sub-normal. While such persons live on earth their world, both physical and spiritual, is never an illuminated one. Normalcy, however, is restored after death, and new doors to life are opened. False training, also, and heretical teachings imparted by others or acquired from those in whose opinions we have confidence and blindly trust, often make it difficult for us to "see straight," i.e., perceive correctly; for we are inclined to think in accordance with what we already believe to be true. And one error may make an entire system of truth appear discordant. Notable examples of this are found by considering how the accepted doctrine of salvation by mere faith in the Lord's death as atonement for our sins, and the notion of three persons in the Godhead have so jumbled the entire Word of God that no consistent truth of life can be drawn from it. Economics and science also furnish daily examples of distorted vision due to thinking from false assumptions.

Perhaps the most obstinate, if not the most prevalent, source of distorted vision is the tendency to believe only what we want to believe. We are unwilling to accept as true anything that does not favor our desires. This attitude

of mind creates a biased and partial vision that forbids us, perhaps, even to read, study, or inquire into anything that would tend to remove or disturb our delusions.

This state is not so much a defect of perception, however, as an avoidance of the true light, and the substitution of a false and delusive light for the true one. It is not so much defect of vision as obstinacy of will operating upon the understanding. In such cases we have a combination of waning and delusive light with a defective rational arising from the acceptance of pleasing fallacies. The only cure for this is such a thoroughgoing loyalty to what is good and true as to be willing to forego and to sacrifice all pet theories and selfish ambitions in a rigorous overhauling of our mental furnishings and the ruthless scrapping of much encumbering material upon which perhaps we have long doted. Such action will bring out the true sunshine again, and so "single" the mind, that the whole body ere long will be full of light, and the night fogs lift from a waking world.

H. C. S.

Freedom

OTIS RICE was in Prague during that tense week during which our western world trembled on the brink of war. The following Sunday he was in Munich. Present at a Church service he saw the preacher enter the pulpit. He heard him in a calm and unexcited voice state, in substance, that this was a bewildering day of conflicting loyalties, that there was much talk of "blood" and of "soil" but that for the Christians there could be but one "blood," the blood of Jesus Christ and there could be but one "soil," the soil of the Kingdom of God. The preacher stepped down from his pulpit and two black shirted men arose and placed him under arrest.

—From *Metropolitan Church Life*.

Charity

THE life of charity consists in willing well and doing well to the neighbor; in acting in every work and likewise in every function from a principle of what is just and right and of what is good and true. In a word the life of charity consists in the doing of uses.—(A. C. 8253.)

The Mission of the New Church

(Continued)

By Jedediah Edgerton

(15) *"Now when Pharaoh heard this thing, he sought to kill Moses. But Moses fled from the face of Pharaoh and dwelt in the land of Midian, and sat down by a well."* The spiritual sense of these words contains much for our uplift and encouragement. They mean that when we grow fearful of many things and the Pharaoh of false knowledge is too much for us, when all things go wrong, we should separate ourselves from these falsities of the natural man and flee to the land of Midian, which signifies those in the life of simple good and seating ourselves by a well, which is the Word of God, should drink deep from the water thereof. As we sit thus by the well of the Word, in the solitude of the Midian desert, apart from the world, we will find time for meditation, study of the Word of God and our souls will be restored.

Sometimes a change of occupation and residence is a good thing for us, though we may not think so at the time. Moses had been educated in the palace of Egypt, but now that education is to be completed in the Midian desert, and what he could not learn in the academies of Egypt, he will now absorb in the school of the desert. And, my friends, what we have not learned in the midst of schools and society, we may discover in the loneliness of the desert, especially if we spend much time in meditation, prayer and by the Well of the living Word. Jonathan Edwards was driven into seclusion among the Stockbridge Indians, but it was in that retreat he wrote, "The Freedom of the Will," one of the greatest philosophical treatises on the subject. John Bunyan was confined twelve years in a Bedford jail, yet it was during that imprisonment that he wrote "Pilgrim's Progress," the greatest allegory of the English language. And so here it was during those long years in the Midian desert, tending his flock, that Moses was to see the burning bush and receive his commission for leadership.

