

# *The* **NEW CHURCH MESSENGER**



June 1, 1938

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*The Rev. S. J. C. Goldsack*

## Convention Notes

Sunday-school Association

National Alliance of New-Church Women

## The Growth of Religious Education

*Joy H. Hammond*

## Whither Education?

*Wilfred G. Rice*

*Price 10 cents*

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## THE NEW-CHURCH MESSENGER

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**Convention Sermon**

*By the Rev. S. J. C. Goldsack*

*"In the midst of the street of it and on either side of the river was there the Tree of Life, which had twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations."*

—Rev. xxii. 2.

THE great vital fact upon which the General Convention of the New Jerusalem in the United States of America and the General Conference of the New Church in Great Britain are founded, is one and the same. It brings the two bodies into close and sympathetic friendship; and it unites the individual members of the several associated societies and institutions of both bodies in a common interest and a spiritual brotherhood that are very precious and delightful to us all. I speak to you this morning as I would speak to my fellow countrymen, knowing that we are one in the Lord our God and Saviour; one in a true spiritual fellowship devoted to a purpose than which none is greater.

The vital fact upon which we are founded and by which we know something of this mystical union is, of course, the fact that the Lord's Second Coming has taken place and is in progress by the descent of the New Church called the New Jerusalem into the hearts, the under-

standings and the lives of those who receive the doctrines which constitute it, and I venture to say that no more inspiring, uplifting, vitalizing message can be proclaimed by any man, or any body of men at the present time; no message has a more direct and immediate appeal to the individual; no message is more universal in its scope, its sweep or its variety.

For we remember that the New Jerusalem has twelve ever-open gates; and that it may be entered from all quarters; the glory and honor of the Kings of the earth and of all nations shall enter into it; and within its gates are to be seen and enjoyed the pure river of water of life, clear as crystal . . . and in the midst of the street of it and on either side of the river, the tree of life, abundant in fruits for every month of the year, and in leaves for the healing of the nations. It is concerning the Tree of Life that I would speak to you this morning.

"The tree of life": its fruits, the source of delight and satisfaction, of refreshment and



nourishment; in all states and stages of our circling career; the tree of life: its leaves, the source of restoration from all our ailments and troubles; the source of the joyousness and comfort of perfect health. "The tree of life": we read of it first in the story of Eden where it was in the midst of the Garden; the choicest, the central feature of a garden of loveliness and purest pleasure. Its fruits and leaves were for the enjoyment of those early denizens of earth and they might have eaten thereof and been glad; they might have come into a full, rich experience of Love Divine and Heavenly Wisdom, for we are told that the "tree of life" is the symbol of man's perception of the Life Divine within his soul.

Human beings of all the ages from the beginning and forever are creatures of the Living God, "in Whom we live and move and have our being." Life from God flows into the inmost secret recess of every soul, and our perception of that life is as a tree, that branches forth bearing exquisite fruit and leaves. Says Swedenborg: "that perception is an internal sensation communicated by the Lord alone as a means of discerning the true and the good" (*A. C.* 104). To live upon the fruits of that tree; to use its precious and refreshing leaves would indeed bring us living experience of the loving, wise Providence of the Lord and Maker; would fill our mind with thoughts of truth and wise judgment; and we should find our lives abounding in works of genuine charity and perfect use.

But the denizens of Eden turned from the fruits and leaves of the tree of life; they disobeyed the Word of God, and ate of the forbidden tree, the tree of knowledge of good and evil at the beguiling voice of the serpent; and then the Lord God had to guard the tree of life lest man should profane it; the man and his wife were sent forth from the Garden of Eden, and they knew the tree of life no more. The perception of that inmost secret life that flows from God into each and every soul was lost. The Life Divine was there, and is there in every human being. Not any man anywhere ever lived, except from that life as the actual source and spring of his being; but the perception of that life, the capacity to enjoy the fruits and

leaves of that perception passed from man's conscious experience. In the order of Divine Providence, the knowledge of and the experience of the inflowing life from the Creator, was withheld from men, lest they should profane it, and in pride and self-willed passion bring about more terrible states of iniquity and disorder, and involve all men in greater ills and pains and sorrows than our race has ever known. And so the tree of life, the tree that is in the midst of the garden of the human mind; the central and most vital and precious fact of our being, is never mentioned again in the Sacred Scriptures—never after the Story of Garden, until we come to the last book of the New Testament, the *Apocalypse*, and lo! here we find it again *in the midst*; and on either side of the river, yielding fruit every month: and with leaves for the healing of the nations.

As man was shut out from Eden and the way to the tree of life was guarded by the Lord God, so now we find man invited to enter into the Holy City, and the way to the tree of life is kept open for all men everywhere, for the gates are never shut.

In between *Genesis* and *Revelation* we have the story of mankind's downward progress and uprising. There followed upon the loss of Eden, the Flood, the Tower of Babel, Sodom and Gomorrah, the call of Abraham, Israel in Egypt, in Canaan, in bondage to Babylon and the toy of Rome. Then the Incarnation, Redemption, and the Christian Era with the promise of the Lord's Second Advent and the descent of the New Jerusalem as the world-embracing Church in which the one and only God Jesus Christ the Lord, Jehovah in His glorified Humanity will alone be worshiped. And we rejoice in the divinely revealed promise of the eventual reign of the Lord both in heaven and on earth. In the spiritual realm and in the natural realm "Jesus shall reign where'er the Sun doth His successive journeys run." He will be crowned as Lord of all, by angels and by men, by all the hosts of the eternal spheres and by the multitudes passing through the temporal worlds.

