

Copy of Minstrel Show Program Presented on April 29th and April 30th  
1949

*Church*

# MINSTREL



Presented for the Benefit

of

ALL SAINTS CHURCH

Millington, N. J.

at

Bonnie Brae Auditorium

April 29th and April 30th

1949



Bring Back Those Minstrel Days

# 1949 Minstrel Program (continued)

## PROGRAM

### Part I

Opening Chorus	Entire Company
How Do You Do Do	
Old Gray Bonnet	
I Want a Girl	
Bring Back Those Minstrel Days	
Songs Introduced	
Alexander's Ragtime Band	Sambo
Halleluja	Girls Quartet
Blue Tail Fly	C. L. Schlier
Lavender Blue	Irma Hershey
I'm a Little Petunia	Harriet Schlier
Shine On Harvest Moon	Lightin
When You Wore a Tulip	Mixed Quartet
Swing Low Sweet Chariot	Primrose
Lazy Bones	Ann Pereyra
Chloe	Rastus
Carry Me Back To Old Virginy	Nancy Woodward
Cruising Down The River	Entire Company

### Part II

#### GUEST FEATURES

Songs You Never Forget	Helen Stallman
Marimba Selections	Claire Richey
Tap Dancers	Bucky Weidwald
	Jay Hartman
Accordion Soloist	Frank Reiser
Songs	Robin Rankin
Novelty Act	Virginia Jordan
	Irma Hershey
	Patience Bernath
	Dorothy Hayden

### Grand Finale

Au Revoir	Entire Company
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## 1949 Minstrel Program (continued)

### THE CAST

Interlocutor

Hubbard Knox

#### The End Men

Roy Hershey (Rastus)

Ken Hamler (Primrose)

Roger Schultz (Lightin)

Howard Kirchheim (Sambo)

#### Boys And Girls In Cork

Martha Wyatt

Patience Bernath

Edward Keefe

Virginia Jordan

Robin Rankin

Irva Kirchheim

Mary Gilday

Ralph Einwaller

Myrtle Rice

Lewis Bernath

Ruth Calhoun

Ruddy Sidden

Dorothy Hayden

Ann Pereyra

Helen Hicks

Nancy Woodward

Mike Schlier

Robert Slorah

Laura Richardson

Irma Hershey

John Ferris

#### Committees

##### General Chairman

Marion Urban

##### Pianists

Barry Wolff

Dege Baldwin

##### Costumes

Harriet Schlier

Dorothy Woodward

##### Scenery

Douglas Calhoun

Gordon Danieli

##### Candy

Helen Baldwin

##### Tickets

Doris Fabry

Donald Kenworthy

James Beard

B. K. Woodward

##### Directed By

Everett Marsh

William Matthews

The Committee appreciates the many courtesies extended by Bonnie Brae School.

## 1964-1994

As a Bishop, the Rt. Rev. George E. Rath raised his voice early on behalf of civil rights. In a statement to the newspaper he said of those injustices, "Too long have we sat still with our eyes closed, hoping that this issue would resolve itself. It will not. Only you and I with our Negro brothers, under the guidance of the Spirit of God, can work to fix it." [43]

In 1964, the Rev. David St. George became the rector of All Saints'. In 1965, he sent a telegram to President Lyndon Johnson thanking him for his stand on civil rights. [56] In a letter to All Saints' parishioners dated March 1965, he expressed his regret that he was not with fellow clergy and other Christians in Selma on "Bloody Sunday" and his horror that "this kind of thing can take place in our country." He hoped that people would be encouraged to join the civil rights struggle. He stated, "We have been too long silent when we have had a responsibility to our Christian brother; the Church must be solidly on the side of civil rights. Christians should speak out loud and clear and voice their condemnation and be involved with this cause."

In the Parish Newsletter, he prayed for peace and harmony among all the peoples of the earth, for those who suffer injustice and those who inflict it, and for people to realize that only love, not hate and violence, can heal the hurt of the world. He asked God to make us instruments of His correction and to begin by first correcting ourselves. [57]

The Rev. St. George also requested funds for the wife and four small children of the Rev. James Reeb who died in Selma at the hands of white supremacists. [57]

In 1967, the Rev. Canon Louis H. Berry was guest speaker at the North Hunterdon Rotary Club in Clinton, New Jersey, where he spoke on the Newark Riots. Canon Berry was the last rector of St. Philip's Episcopal Church in Newark, a black parish, before it merged with Trinity Cathedral, a white congregation. He explained the hopelessness and despair of discrimination that had been endured for three generations of African Americans living in Newark: rat-infested slums, exorbitant rents, dishonesty of merchants in installment purchasing by Negroes and the sale of tainted meat and fish in some stores to Negroes. He said the resulting frustration of such conditions "takes only a minor incident to ignite these conditions into an explosion." In response to the riots, Newark organizations and

individuals were exploring solutions to these conditions by offering better housing, assistance for Negro small businessmen, curbing of employment discrimination, and aid to unemployed teens.[58]