(16) *"Now the priest of Midian had seven daughters; and they came and drew water, and filled the troughs to water their father's flock."* This pastoral scene is one of the most beautiful

in the Bible, and in their meeting Moses, the future husband of one of the daughters, at this time and place, we observe the workings of that Divine Providence which notes the sparrow's fall and is operative now as then in bringing about the union of two persons who formerly had lived many miles apart, unknown to each other. To illustrate: the Allegheny River rises in New York State and with many a winding and turning flows on to the south into Pennsylvania. At the same time the Monongahela rises in the mountains of West Virginia and with many a twist and bend flows north into Pennsylvania. And, as if drawn by some mighty magnet, these two rivers join each other at Pittsburgh to form the Ohio, which moves on with increased volume to the south. So Moses, born in Egypt, meets Zipporah in Midian and their two lives become one in wedlock. These seven daughters signify the holy affections of the Church which visit us, as we sit by the well of the Word. And they come for the water of everlasting life that they may pour it into the troughs of doctrine.

(17) *"And the shepherds came and drove them away,"* by which is signified that wherever we go and in whatever state we may be, we shall find evil forces that oppose our instruction in divine things.

Then it was that *"Moses stood up and helped them and watered their flock."* This was a kindly and brave act on the part of Moses, who could not stand timidly by when meanness and cruelty presented themselves. Society is filled to-day with those who oppose the weak, persecute the industrious, and bring wicked devices to pass; but here and there we find a Moses who stands up in their defense, champions the cause of the weak, opposes the forces of injustice that threaten the commonwealth and defends the fatherless and the widows.

As the seven sisters went back to their home, they made the mistake of not inviting the stranger at the well to go with them. And when they told their father, Reuel, that an Egyptian had defended them and watered their flock, he chided them in the words, *"And where is he? Why is it that ye have left the man? Call him that he may eat bread?"* And so we are admonished to-day: Where is the Divine

Truth of the Holy Scriptures? Why have ye left the Spiritual Light of the Word? Has He not protected you from all the dangers that are incident to this life? Has He not stood up for you and driven away the false teachers who oppose the Church? Has not Jesus Christ the Lord, sitting by the well of the Word of God, given you the waters of everlasting life to drink? Has He not filled the troughs of doctrine to overflowing that all the sheep of innocent thoughts may drink thereof? Call Him that He may eat bread.

And as we thus go back to call the Stranger and invite Him into our homes, the Lord comes to sup with us and we with Him. And as "*Moses was content to dwell with the man,*" so in our mental households when the Lord is present, there is a peace and contentment that rests upon us like a benediction.

But as thus Moses dwells in contentment in the solitude of Midian, he hears the cries of his distressed countrymen in Egypt. How can he live there in Midian any longer in peace and

contentment, while the backs of his Hebrew brethren are bent to the whips of the taskmasters in Egypt? Moses resolves to go back and he awaits in the Midian desert the signal for his departure which shall soon be given him.

And I want to close with these words: Long enough has the Church of the Spiritual Dispensation dwelt by the Word of God. She has been in peace and contentment in her period of isolation, but she hears the cries of her distressed countrymen and she is not deaf to the distress of the nations. It is now time for her to leave the solitude of Midian, where she has been living for the last forty years, and returning to her fellow churches lead them out from under the yoke of the natural Egypt. Has she the courage to do this? Will she respond to the call for leadership? What is the sign of her qualifications? What is the signal for her departure? These questions will be answered in our next article, which is entitled "From Isolation to Leadership."

(To be continued)

Nostalgia

(To wake in that far Land,
With no loved garden near—
O could the song I hear
Be yours I hear!)

THE twilight brings you close:
Your song, confiding, low,
Makes my heart sad to go—
Half sad to go.

Your golden, heart-sick rhymes
So fill your soft, soft breast
They will not give you rest—
Not any rest.