And this will be the most precious fact and truth in which all may glory. In the midst of the street and the Holy City is the tree of life,

yielding her fruit every month, the leaves for the healing of the nations.

We cannot read our Bibles without knowing that the Divine Providence prevails over the lives of all men, either by appointment or permission, guiding, blessing, protecting all, and making the best of our follies, mistakes and sins. Ever respecting our freedom of will and thought; ever restraining us from evil and error; ever setting before us righteousness and truth. And the earnest Christian knows full well how great is the advance of the Gospel revelation of the Divine Love and man's immortality; upon the doctrines of Judaism and all the other religions of the world; while Christian ethics and worship as exemplified in the Lord's incarnate life surpass those of all others known to mankind.

And yet here is the promise of further unfolding of man's true quality and privileges; here is promise of a new revelation of Divine Wisdom, relative to man's relationship to the Living God and man's understanding of the Divine Word. And we believe that at this day we have a knowledge of these great verities revealed by the Lord at His Second Advent. We are privileged to know that the inner significance of this book of the *Revelation* is now unfolded.

And I affirm that there is no truth of deeper import or greater value than this: that in the midst of the street of the Holy City is the tree of life. For surely it means that they who enter into the life of the holy city, they who live according to and within its doctrinal gates, they who walk the way or street of the Holy City, become immediately aware of the tree of life. Its truths are within their reach; its leaves are at hand for all their needs. And I think we all can understand what that means. As one thinks and plans and lives according to the doctrines of the New Jerusalem, one should expect one should enjoy a perception of the presence of the Life Divine within the soul. We should expect one should enjoy a perception that the Living God even our Lord Jesus Christ is ever very near to one. "Closer is He than breathing, and nearer than hands and feet."

The perception of the life of God within the soul is the tree of life, the blessed source of all

truth, strength and satisfaction, of all the peace and beauty and health. Listen again to that brief passage I read: Swedenborg's own definition of the tree of life that perception is an internal sensation communicated by the Lord alone as a means of discerning the true and the good. That perception is placed before us again; that internal sensation is opened up to us again, as we enter into the life of religion through the knowledges we have of the Lord, God the Saviour Jesus Christ and His Holy Word; as we enter through the gates and walk the street of the Holy City, yes: that perception that the Love of God abides within us; that Life Divine sustains us in our manhood and womanhood; the perception that the life of God is there to enlighten, direct and warn us; is there to bring its balm and comfort to us when our hearts are sad and our minds perplexed and strained with anguish. The tree of life—the perception of the love of the Living Lord Jesus Christ within us—is indeed possible to us, is truly opened up for us if we care to enjoy it. It is the distinctive, it is the central feature of the Holy City. Everyone who enters through the gates, who walks the golden street may have the perception of God's life within the soul, and with that perception the experience of its blessed powers. The assurance that it yields fruit every month tells us that there is no state of mind, no phase of faith, no period of intellectual experience when the good fruits of that perception may not be enjoyed.

In all states of doubt or obscurity, of eager aspiration, hope or effort, if we try to do what is right according to the teachings of the Lord Jesus Christ, we shall have "an internal sensation communicated by the Lord alone as to what is good and true." The tree of life will yield her fruit, and we need only to eat or appropriate that good or truth to be well and richly blessed. And in times of bereavement, disappointment, heartsickness; of weakness, sinfulness and repentance, the tree of life, the perception of the life of God, will yield just those leaves of knowledge and revealed truth that will bring healing comfort and new vitality, and soothing feelings and thoughts, and we need only to eat or appropriate them to



be well and richly blessed. Oh yes, if we conform to the Word of the Lord, the tree of life will grow and spread its branches and dispense its gracious, sweet, and strengthening blessings in all our times of need. Indeed, as the verse 14 of this chapter says, "Blessed are they that do His Commandments that they may have right to the tree of life" or preferably, "may acquire power in the tree of life."

That right, that power, that privilege to live from and be healed by the tree of life, is one of the distinguishing features of the New Age. Our Heavenly Father has once again wrought changes in the spiritual environment of mankind; He has provided a new unfolding of Divine Wisdom and Truth; He has opened the way for our personal enjoyment of that tree of life that became concealed when man was shut out from Eden.

And now to-day you and I have only to try

humbly, sincerely, trustfully and earnestly to do the will of our Heavenly Father as made known to us in the teachings of Jesus Christ, our God in His Divine Humanity, to perceive, to feel, to be enriched by the gracious, comforting, uplifting, enlightening, guiding and saving power of His Life Divine that is within our souls.

All through the years and in all states of sickness or of health, we may take from the tree of life just what we each most urgently need; and learning to live, to will, to think, to act according to the Commandments of Jesus Christ our Lord, the perception of His blessed life and love within us should become our most hallowed possession; and even here and now we may revel gloriously and happily in the perfect joys of the New Jerusalem, and foretaste the still more perfect joys of our heavenly home hereafter.

## Convention Notes

(Written by William H. Beales)

### Sunday-school Association

A definite step forward in the training of teachers for the Sunday-schools, was taken by the American New-Church Sunday-school Association, at its annual meeting in the Church Auditorium, on Thursday, May 5th. This step was the outcome of the experiment tried during the last week of the 1937 Fryeburg Assembly, when conferences on Sunday-school work were held, attended by some thirty-five teachers and young people. The experiment proved so successful, that the Association voted a grant of \$200.00 towards meeting the expense of adding a third week to the Assembly, and devoting it entirely to the discussion of Sunday-school methods and the training of teachers. The details of this project will be worked out and reported from time to time, for the benefit of all who wish to take advantage of the benefits offered.