In the Outreach portion of the Annual Report of 1972, it was stated "The civil disorders of 1967 had made it clear that our own diocese was situated in what might be described as the worst example of urban decay and suburban indifference". In response, a group of parishioners headed by vestryman David Zurbrick was charged with the development of a program to address the needs of the socially and economically disadvantaged. All Saints' vestry in 1968 funded \$3,600 per year between 1969-1971 to its sister parish, the House of Prayer Episcopal Church in Newark, which it had chosen as recipient. A letter of thanks dated September 30, 1974 to All Saints' from the Rev. Harry T. Grace, Rector of House of Prayer, describes the impact of this help from All Saints'. Availability of these funds enabled the House of Prayer to meet some very desperate needs and opened up lines of communication with All Saints' that showed that "somebody cared." [59]

The funds enabled the House of Prayer, Newark to pay half the salary of a priest at St. Barnabas Episcopal Church, (a sister parish of the House of Prayer), and kept it from shutting down. In addition, the funds provided the following: support for an after school program and the salary of Miss Leila Gardner, a case worker at The Family Service, for weekly work with mothers and their children; repairs at St. Barnabas; Christmas food baskets and gifts; support for a Daycare at the House of Prayer that enabled welfare mothers to work or study to get off of welfare; a teacher who had experience helping high school dropouts get off the streets and return to school; and funded some college costs for two students. The outreach funds also paid airfare for a troubled 14 year old Hispanic boy who was in a dreadful environment and under threat of being jailed, to go live with his grandfather in Puerto Rico.

All Saints' provided scholarships for many years to the children of House of Prayer to attend summer camp at Eagles Nest, the Diocesan camp, and volunteers from All Saints' went weekly to assist with an after school program at House of Prayer. [59,60]

In 1968, in response to the assassination of the Rev. Dr. Martin Luther King Jr., Bishops George E. Rath (Suffragan bishop) and Leland Stark (Diocesan bishop) wrote a letter to the people of the Diocese. They stated that we could

best honor Dr. King by continuing to fight as Dr. King had done to daily “root out those evils which kept us all in bondage.” [61]

Mrs. Jan Stoye and other parishioners from All Saints’ attended the March on Washington in 1968 in support of civil rights.

In 1969, a Conference on “The Church, Race and the City “ was held in Newark (?). First organizers were Dr. Nathan Wright Jr.<sup>5</sup>, (a black episcopal priest who was serving as Executive Director of the Department of Urban Work for the Episcopal Diocese of Newark), Rev. Roger Alling, the Very Rev. Dean Ledlie Laughlin, Dr. Harold Lett and Mr. William Sayre. Later, the Rev. St. George, and parishioners Mr. and Mrs. David Zurbrick, Mr. and Mrs. Tom Richards, Mrs. Robert Slorah, Mr. and Mrs. Walter VonSeggern, organist Kelly Hale, and Mrs. Shirley Jacobs were delegates from All Saints’ to this conference.[62]

A Special General Convention II was held at the University of Notre Dame from August 30 to September 5, 1969. At this convention, for the first time in the history of the church, there were attendees by minority groups, even though they had no vote in the legislative sessions of the convention. The minority groups included women, young people, blacks, Puerto Ricans and Native Americans. A sum of \$200,00 was sought for national black community development and an additional \$100,000 for community development among American Indians and Eskimos.[63]

All Saints’ set aside \$1200 for mission work among Native Americans.[63] Between 1963 and 1994, All Saints’ supported several missions in South Dakota with funds and warm clothing: St Katherine’s and Rosebud Missions, and Father Hobbs at Standing Rock Mission. A coincidental connection of Standing Rock Mission to All Saints’ was that in 1954, Father Hobbs, then a curate at Calvary Episcopal Church, Summit, had spent a summer vacation substituting for Bishop George E. Rath when he was a rector at All Saints’.[65-67]

In 1965, the children of All Saints’ Church School were very excited to select for their support through the Christian Children’s Fund, the “adoption” of a 12 year old Cherokee boy in Oklahoma named Harold Boyd.[56] Five more indigenous children were adopted and supported through the same fund: Linda Sue Johnson (1966); Thomas Bearpaw, Jr. (1971); Grace Elaine Osborne, a six

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<sup>5</sup> More about Dr. Nathan Wright, Jr., and the Episcopal Diocese of Newark can be found in “The Episcopal Awakening: Black Power and the Struggle for Racial Inclusion”, a thesis submitted to the Theological School of Drew University in partial fulfillment of the requirements for the degree, Master of Arts, by Christoph Whitaker, May 2019

year old Red Bud Sioux (1977); Cora Mae Whiting (1979) and Delta Fae Cane (1987). All Saints' continued support of these children for several more years.[68-72] The women of All Saints' (Episcopal Church Women, ECW), collected buffalo nickels at each meeting to send a Native American girl to college.[44]