You sing remembering
Dark cypress trees, white sand,
A rose-bright, myrtled land—
Your own lost land!

Ah how these liquid notes
Prolong Spring's evening flute,
When all her birds are mute—
When all are mute! . . .

Now when my time is up
And my last casement glows,
Your voice still sweeter grows—
And sweeter grows.

Now would my fledgling soul
A little space yet stay,
Nostalgic for your lay—
For your last lay!

(Perchance my Father's house
Less strange would seem to be,
With you to comfort me—
To comfort me. . . .)

BEATRIX HAWTHORNE SMYTH.



A PAGE FOR THE YOUNGER PEOPLE

By the Editor

Good Habits

A LITTLE while ago I was sitting in the house of a friend. He and I were talking of many things. There came a scratching sound on the door. My friend arose and opened the door. In walked a very handsome dog. He had never seen me before; but he was quite friendly. He walked up to me, and evidently wanted to have his head patted. Then he walked over to the hearth. In front of a nice wood fire he turned round four times, and then lay down and went to sleep. My friend remarked that the dog always turned round three or four times before he lay down. His master evidently wondered why he did it. Well, the answer is easy. Hundreds of years ago the dogs' ancestors were wild. They slept in tall grass on the plains in Europe. Before lying down to sleep they turned round several times to flatten the tall grass and make themselves a comfortable bed. The habit became fixed, and to-day nearly every dog turns round before he lies down to sleep. He has inherited the habit. It has become an instinct.

Learn a lesson from the dog. Oft repeated actions become habits. The oftener you do them the easier they become. Watch a musician playing the piano. He doesn't look at the keys. When he wants "C sharp" or "B flat" his fingers strike them by habit. He has found them thousands of times. His fingers have been trained to the habit.

Not only can we train our hands. We can train the mind and heart in good habits.

A man wanted an office boy, a very honest boy. He put an advertisement in the newspaper, and dozens of boys replied. He wrote

to several of them telling them to call at his office. When the first boy arrived he saw a dollar bill lying on the floor of the outer office, and he picked it up and put it in his pocket. But sharp eyes were watching him. He was told that he would not suit, and he was asked to please put back the dollar where he found it. Half an hour later the second boy arrived. He saw the dollar bill, picked it up and put it on the table. A few minutes later the man asked him, "Why didn't you take that dollar that seemed lost?" "It wasn't mine," replied the boy. "All right," said the man, "you are hired. Come to work tomorrow."

Childhood and youth are the periods in life in which to form good habits. Habits of honesty, cleanliness of mind and body. Habits of industry, punctuality, politeness, kindness of heart. What a man is going to be at fifty years of age depends almost entirely on the habits he formed when he was a boy.

When I was a boy I used to wonder why my mother was so insistent on having me wash at the back of my ears, why she insisted that I keep my nails clean and brush my teeth twice a day. To-day I realize that she was helping me to form good habits.

Much more important than habits of external cleanliness are habits of the mind. Honesty, truthfulness, purity, reverence—learn to practice these until they become a habit; and do it not merely in the hope of great benefit in the future, but because these are the qualities the Lord Jesus Christ seeks to implant in your heart.

Highways and Byways

By C. S. C.

More Dogma or Less?

The New-Church, down the years, has emphasized the Doctrines in its preaching. And yet, in later years, in our church and others, people have been asking for less doctrine, for more practical sermons. Since I, like most New-Church people, grew up under the preaching of doctrinal sermons, I read with special interest an article in the October *Atlantic* by Bernard Iddings Bell, entitled, "More Dogma, Please." The author, the *Atlantic* Column tells us, "knows his dogma—and the need for it in this modern world of fear and uncertainty." He must know also students, professors and laymen, out of his experience for fourteen years as Warden of St. Stephen College, Annandale-on-Hudson. Professor of Religion at Columbia University; and preaching canon of St. John's Cathedral, Providence.