The financial report, presented by the Treasurer, Miss Florence Whitehead, showed a somewhat smaller balance on hand, when compared with the balance at the commencement of the year. At that time, the cash on hand totalled \$1,790.37, while the report for the year just closed showed a balance of \$1,586.60. Of the latter amount, \$598.35 was debited to General Account, and \$988.25 to Lesson Account.

Reporting for the Home Department Committee, Mrs. Charles H. Kuenzli stated that there is now available a course of lessons suitable for children of nursery-school age, copies of which may be procured from the Lesson Committee. Mrs. John C. Perry, chairman of the Cradle Roll Committee, expressed regret that greater use was not made of this department by Superintendents and others in charge of New-Church centres. She again urged that the name of the department be changed to "Nursery Roll" as being a more accurate title. "Cradle Roll is more picturesque" she admitted in her report, "but we no longer use cradles."

The report of the Rev. F. H. Blackmer, chairman of the Lessons Committee, indicated that in addition to further revision and amplifying of the lesson-notes, two new helps had been issued during the year: First, memory-cards, to accompany the second-year lessons; and, second, the enlargement of the pictures provided by the Committee. Originally one set only, was issued, serving all departments; these had been expanded during the year to form three different sets, having pictures to match all of the lessons.

One of the most impressive offerings of the Convention was the little pageant entitled, "The First Easter," presented in the chancel of the church, by some twenty children, as part of the

Sunday-school Association program. This took place at five o'clock on Thursday, the 5th. No attempt was made at any elaborate stage-setting, only a few simple "properties" being used. The effect, however, was very satisfying in every way. The work was the creation of Mrs. Emily Lucia Hoeck.

The public meeting, also held in the Church Auditorium, on Thursday evening, was unusually well attended. One of the most interesting features of the program was the singing by the young people's choir of the Baltimore Church, which came down in a body especially to take part in the program. The young folks were trained and directed by Mrs. Marion Gressett, and the group included four soloists: Mrs. Wm. MacLey, Miss Etta Crossley, Miss Virginia Foster and Miss Dorothy East. During the evening they sang: "Lift Thine Eyes," from the "Elijah." "I will Magnify Thee, O God," by Spence; a setting of the "Hundredth Psalm" by Mueller, and "Break Forth into Joy," by Simper. The singing was spirited and inspiring, and added greatly to the enjoyment of the program.

The speakers of the evening were, the Rev. Mr. Goldsack, the Representative from the British Conference, and the Rev. Joy H. Hammond. Mr. Goldsack spoke briefly, recounting some of the conditions in the Sunday-schools of Great Britain. "We, too, are passing through a depression," he said. "The enrollment of our scholars has decreased about ten per cent during the past year or so, while the average attendance shows an even greater decrease. In one large school, where there are the names of 140 scholars on the books, there is an average attendance of only some seventy. Of course, there are many reasons for this, including the great changes we see in the attitude of the whole people towards organized religion. In addition, there is the fact that there are fewer children born in New-Church homes, than there were in the past. In one school of well over a hundred enrollment, there are only two children of New-Church parents. As a result, our Sunday-schools are largely missionary activities. The position is serious—even critical."

However, the speaker urged the workers not to allow themselves to be discouraged. He expressed himself as greatly impressed by the fine work of the Baltimore Choir, and declared that he would return to England and "start such a choir in my own Church."

The subject discussed by the Rev. Hammond was, "The Growth of Religious Education." Mr. Hammond said, in part:

**T**HE American New-Church Sunday-school Association, as we know it to-day, is the result of a long, slow development of interest in religious education. Fifty years of struggle

with the problems of religious education expired before the national Sunday-school organization was born. A survey of the origin and growth of this national institution takes us back to the first journals of Convention.

The first Convention was called in 1817 and in the following year, 1818, the first interest in religious education is discovered. This first interest in religious education was increased to national proportions when it was organized in 1867 as the National New-Church Sunday-school Association. In the years before this organization was born the work of religious education was undertaken by various committees of Convention.

For convenience the work of religious education may be thought of as divided into two periods, namely: the period from 1818 to 1867, when the work was handled by various Convention Committees; and the period from 1867 to the present time, during which the American New-Church Sunday-school Association has functioned. These two periods of development represent 120 years of religious education. In this development four objectives have been sought. Those objectives may be thought of under the headings, (1) Catechism, (2) Bible Stories, (3) Spiritual Sense, and (4) Graded Lessons.

#### FIRST INTEREST

1. The source of the Church's earliest interest in religious education is something like this: Individual New-Church families became conscious of the religious needs of their children. They saw the necessity for protecting their children against false doctrines. They foresaw the need of instilling the heavenly doctrines of the Church into the minds of their children. The common schools in no way provided for the religious needs of the children. In fact it was recognized that the public and private educational institutions not only tolerated evil tendencies but so misunderstood selfish ambitions and principles that the harmfulness of them was not seen.

This was the kind of condition which led a member of the Church to write a letter to Convention urging the education of children. The communication was recognized by Convention when it was assembled in 1818. At that time

letters and communications were referred to a committee which presented them before Convention. Let me quote from the report of that Committee.