In 1980, All Saints' partnered with four other Episcopal churches in the area, to sponsor and support a refugee Laotian family of eleven that was relocating to the area. The family had spent three years in the deplorable conditions of a refugee camp. Support involved finding and completely furnishing a suitable rental home; providing warm clothing for the family, transportation and personal help to set up bank accounts and health insurance. The family was settled in Far Hills, New Jersey. The adults learned English as a second language with one-on-one help from another group of volunteers and the men found part-time jobs. All Saints' provided a pot luck luncheon to welcome the family. By 1982, the family was doing well; they had become legal permanent residents, and had medical insurance, a savings account, and could be employed.[73]

The Church School children together with the women of All Saints' continued to support migrant workers and their children.[69] All Saints' Outreach continued donations to migrant workers through the New Jersey Council to the Harvester Fund. Donations were also given to support African Enterprise for starving refugee children in Uganda, the mission work of the Rev. Grover Wilcox also in Uganda, the Dunbar School in Liberia, a seminary student with Bishop Okullu in Kenya, prayer books for Haiti, the building of a church in Costa Rica, and the rebuilding of a church in Jamaica.[74,75]

### *1994-present*

All Saints' volunteers continued to tutor students and help with after school programs at House of Prayer into 2000 and continued to support the missionary work in Uganda under the Rev. Grover Wilcox until 2006.

During the early twenty-first century, All Saints' Outreach programs were revamped and eventually became more 'hands on' and service oriented. In 2001, half of the proceeds from All Saints Annual Rummage Sale were slated for Disaster Relief after 9/11. To reach out into the community and specifically to veterans living at the nearby Veterans Administration facility, All Saints' extended

an invitation to local veterans to family style meals and camaraderie with All Saints' parishioners. These dinners were held a few times per year in pre-pandemic times. Veterans of all races and creeds attended and some of the veterans became parishioners.

Prior to the pandemic, an African American man who worked on the sanitation truck that serves All Saints' often stopped by to pray with the office volunteers at All Saints' and has attended services here. His truck route was later changed away from All Saints', but the Rev. McGrath was able to advocate for him when he filed for Veterans Administration benefits. A Muslim man who happened to be driving by All Saints' at his prayer time, stopped in the driveway to pray. The man spoke little English, but Rev. McGrath approached him and welcomed him to come into the church to pray.

Some parishioners from All Saints' privately participated in The Women's and Black Lives Matter Marches. The Rev. McGrath participated in the Morristown March for Our Lives against gun violence.

Current and recent parishioners at All Saints' include those (or their close family members), who are black, Chinese American, Hispanic, Native American and mixed race. In addition, current and recent All Saints' parishioners (or their close family members or first generation ancestors), have come directly from Africa, Bermuda, Brazil, Columbia, Cuba, Dominican Republic, England, Germany, Gibraltar, Iran, Malaysia, Paraguay, Peru, Portugal, Puerto Rico, and Ukraine. This is not always immediately obvious, and yet this racial and ethnic diversity exists at All Saints'.

### **Response to Discrimination and Injustice Against Other Minority Groups**

In this section, I have included women, young people, the elderly and others (needy, financially poor, homeless, food deprived, ill and incarcerated) who through history have also suffered discrimination and injustice. There is overlap both between these different groups and those already considered in the previous section on BIPOC people.

#### *Women*

Women have played key leadership roles since the very beginning of All Saints' when in 1903, Mary Hudspeth Benson, called on the Right Rev. Edwin S.Lines at his office in Newark to ask if a new church could be built in Millington.



When Bishop Lines visited the All Saints' group in Millington in 1904, he requested Miss Mathilde Schumacher be named treasurer of the newly formed Ways and Means Committee. Miss Schumacher, who later married George Frederick Whittle, was the first organist of the new church, remaining in that position until 1913. She also served as the president of the Chancel Committee (Altar Guild).[3,4,76]

A Women's Guild was formed soon after All Saints' was built. Throughout the history of All Saints' these women remained active, supporting the work of the church and its outreach programs.[3,77] This group was later known as Episcopal Church Women (ECW).

When All Saints' was a mission, an Advisory Board/Executive Committee served the function of a Vestry. There were women serving on this Committee as early as 1935. These women were Mrs. Urigard (spelling of this name may not be correct; the handwriting in the Record and Ledger is difficult to decipher), and Miss Helen Hicks.[76]

There were also women members of the first vestry after All Saints' became an independent parish in 1949. The Rev. George E. Rath organized the vestry at All Saints' into three groups and appointed a woman in each group. One of these women was Agnes Wyatt, the mother of John Wyatt who was ordained as an Episcopal priest at All Saints' during the Rev. Wilkes Parker's time as Vicar (1929-1937) and later became Bishop of Spokane, Washington. The other two women vestry members were Harriet M. Schlier and Helen C. Hicks.