Canon Bell tells the reader in this article of his experience in trying to teach a course for university freshmen with the purpose of helping them to "correlate religion with those new truths to which they were being introduced, day by day, in science and philosophy." He found that "these charming but spiritually illiterate undergraduates," as he refers to them, "had no religion that was sufficiently choate to be related to anything at all." So he "put them through a brief but competent course in fundamental theology," with the result that they were "immensely interested" in this. The writer adds, "... when they knew what Christianity actually is and does teach they were able to make their own correlations, without much help from others."

Bernard Iddings Bell says, moreover, "*To hold a continuous congregation, the preacher must teach. Teaching means doctrine.*" He continues, "Doctrinal preaching has to do with the theory, the beliefs, the principles, the chief tenets, on which is built that branch of knowledge which is the Christian religion. . . ." "The preacher," he states, "must go for knowledge of his principles to an age-long human experiment answered by God in the Incarnation, and

to that answer as tested and increasingly understood because of the lives, the loves, and the hard thinking of the faithful for nineteen centuries." The writer asserts, "Out of all this have come certain overwhelming agreements. These are the chief subject matter of sound, useful, helpful Christian preaching: the 'dogmas,' the things agreed upon."

In conclusion, Canon Bell says, "The preacher must use modern phrases, apply the Gospel to modern conditions; but it is the ancient faith that first he must know himself and then must teach, showing forth the rational, logical bases of Christian belief and action." The thought occurs: How stimulating it would be to hear this article discussed by students and teachers in our theological schools—Episcopalian, Methodist, Baptist, Unitarian, and New-Church—also by laymen, those who go to church and those who do not!

* * * * *

An Indian Summer Half-Hour

On a perfect Indian summer's day in October I dropped all tasks, even if it was Monday morning, and went into the country. I am glad that I did. When winter comes and when, sometime I feel weary, burdened, or irritable, I shall re-live a perfect half-hour of that day—when I lay under a pine tree at noontide, my old coat beneath me, my arms under my head, my whole being wrapped in shade, sunshine, and contentment. I can still feel the pine needles drifting now and then from above, brushing my eyelids with a fairy touch. I can see the bird that hopped about in the branches untroubled by my presence below. I can still feel the sun-lit silence of that Indian summer half-hour.

* * * * *

Book Harvest

One of the pleasures of November is that it always brings to our attention a harvest of books to be enjoyed and shared. "Listen! the Wind," by Anne Morrow Lindbergh, with a foreword by her famous husband, is a book to read as soon as possible and if one is fortunate, to own. "Towers in the Mist," a story of Oxford, by Elizabeth Goudge, is said to be a delightful book. "My Son, my Son," by Howard Spring, a novel about two fathers and their sons, and possessing a Dickens flavor (a friend

of mine says), should have special appeal for parents. "Sweden: the Middle Way," by Marquis Childs, was recommended to me not long ago by a young man. "John of the Mountains: the unpublished journals of John Muir," will have much to offer those who love nature in her rugged and tender phases, and find God in the great outdoors. Those who have not yet read two long-time best-sellers, "The Citadel," and "The Yearling," will not want to miss these unusual books. Dr. Cronin's "Citadel" is especially strong and inspiring for young people over twenty. And young, old, and those in between will be almost sure to enjoy "The Yearling" by Marjorie Kinnan Rawlings—provided that these readers like growing boys, animals, and forest life.

Hall Caine's "Life of Christ" has recently been published posthumously. Earnest Sutherland Bates, writing of this in the *Saturday Review of Literature*, October 8, tells us that this book, into which the author put thirty-nine years of research and study, is, "as a work of art," "unquestionably the best work in its field since Ernest Renan's 'Vie de Jesus.'" "As an historical biography," this reviewer thinks "its claims are more doubtful." Those who enjoyed reading, a good many years ago, Hall Caine's much-read novels, "The Deemster," the "Manxman" and "The Christian," will doubtless be interested in this work published after his death, one into which he poured depth of interest and length of years.