"Among the letters referred to your committee was one from a member of the church, urging the propriety of instilling into the minds of children at an early age sentiments of piety, founded on the principles of the New-Church. Your committee, aware of the importance of such a measure, recommend to Convention the appointment of a committee, to prepare and publish a catechism for the use of children with the view to establishing an uniformity of instruction in the leading doctrines of the church."

In this way the attention of Convention was aroused. Other committees were formed from time to time to work at various problems that arose. The Committee on Catechism was the first.

2. The task of the Committee on Catechism was that of preparing and publishing a catechism. The work proceeded very cautiously so that something could be produced that would be "worthy of the enlarged views of the New Dispensation." The English Conference was engaged with the same objective so it seemed desirable to defer any conclusive action until the English edition was published.

In a report of the committee for 1823 some progress had been made. Materials to go into the catechism and the arrangement of materials were suggested. Principles of education were also proposed as to the teaching of abstract truths. Some of those principles are worthy of mention.

"Previous to instruction in abstract truths, the mind should be prepared by forming a plan for their reception. The mind consists of different degrees which are successively opened and formed by knowledges suitable to each degree. The natural is opened by natural knowledges, the spiritual by knowledges of the truths of the Holy Word.

"Instruction in the literal sense of the Word must form the basis of natural instruction, and a knowledge of the science of correspondences must form the foundation of the spiritual sense. The letter of the Word therefore, and the

science of correspondences must be preparatory to profitable instruction in true doctrine.

"After instruction in the literal sense of the Word, a series of questions may be drawn up on some of the leading correspondences drawn from the most notable objects of creation, such as the sun, moon, stars, heat, light, etc., as well as from the subjects of the animal, vegetable and mineral kingdoms."

This report also suggests an order for the arrangement of doctrinal studies in the preparation of the catechism. It makes an appeal to the instructors of Sunday-schools that books be compiled that will assist with religious instruction in the homes and in the Sunday-schools.

Some of the Societies used catechisms that were prepared independently of this committee. The committee published one chapter of a catechism in the MESSENGER in 1865. A resolution to issue a catechism is in the minutes of Convention for 1866, but just what this committee accomplished beyond this, does not appear at the present writing. It is certain however that the catechism "method" of teaching was the accepted pattern throughout this earliest period of interest in religious education.

#### THE COMMITTEE ON INFANT SCHOOLS

3. The need for what was called infant schools of instruction was expressed in 1830. A committee was formed for the purpose of reporting at the next Convention on Infant Schools. The disordered state of society seemed to demand that such schools be encouraged. Avocations occupied the parents in addition to their vocations so that they found it impossible to exercise the watchful care over their children that would preserve them from evil inclinations and establish them in affections for goodness.

"We believe that a well-informed, judicious mother is the best instructress of her own offspring, the one designed and appointed in the order of Providence; and that, were society in a state of order none other would be required, at least during the ages of infancy and childhood. Inasmuch as this is not the state of things we think that infant schools may be instruments of great good in the community and of preparing the way of the Lord."



The reports of Societies show that Sabbath Schools were in operation in Cincinnati in 1832, in New York City in 1833, and in Providence and Bridgewater in 1836. It seems right to infer that the Committee on Infant Schools is responsible for the rapid increase of Sabbath Schools. Family worship is another thing that is urged by this committee. The worthy objectives which were in view by these methods were the implanting of remains, the guarding against false doctrines, and the teaching of the heavenly truths as the guides and tests of action.

#### THE STANDING COMMITTEE ON RELIGIOUS EDUCATION

4. As the Sabbath Schools increased, the need for books of instruction in teaching and for lesson plans was a serious problem. Out of this need the Standing Committee on Religious Instruction was formed. This committee was authorized to select, write, or cause to be written books of instruction for the education of children. The committee was appointed in 1835. Not one book in twenty of the Old Church literature was considered satisfactory for use in the New-Church schools. In 1838 three books were recommended by the committee, "Stories for Small Children," "Questions on the Doctrine of Life," and Lessons for Children of New Church Schools."

At this time no child was admitted to the Sunday-school who was not baptized, and it was felt that the school should be under the care of the pastor or some suitable member of the Society. Instruction at home was recommended.

"The proper relation between the home and the external world is like the internal and external mind. The home of the New-Churchman should be very distinct from the world. Within the private department of his natural life, nothing should be admitted as a friend or associate which will interfere with bringing his internal principles fully and freely into word and deed."

The beginning of the Bible Story as a new kind of religious method in the New Church came with the publication of the New-Church Magazine for Children in 1843. The general publishing of this magazine marks the end of

the first period of interest in religious education, and it is set apart as the first period by the fact that its work was that of Convention Committees.

#### THE ORGANIZATION PERIOD—1866-1938

5. In 1866 a special committee of five was appointed to report at the next Convention on the organization and instruction of Sabbath Schools. This committee called the teachers and superintendents of Sunday-schools to a meeting of Convention at Cincinnati in June of 1867. Blanks asking for statistical reports were sent in advance, and returns were sent in from thirty-three schools, twenty-eight of which were represented personally. This group of teachers took steps that led to the permanent organization of the American New-Church Sunday-school Association. A constitution was adopted at a meeting of Convention in Portland, Maine in 1868.

This paper does not attempt an exhaustive study of the national organization period of religious education; but it does call attention to useful objectives that were dominant during this period. Since the organization was chartered there is this annual coming together of the teachers of the Sunday-schools. Also sectional meetings called Sunday-school Associations have been formed. Perhaps the Massachusetts Sunday-school Association has been one of the leading ones. These larger bodies have been instrumental in encouraging the formation of classes of instruction for Sunday-school teachers.