* * * * *

"Wisdom for the Way"

Before me is the worn outer cover of the NEW-CHURCH MESSENGER of December 17, 1919, published in Chicago, one that has survived the annual household clearings, these almost nineteen years. This cover bears the title: "Wisdom for the Way," under which is grouped a number of Edwin Markham's one-stanza poems. What trenchant, friendly wisdom this poet shares with us! I quote one of the stanzas that I like especially:

The Divine Strategy

No soul can be forever banned,

Eternally bereft:

Whoever falls from God's right hand

Is caught into His left.

DAY OF PRAYER AMONG THE FEDERAL COUNCIL OF THE CHURCHES FOR VICTIMS OF RACIAL AND RELIGIOUS OPPRESSION

New York, October 30.—An earnest plea for united prayer and intercession for the "victims of racial and religious oppression" was issued to-day by the heads of fifteen major Christian communions of the country. The call to prayer is in behalf of those "who because of loyalty to conscience or the accident of birth are forced to endure persecution or exile." The problem of German refugees is given particular attention.

The statement of the church leaders of the nation, as given out at the office of the Federal Council of Churches, is as follows:

"We unite in inviting all Christian people to join in prayer and intercession on Sunday, November 20, for the victims of racial and religious oppression, who because of loyalty to conscience or the accident of birth are forced to endure persecution or exile.

"This inhumane treatment falls heavily on many groups in many lands and occasions acute distress of spirit in all who believe in justice and brotherhood. We would direct special attention, however, to the plight of those of Jewish blood in Europe, whether Jewish or Christian in faith. The inclusion of Austria and parts of Czechoslovakia in the German Reich has added greatly to the number of 'non-Aryans' who suffer grievous civic and vocational disabilities and have to endure all kinds of public ignominy. Deprived of their opportunity for livelihood, hundreds of thousands have no alternative except to become involuntary exiles and when they do so they are forced to go in an almost penniless condition.

"We would emphasize the fact that the persecution of those of Jewish blood is a problem for Christians as well as for Jews. It is a problem for Christians, in the first instance, because those who follow our Lord Jesus Christ must feel a deep sense of compassion and sympathy for all who are in special need. More directly, it is a problem for Christians because a large percentage of the potential refugees (at least half, according to the best estimates) are themselves Christians. If they are of Jewish ancestry, though Christians by personal profession, they are classified as 'non-Aryan' and fall under the same condemnation as those of the Jewish faith.

"The Jews of the world have been most generous in affording help to their own people and in countless instances have given assistance to Christians of Jewish blood. But we have no right to expect them to do this; to give aid both to Christian 'non-Aryans' in Germany and to the thousands who are forced to become refugees is a plain and inescapable duty of all Christians. We appeal to

the members of our churches to respond generously to the appeal of the American Committee for Christian German Refugees.

"We plead also for a united effort on the part of all the people of God to combat the hateful anti-Semitism which prevails in many lands and even in our own country. We must recognize anti-Semitism, at home as well as abroad, as a plain denial of the spirit of our Lord who was Himself a Hebrew according to the flesh and who taught us that all men are brothers. In the words of the Oxford Conference on Church Community and State: 'Racial pride and exploitation of other races is sin. Against these the Christian Church the world over must set its face implacably.'

"Let us therefore unite in constant supplication, and especially on Sunday, November 20, to Almighty God, the Creator and Father of all men—

"for those who suffer most to-day from racial bitterness or religious persecution;

for the refugees who are forced to leave their homes by the thousands;

for a generous response to the cries for help that come from those who are oppressed by reason of their Jewish blood;

for the banishment of racial ill-will and the renewal of the spirit of justice and humanity among men."

The action of the heads of the churches in issuing this united call to prayer followed a resolution adopted by the Federal Council's Executive Committee on September 23, proposing that November 20, the Sunday before Thanksgiving, be made a special occasion for prayer for those suffering from persecution. A similar program has been followed in Canada, where the interdenominational Social Service Council issued an appeal for intercession on October 23, in behalf of the refugees.

To the Superintendents of our Sunday-schools:

The Board of Home and Foreign Missions has asked for the cooperation of the Sunday-school Association in carrying out its missionary work, through occasional collections by the Sunday-schools.

There can be no better way in which the Sunday-schools can help the Church and at the same time benefit themselves, than by contributing to the cause of the missions. Let us help to spread the light that is so urgently needed in the world!

Each Sunday-school is asked to set aside a regular Sunday—say once each quarter—on which a special collection will be made for missions. An alternative plan is to give out penny boxes or banks in which the scholars can place regular con-

tributions. Where the double envelope system is used, one side of the envelopes could be used instead of the boxes.

Contributions should be sent to the Treasurer of the Board of Missions, Mr. Lloyd A. Frost, in care of the Cambridge Trust Company, Cambridge, Mass.

Let us hope that every Sunday-school, no matter what its size, will join in this most worthy cause.

Sincerely yours,

GEO. PAUSCH, *President.*

FLORENCE WHITEHEAD, *Secretary.*

FROM OUR READERS

Missionary Methods

In a recent article appearing in the MESSENGER the idea was stressed that the true way to appeal to people in order to have them accept the teachings given to mankind from the Lord through Emanuel Swedenborg was to show the truth of these teachings directly from the Word instead of confirming them from Swedenborg.

There are two ways in which new religious teachings may be given to men. One is to give them as revelations through some individual. The other is to show them to be the obvious teaching of the Bible itself, about which there can be no rational doubt. In the article already mentioned I tried to show how successful religious movements always have appealed to the Bible in confirmation of their teachings, whereas we have largely tried to interest people through giving Swedenborg as authority. We should instead use his method of proving doctrine from the Word.

In confirmation of my desire to appeal to people in old beliefs which did not seem to me to be in conformity with Bible teachings, into which situation I was led by coming into contact with such people through my little book room in Los Angeles, I was led to write two pamphlets recently and have them printed. One of them is entitled "Is God One? Or Three?" The other is "The Church of Jesus."

The first pamphlet has had a remarkable success in appealing to outside people. It does not mention the name of Swedenborg, but confirms every statement directly from the Word. It is an illustration of the principle which I advocated in my recent article in the MESSENGER. The second pamphlet has likewise appealed very strongly, and it is a treatise of twelve pages to show that the Christian Church of our day is to be thought of as the fulfilment of the promise of the Lord at the Last Supper to show men plainly of the Father, namely, that Jesus is the Father, and that the former Christian Church is rightly called The

Christian Church because it thinks of Jesus only as the Son of God, a secondary Person in the God-head, and not the very Divine, as Christ only and not as God come forth to view—the "Mighty God, the Everlasting Father."

One minister wrote of the first named pamphlet, obviously affected by its direct appeal to the Word: "It is splendid. It should be distributed in millions. One of the finest things I've ever seen on this vital truth." Such testimonies could be multiplied in varying language, but containing similar commendation. Such approval comes not only from New Churchmen, who appreciate the method of appeal to the Word, but from people of many faiths; for they from many cities have ordered the pamphlet in quantities to sustain them in their battle for the truth of the sole Deity of Jesus.

Another minister said of the second tract on "The Church of Jesus," the following: "I should like to see this tract placed in the hands of every minister of the Protestant and Catholic church in the world." I need not multiply testimonials.

What I want is for our New-Church people to see these pamphlets for themselves. They will see, as some of our ministers have, that such teaching confirmed by the Word is precisely what is needed to reach friends and acquaintances who are even now open-minded in the matter of the truth. A copy of each of these two pamphlets will be sent free to anyone sending me a self-addressed stamped envelope.

WALTER BROWN MURRAY,
2394 Kent Street,
Los Angeles, Calif.

NEWS OF THE CHURCH

BOSTON

On Sunday, October 23rd, this Society heartily welcomed into the pulpit the Rev. Rollo K. Billings of La Porte, Ind., as guest preacher.