#### LESSON PLANS

Another objective has been that of preparing and publishing uniform lessons. This was done by the American Association by making use of the monthly paper "Good Tidings," edited in Washington. Along with the problem of publishing lessons came the question of teaching the spiritual sense. Some ministers advised against teaching the spiritual sense except where it shines through the letter. Warning was also given not to force moral lessons from the text. Problems of this kind began about 1878. As more ministers became convinced that correspondences could be taught by means of a simple, obvious approach, interest in this

objective grew. The reports show that the Rev. John Worcester was the one who was the most successful in attaining this end in his own church and the most influential in attaining the use of it by the entire organization.

In 1880 interest in graded lessons had created so much attention, and the committee at work in the preparation of lessons of this kind had done so well, that the committee on uniform lessons was discharged, and the lessons chosen for the following year were those prepared by the committee on graded lessons. Interest in this type of lesson was introduced through the effort of Professor Safford in 1871.

Interest in the creation of Sunday-school libraries began to grow. In this objective the question was that of which books were safe to place before the children.

The latter years of the Association's work have been very productive ones. Principles of teaching have been put forth, helps to Bible study have been created, the publication of Sunday-school song books has been accomplished, and the preparation of lessons and lesson notes has been tremendously increased.

Perhaps the most significant fact of all, that is so evident in the history of religious education in the church, is the fact, that none of the objectives that has from time to time been sought—none of them has ever been entirely discredited. Whether we refer to the interest in the catechism, the interest in the Bible story, the interest in the spiritual sense, or the interest in lesson plans, we can "not" say that any of these primary objectives have lost their usefulness.

With this general view of the accomplishments of the Church in the problems of religious education in our minds, let us be encouraged to face any conditions whatever that may arise, confident that our rich heritage in the field of religious education is sufficient for every need.

### National Alliance of New-Church Women

The thirty-third annual meeting of the National Alliance of New-Church Women opened its business session in the Auditorium of the Washington Church on Friday, May 6th, with the President, Mrs. Henry T. Kent, of Philadelphia, in the chair.

The meeting was opened with the singing of the Alliance Hymn, "O Lord, all glorious Life of life!" and reading from the Word and prayer, led by the Alliance Chaplain, Mrs. Charles H. Kuenzli, of Bridgewater. Mrs. S. J. C. Goldsack, guest from the League of New-Church Women of Great Britain, was given a hearty welcome, and accorded the privilege of joining into the discussions. The usual routine business was transacted, the election of officers resulting as follows:

<i>President</i>	Miss Frances E. Darracott
<i>1st Vice-President</i>	Mrs. C. Jesper Cobb
<i>2nd Vice-President</i>	Mrs. John C. Moses
<i>3rd Vice-President</i>	Mrs. Dirk Diephuis
<i>Recording Secretary</i>	Mrs. B. A. Whittemore
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At one o'clock the meeting adjourned for luncheon, which was served in the Parish House of the Universalist Church. Following the luncheon, Mrs. Goldsack delivered the greetings of the New-Church women of Great Britain. She was followed by Mrs. Fred C. Burdett, who told of the plans which were being prepared for the coming 300th anniversary of the first Swedish Settlement in America, which will shortly be celebrated in Philadelphia. Of interest to all New-Church people is the fact that the first Bishop of the "New Sweden" was Jesper Swedberg, Bishop of Skara, Sweden, and father of Emanuel Swedenborg. A glimpse of conditions in the New World to which the early settlers came, was shown in a letter, written by Cotton Mather, noted preacher, of Boston, and self-styled "exterminator of witchcraft," to John Higginson, in 1682. This letter read, in part: "There is now at sea a ship called 'The Welcome,' which has aboard her a hundred or more heretics called Quakers, with William Penn, the scamp, at the head of them. The general has accordingly given orders to Master Malachi Hocksett, of the brig Porpois, to waylay said 'Welcome,' and make prisoners of said Penn and his ungodly crew. . . ." There is no record of Bishop Swedberg ever having personally visited his diocese in far-off America.

At the afternoon meeting, Miss Lillian Rogers, of Philadelphia, delivered an address on "Spiri-

tual Growth through Service," and Mrs. George C. Ames, also of Philadelphia, addressed the meeting on the subject, "Daily Living by New-Church Principles." These papers were discussed by Mrs. Gardiner Perry, Mrs. Vincent Frost and Mrs. Charles W. Harvey. They will appear in a special

Women's Alliance issue of THE MESSENGER in September. Mrs. Gilbert Anderson of Detroit, urged upon the mothers the necessity of the fullest support of the Sunday-school activities, as preparation for fuller connection with the Church.

*(Additional Convention Reports in next issue)*

## Whither Education?

By Wilfred G. Rice

**A**MONG the most significant of the problems of this age is that of education. Has society performed its full duty to members of the rising generation when it teaches them the mere rudiments of civilization? Which is more important, a "liberal education," or sufficient vocational instruction to ensure prompt employment? Or is it not possible so to combine the best features of both that more young people will be really prepared for good citizenship?

That questions such as those just given are both timely and important is evident from recent statements by distinguished educators. Instead of the usual pleas for more schools, more teachers, and more courses, we now hear eloquent appeals for better schools, more competent teachers, and courses that deal more directly with present needs. What is more, some educators have had the temerity to question the entire ideology of our educational system. They say, in effect, "We are educating the young, to be sure; but in what direction? Widespread unemployment, unprecedented addiction to gambling, and a disgraceful divorce rate, are these the marks of a truly educated populace?"