Under the auspices of the Ladies' Aid Association a series of informal talks is being given by the pastor in the parlors on Thursday afternoons immediately following the one o'clock luncheons. The general topic, this year, is "Adventuring into the Mysteries of the Divine Providence," the title suggested by the well-known saying of Swedenborg: "Now it is permitted to enter understandingly into the mysteries of faith." All ladies of the congregation, whether members of the Ladies' Aid Association or not are cordially invited to these lectures.

The first religious meeting of the Young People's Association for this season was held in the church parlors on Sunday, October 23rd, under the leadership of the pastor.

A cordial invitation is extended to members and friends of the congregation to join the Pastor's Class which meets in connection with the Sunday-school at 10:20 on Sunday mornings, under the north gallery. The topics considered at this class follow the outline of Swe-

denborg's *The New Jerusalem and Its Heavenly Doctrines*, and thus afford a good opportunity to anyone who wishes to familiarize himself with the essential teachings of the Church.

The date of the Ladies' Aid Fair is Friday, November 18th. A chicken pie supper and special entertainment form part of the program of attractions. Thanksgiving goodies, Christmas wrappings, neckties, aprons and gifts will be found on the tables at the Fair.

CHICAGO (KENWOOD PARISH)

The Young People's League met at the home of Miss Eveline Kohler, 7416 South Euclid, on Sunday evening, October 16th, and enjoyed hearing a paper by Mr. Thornton Smallwood. Plans for the League's activities for the coming year are well under way. A party was given at the Kenwood Parish on October 29th and had the assistance of the Sheridan Road and Humboldt Park young people.

The Woman's Alliance held a meeting on Tuesday, October 18th, at the home of the president, Mrs. Harold Pearse, and completed plans for a study class. At this meeting the Dime Date Plates were turned in. These were the paper pie plates distributed last year listing memorable dates and having stickers to hold a dime for each date. A delightful lunch was served.

NEWTONVILLE, MASS.

On Sunday, October 30th, the pastor preached on "The Ancient Art of Procrastination."

Members and friends of the Society were cordially invited to attend a Harvest Supper on Thursday evening, November 3rd, which was prepared and served by the Entertainment Committee.

NEW YORK

The first of a series of Sunday morning monthly lectures by the pastor was given on November 6th, the subject being "Marriage."

The New York Alliance of New-Church Women will hold its monthly meeting in the parish rooms of the New York church on Tuesday, November 15th. There will be the usual noon luncheon, and in the afternoon the ladies will be privileged to hear Mrs. Tomas H. Spiers give an address on "Love in Spiritual Growth."

A special Thanksgiving Service will be held on Sunday, November 20th. It will be followed by a congregational lunch at 1:00 p.m., for which reservations should be made as early as possible.

At the general Quarterly Meeting of the Society held on October 19th the Society was happy to receive into membership Mrs. Isabel Duque de Estrada and Mr. and Mrs. William H. Hatfield.

BROCKTON, MASS.

The Rev. Harold R. Gustafson, minister of the Brockton Society, at the morning service, October 30th, gave an interesting sermon on "The Promised Land." He spoke of long-standing hostilities between the Jews and the Arabs in Palestine since the World War and of the consternation of the Jews at the possibility at England's giving up her mandate over this country. He likened the years of warfare that the Jews have encountered to the continual warfare of man in overcoming the enemies within his own nature. "Palestine is a symbol of the heavenly life," he said. "We shall meet with set-backs and discouragements; but we shall see the Lord's promise fulfilled, if we set the heavenly life as our goal and diligently seek to realize it."

Mrs. William O. Raymond, who is beginning her eighteenth year as President of the Ladies' Circle, was given a happy surprise at the meeting of the Circle on October 27th. In honor of her recent birthday, she was presented with gifts. A delightful birthday party, in

charge of Mrs. Albert Ewell and Mrs. Harold R. Gustafson, was enjoyed by the ladies present.

On the same evening the Circle served a supper, followed by an entertainment in charge of the chairman of the Social Committee, Miss Mabelle Walker. The fall meeting of the Society was also held on this evening, with Mrs. Joseph Hewett, Vice-President, in charge.

On October 20th, at the Interdenominational School for the training of Sunday-school teachers, held at the Central Methodist Church, the Rev. Harold Gustafson gave an address on "Prayer in Worship."

The Young People's League has started in its year's work with interest. On October 23rd its regional Group Study Meeting was held at the Providence Church with young people from Bridgewater, Elmwood, Mansfield, Boston, and Providence. The young people were the guests of the Bridgewater League on October 29th at "The Barn," where so many delightful socials have been held through the hospitality of the Rev. and Mrs. Charles H. Kuenzli. The Young People's League has two business and social meetings a month, on Wednesday evenings, and a monthly study class. The regional meetings are in addition to the three regular meetings.

On October 18th the Matronalia Club held a delightful meeting at which Miss Ruth Goddard gave an illustrated talk on South America. The Ladies' Circle were invited guests. The Brockton church serves as a meeting-place for the Women's Christian Temperance Union of the city. The Boy Scouts, according to custom, hold their meetings in the vestry on Friday evenings.

The Brockton Society greatly enjoyed, on October 12th, the fellowship of many representatives from the churches in the Massachusetts Association. The communion service, held at the end of the day's program, was an impressive close. Mr. Gustafson, who conducted the service, was assisted by the Rev. Warren Goddard, pastor of the Elmwood Church, and by the Rev. Charles H. Kuenzli of the Bridgewater Church.

PAWNEE ROCK, KAN.

The Kansas Young People's Association met at Pawnee Rock for the second annual meeting. This group organized last year at the Kansas Association of the New Jerusalem Church. This organization has grown from eighteen members to thirty-one. New officers were elected and they are as follows: President, Galen Unruh; Vice-President, Anne Brubaker; Secretary, Naomi Unruh, and Treasurer, Alfred Kroeker. The group is making plans for a camping trip next summer.

BAPTISM

KLASSEN.—Lyle Wayne, infant son of Mr. and Mrs. James A. Klassen of Hague, Sask., at the Rosthern Church on Sunday, October 23. The Rev. Peter Peters officiating.

OBITUARY

BEIMES.—Mrs. Fred H. Beimes, born June 10, 1853, passed into the spiritual world on August 24, 1938, as the result of an accident, aggravated by complications of old age.

On May 12, 1874, as Anna Wolpers, she was married to Fred. H. Beimes, who preceded her into the higher world fifteen years ago. She leaves two sons, William

H. Beimes and Walter Beimes, nine grandchildren and five great-grandchildren, also one sister, Mrs. Bertha Huetttger. As the oldest member of a large New-Church family she was known and respected by the entire St. Louis New Church and all who knew her. Her strong faith in the Lord, her unquestioned zeal and loyalty to the organization, her regular attendance at all church activities served as an example to the young as well as the older members. Her love for simplicity, tradition and fundamentals often acted as a wholesome deterrent to the more superficial, ephemeral and modernistic spirit of the present age. We cannot help but think that her place in the larger world is an enviable one. Resurrection services were conducted by the Rev. A. C. Petersen, a New-Church Minister of Paris, Mo., the St. Louis Pastor being on a trip out west.

—The New-Church Visitor.

Name Wanted

A one dollar bill was received by the editor as part payment of a new subscription to the MESSENGER. Unfortunately the would-be subscriber omitted name and address. The envelope was mailed at Wellesley Hills, Mass.

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CALENDAR

November 20.

Sunday next before Advent

Sel. 245: "Hearken unto me, ye that know righteousness."

Lesson I. Zech. ii.

In place of Responsive Service, Anthem VI: "As the hart panteth for the brooks of water."

Lesson II. John xvii.

Gloria, Benedictus and Faith.

Hymns (Mag.) 226: "The Bridegroom comes."

342: "Master, speak!"

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