Foremost among the champions of educational reform stands Dr. Robert M. Hutchins, President of the University of Chicago. Typical of Dr. Hutchins' complaints are the following: "A poor system of education is turning out 100,000 poor teachers a year who in turn educate poorly the students who are going to be teachers." "Legislatures and school committees have a tendency to include the least distinguished of our citizens." "A child cannot be prepared for an uncertain future until he has learned to use his head." From these remarks

it may be concluded that Dr. Hutchins regards the present system as unqualified to take the lead in any farreaching reform.

The question now arises: "Assuming that education as now presented fails to serve the greatest good of the greatest number, what improvements could be made?" There would be little point in reviewing the vast number of technical suggestions that have appeared in print during the past few months; what we are seeking is a broad, general principle that will raise a noble profession to its proper use. Excluding, therefore, all suggestions that relate merely to external things, let us consider the two schools of thought that have been most prominent in the discussion to date.

First to enter the field, and no doubt more familiar to most of us, is the ideal of "liberal education." Though mathematically-minded persons have scorned it as "Culture without calculus," and others have regarded with suspicion a course of study that does not require intensive specialization in some narrow field, the adherents of liberal education are not wholly cast down. With heads bloody but unbowed they cling to the belief that a wide acquaintance with learning in general is more conducive to wisdom and happiness than their opponents' habit of "learning more and more about less and less." To the credit of liberal education it must be said that its catholicity is a prime remover of prejudice and conceit, while on the debit side should be recorded the fact that unemployment among the graduates of "liberal" colleges is still serious enough to cause many of them to regret their choice.

Attention has been called so far chiefly to the problems of college and university training; a field which, regardless of its importance, in-



cludes a very small minority of those affected by educational policies in general. Turning to the broader aspects of the question, therefore, let us consider the second of the schools of thought mentioned above. "Job-training" is the frank slogan of the many educators who feel that the solution of most of our economic ills lies in the adoption of an intensive program of vocational training. Even in Chicago, the stronghold of Dr. Hutchins, the new policy has been inaugurated by William H. Johnson, Superintendent of Schools. In his decision to raise the number of "job-training" courses in the Chicago schools from twenty to eighty per cent of the entire curriculum, Superintendent Johnson has struck a telling blow for the cause of vocational training.

To many impartial observers, there would seem to be no necessity for conflict between liberal education and vocational training. In theory, each appears to serve a different group: one for those who look to professional or executive pursuits for their livelihood; the other for those with less interest in academic subjects but with greater dexterity in manual arts. In practice, however, "Things are seldom what they seem." It would be interesting to know how many young men meekly enter "the fellowship of educated men" each year at Harvard, et als., when, if the truth were known, they would ask nothing better in life than the privilege of reviving moribund motors. There would be a lesson, also, in the story of ambitious mechanics who regard their skill only as the stepping-stone to a grimly pursued college degree.

Whither education? Despite the conflicting views that have been suggested, rising above the turmoil of prejudice and ignorance, there surely must be a solution to the problem. What the solution will be is beyond the scope of this article and the ken of the present writer, but a few preliminary remarks may be of value. To begin with, is it not possible that most of the difficulties of our educational system grow out of failure to grasp the true meaning of "education"? For a long time it was thought that the word was derived from the Latin "educō"—to lead out (of one's ignorance). When experience had shown that ignorance of

the better ways of life defied a great variety of "educative" efforts, it was then concluded that another Latin verb, "educari" — (implying "training") was the root to be preferred. The recent efforts of education, therefore, have been directed toward the cultivation of traits and abilities that are considered socially and economically desirable.

What are the marks of an "educated" person? Since the advocates of neither the "liberal" nor "vocational" systems have prevailed as yet, it may be well to quote the following statement from John Ruskin:

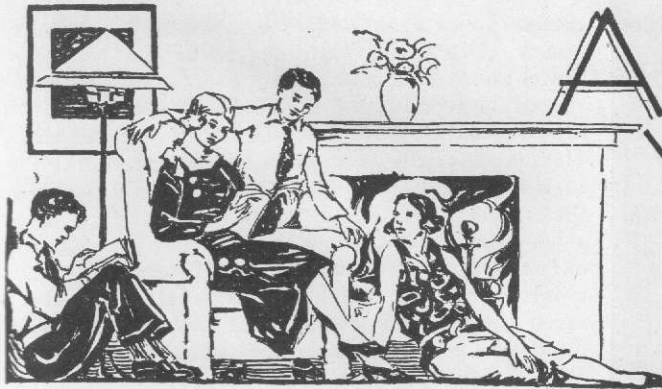
"Education does not mean teaching people what they do not know. It means teaching them to behave as they do not behave. It is not teaching the youth the shapes of letters and the tricks of numbers and then leaving them to turn their arithmetic to roguery, and their literature to lust. It means, on the contrary, training them into the perfect exercise and kingly continence of their bodies and souls. It is a painful, continual, and difficult work to be done by kindness, by watching, by warning, by precept, and by praise, but above all, by example."

Excellent, indeed, are the precepts thus given, and few are the schools which meet them, but an even higher standard lies before us. The Lord said: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

Is it "old-fashioned" to insist that no child is properly fitted for the problems of life without some knowledge of the laws which transcend the wisdom of man? Should parents be compelled to leave their children in the formative years of life to the care of teachers who are so filled with the pride of self-derived intelligence that they scorn all knowledge above that of the senses? To the shame of public schools in our largest cities it must be recorded that members of their teaching staffs are free to dismiss classes early in order to catch up on their smoking, to appear for duty obviously the worse for dissipation, in short, to do what they will as long as they escape open notoriety, and still be counted worthy to minister to innocent children.

The New Church has long been the pioneer in movements for the spiritual emancipation of man; should we not take the lead in securing

*(Concluded on page 358)*



## A PAGE FOR THE YOUNGER PEOPLE

*By the Editor*

### Sunlight That Heals

THERE are some blessings that the Lord sends to all mankind, and which are enjoyed equally by the good and the evil. These are the blessings of the natural world. Food, clothing, books, education, heat and light, and scores of other things. The Lord strives to bless all mankind. And the good things of the earth can be received and enjoyed by all.

There are other blessings that can be received only by those who love the Lord and seek to obey Him. These are the things that belong to the soul. Innocence, purity, faith in the Lord, honesty, truthfulness—these come only to the good. The Lord desires to give them to all mankind, but only the obedient can receive them. Evil people close their hearts to the spiritual blessings. They desire to have only those things that minister to their selfish pleasures.

One of the greatest blessings that come to good and evil alike is sunshine. In the Gospel according to *St. Matthew* it is said of our Heavenly Father, "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

Without the sunshine it would not be possible for us to live. The things on which we feed would not grow. There would be no grain, vegetables and fruit for mankind, no grass for cattle, no food for birds. Some forms of life can flourish without sunshine, but not men. There are deep sea fishes who dwell in eternal gloom, and there are many tiny forms of life that flourish best in the dark. But man and

all the higher forms of life need sunshine. They cannot live long in the dark, nor could they get food without the heat and light of the sun.

During recent years men of science have proved to us that sunshine is essential to good health. They have discovered that sunlight kills the germs of many diseases. And they tell us that the more we live in the sunshine the healthier we will be. Living in dark, ill ventilated rooms causes us to lose our health; living for many hours a day in the sunshine brings to most of us a restoration to health and strength. If you wish to be strong and healthy live as much as possible out of doors and let your body be bathed in sunshine.

What is true of the body is also true of the soul. There is a divine sunlight that proceeds from the Lord. His love and wisdom stream through the heavens just as surely as heat and light stream from the sun. They can flow into our hearts and minds and fill us with spiritual health. In the Word, the Lord is spoken of as "The Sun of Righteousness, risen with healing in his wings."

How can we get the Lord's spiritual sunshine into our hearts and minds? First of all, we must pray to Him that He will fill our hearts with love and our minds with truth. Secondly, we must begin to act in love to all the people around us. We must fill our lives with a desire to do good to other people.

One of the first things a Boy Scout learns is that he must do one good deed every day. But he soon finds that the habit of doing good deeds grows on him and he finds himself desiring to do good deeds all the day.



Make a habit of doing good to other people. The Lord will fill your heart with love, and your life will be full of the warmth of heavenly sunshine.

One other thing remains to be done: we need light as well as warmth. We can gain spiritual light by reading the Bible. It shows us the path of duty, teaches us to obey the Commandments, urges us to forgive our enemies, tells us how to walk through life.

The sunshine of the Lord heals our spiritual diseases, and makes us strong and valiant in His cause.

### Whither Education?

(Continued from page 356)

forever the rights of children to an education that does not do violence to the heavenly remains which the good Lord has granted? As a tax-payer and parent I protest against any educational system which crucifies the normal religious impulses of a child for the sake of bureaucracy; as a humble, but patriotic New-Churchman, I appeal to you all for justice in education. Whatever system may prevail, however wise we may become in our own conceit, let us never become too proud to acknowledge the Lord!

### FROM OUR READERS

To the Editor of THE MESSENGER:

If the columns of the MESSENGER are not closed on the topic of Mr. Odey's Jr. letter of March 16th, I would like the privilege of endorsing his stand.

I had failed to read his article in time to record, before, my complete concurrence in his keen thrusts at the puerile, inept and weak presentation of the Heavenly Doctrines by our pulpit and press. To many students (and may their number increase) the over-emphasis of mysticism is obnoxious and false. It is unreal. The doctrines themselves concern living life. Their evident meaning and implications are so apt for our times, that it is safe to say no other group in the world has so rich a philosophy, as we have, through Swedenborg.

We have become aware of a substantial spiritual world, its social arrangements, the Grand Man and the constitution that governs all. We know

that the New Jerusalem is descending to earth as a new civilization, patterned after the heavenly model and reducing to powder everything that bars the way. This is good knowledge to have, because it comes to us with the sanction of a revelation. Having all of this it would seem but common sense to make use of it in helping to solve the world's ills, rather than to hide it under a bushel. The subject is so intriguing because the burden of our message is the well-being of man; a sound mind in a sound body, regardless of race, color, creed or previous conditions. We may hold a blind fear and we may be prevented by the ordinary vice of many of us, supremacy, to commit our organization to make common cause with other agencies whose objective links up with ours for a rejuvenated world. We may let such unworthy conceptions prevent us, but let us realize that oblivion is the price we pay.

GILBERT ANDERSON.

8542 Quincy Avenue,  
Detroit, Mich.

### Swedenborg and Saturn's Rings

The famous rings in Saturn's Belt to those on that planet, do not appear to them as a belt, declares Swedenborg, but as a snowy light in various directions—(E. U. 104.)

Wondering why this was, we put the question to Dr. A. Vibert Douglas, a well-known lecturer at McGill University, asking if the effect which we see from our earth might be due to some trick in light refraction. We also mentioned the liquid fire known to those on Mars and the glue used in the making of clothing. (No. 93e).

Dr. Douglas replied as follows:

"The reason for stating that the rings of Saturn are composed of small meteor-like particles is that the spectroscope shows that the velocity of revolution decreases outwards, hence each particle composing the rings is moving as in an orbit according to Kepler's Law, and not as a solid disc.

"The appearance in the sky, as seen from the surface of the planet Saturn would depend upon the position of the observer. If within a narrow tropical zone, there would probably be a diffused glow in all directions, but from further north or south of the equator the glow would be in *certain* directions only—not vertically overhead, nor towards the nearest pole.

"The atmosphere is now known to contain a great deal of ammonia gas (NH<sub>3</sub>) and also Methane (CH<sub>4</sub>) neither of which will support human life as we know it terrestrially.

"Because of the relative orbital position of Earth and Saturn, we sometimes see the rings from below, sometimes from above, and sometimes edge on, but this does not mean a change in the posi-



tion of the rings relative to the equatorial plane of Saturn.

"I am told that the Japanese and Chinese use glue in making their clothes—perhaps Swedenborg was aware of this. Fluid fires suggest burning oil to my mind."

W.

## Send Us Your Cancelled Postage Stamps

The Board of Missions has started a plan for raising funds through the sale of cancelled postage stamps. The Church societies and those present at the recent session of the General Convention in Washington have already received particulars so that this announcement is addressed mainly to others who may be interested in helping us raise funds through this means. The method itself is not entirely new, the distinctive feature in the present case being that all stamps are to be sent to a central point (Board of Missions, Box 27, Hawthorne, N. J.) where they will be expertly sorted and graded and then marketed. Stamps should not be removed from envelopes, but sent in by detaching the corners. Stamps of any age, of all kinds and description and from any part of the world are acceptable. This includes tax stamps, Christmas seals, postcards, metered and permit items. In the case of business houses which will let us have their stamps, the complete envelopes may be sent in. In all cases we will pay the cost of transportation. Already considerable quantities of stamps have been received and there are indications that if the marketing proves satisfactory, the plan will be a successful means of raising funds without monetary contributions from the field. We therefore appeal for the interest of everyone reading this article.

## OBITUARY

MURDOCH.—Mrs. Florence Carlisle Murdoch, member of a prominent Cincinnati family and daughter of one of the pioneer settlers of that city, died at Wilbur-by-the-sea, Florida, on April 1, 1938. She was born in Cincinnati June 17, 1849, a daughter of George Carlisle and Sarah Blossom Loring Carlisle. Her husband James Riley Murdoch died in 1892 while on a trip to Florida.

She was a charter member of the Mayflower Society, Ex-Regent of the Cincinnati Chapter of the Daughters of the American Revolution. She served on the Board of the Cincinnati Orphan Asylum for twenty-three years, and was for many years on the Board of the Ohio Hospital for Women and Children. She spent four years abroad after completing her education in 1869, and was

on one occasion presented to Her Majesty Queen Victoria.

Mrs. Murdoch was an active member of the Church in Cincinnati all her life. In conjunction with Miss Nellie Babbit and Miss Gertrude James she set the Mite Box—a thank offering for missionary work—in operation in Ohio. Seven years later with the help of Miss Emily Martin, the Mite Box became a national institution.

Mrs. Murdoch's interest in life was centered in her home and her Church. She was a charter member of the Ladies' Class for Bible Study, which is now closing its forty-sixth year. She was a member of the Ladies' Aid Association, the Woman's Alliance, and took an active part in the work of the Society wherever she saw an opportunity to serve. The field of usefulness now presented to her in the spiritual world must be large and satisfying indeed. She is survived by a daughter, Florence, and a son, Carlisle, who is at present Treasurer of the Cincinnati Society.

L. G. H.

## NEWS OF THE CHURCH

### BOSTON

A meeting of the Church Council was held in the church vestry on Monday evening, May 23rd, for the purpose of discussing the Society's plans for the season 1938-1939.

At noon on May 25th the annual meeting and breakfast of the Massachusetts New-Church Women's Alliance took place. The afternoon program included the election of officers, a report of the highlights of Convention from the delegate, and an address by the Honorable Malcolm E. Nichols.

### BROCKTON, MASS.

On Wednesday evening, May 25th, the members of the Young People's League met at the church for supper and their annual meeting. The election of officers was the chief item of business.

The Ladies' Circle called its annual meeting for Thursday, May 26th.

## CALENDAR

June 12.

*Feast of the Holy City*

(See B. W., p. 1, ft., and p. 489)

Hymn 217: "Awake, awake, O Zion."

Sel. 237: "Look upon Zion."

Proper Psalms; 27, 76, 87, sung, with Doxology after each.

Lesson I. Is. liv.

Responsive Service XVII, The Holy City, New Jerusalem.

Lesson II. Matt. xxviii, 18-20, or Rev. xxi.

Gloria, Benedictus and Faith, the latter sung, to Mag. no. 777, or B. W., p. 388.

Hymns (Mag.) 218: "Glorious things of thee are spoken."

219: "Light's abode, celestial Salem."

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