In 1969, at the Special General Convention II of the Episcopal Church held at the University of Notre Dame, the licensing of women as Lay Readers, the guarantee of their representation in the Executive Council of the Church and the study of women's role in the ordained ministry of the Church were among the measures adopted.[63]

In 1970, lay women were given a greater place in the leadership of the church; two of the first four women in the Diocese of Newark who were given licenses for Lay Reader and Chalice Bearer were from All Saints': Martha Wyatt, daughter-in-law of Agnes Wyatt, and Audrey Roller.[3,4]

In 1971, Miss Nancy Hatch married the Rev. Richard Witting, an ordained priest. In May 1972, she graduated with a MDiv. degree from Virginia Theological Seminary.[78] The Faculty of that Seminary had unanimously approved Mrs. Wittig's candidacy for Holy Orders. Nancy and her husband moved to this area

where her husband became pastor at Mt. Horeb United Methodist Church in Warren, New Jersey and she became a teacher in the nursery school at All Saints'. While at All Saints', she expressed a wish to become a candidate for Holy Orders within the Diocese of Newark. Glowing recommendations were sent from professors at Virginia Seminary. Gordon Carlton, her professor at seminary, wrote a letter urging the Rev. Alfred Salt at All Saints' to help her in her pursuit and stating that Nancy would "make a fine pioneer as the ministry opened to women".[79,80]

Women deacons in the Episcopal Church were rare. But In 1973, Bishop George E. Rath, who strongly supported the then highly controversial ordination of women, ordained Nancy Hatch Whittig at All Saints', as deacon. She served as assistant to the rector at All Saints' then moved her affiliation to St Peter's, Morristown.[3]

In 1974, Nancy Wittig was ordained an episcopal priest as part of the "Philadelphia 11", the first women to become priests in the Episcopal Church. The Rev. Alfred Salt thanked Nancy for her work at All Saints' and expressed his happiness at her appointment as curate at St. Peter's.[81]

In 1978 girls as well as boys began serving as acolytes in the parish.[3]

The first woman to be elected as Senior Warden at All Saints' was Mary Winiarski in 1982. [All Saints' Annual Report, 1983]

## *Youth*

From the beginning of All Saints' existence, children were included as full participants. As stated earlier, children contributed to the building of the new church in 1906. In 1925 the children of All Saints' Church School raised funds and gave a new stained glass baptismal window to be installed in the church. The children of the Church School from grade 5 up, had a say in how the missions money of the Church School should be spent. In 1949, the children of All Saints' Church School shipped 60 Christmas gifts to children in a mission in the Philippines. In 1965 and beyond, they chose the Christian Children's fund which sponsored Indigenous children as recipient of outreach funds.[82] The children also chose other organizations which assisted underprivileged children, the incarcerated, and the elderly to receive funds.[83] In 1971, the children donated gifts to boys at Bonnie Brae Farm (see below) and the children of House of

Prayer. In 1973 together with young women of All Saints' they collected soap, crayons, and small gifts for the children of migrant workers in New Jersey.[82] In the late 1970's, the children of All Saints' Church School collected 300 to 345 pounds of warm clothing that was shipped to American Indians in Dakota.[71]

From the 1920s (under the clergy of Rev. August Ahrens, Rev. Willis Parker and Rev. Otho Hoofnagle), to the 1960s (under the clergy of Rev. George E. Rath and the Rev. David St George), All Saints' mentored boys from the Bonnie Brae Farm. This organization had been founded by Judge Harry Osborne to rescue young men and boys from destitute circumstances in an attempt to keep them from becoming delinquents. The farm was originally located in Livingston, New Jersey, but in 1920 moved to West Millington (which later became part of Bernards Township) where Judge Osborne had purchased 209 acres.[85]

Boys who lived at the farm attended nearby schools alongside residents and received religious instruction alongside children of the parish at All Saints', under the Rev August Ahrens and the clergy and priests who followed. In addition, the Rev Ahrens conducted mid-week services at Bonnie Brae. Many of the boys from Bonnie Brae were baptized and confirmed at All Saints' with sponsorship from Bonnie Brae and All Saints'. [24] The boys also participated in the Young People's Fellowship activities and All Saints' outings. All Saints' provided camp scholarships for the boys (2 boys each year between 1963-1967); and held parish picnics at Bonnie Brae Farm.

In the early years Bonnie Brae boys were homogeneously white; photos taken in the 1970s show a more diverse population. In the 1970s, funding for the Farm shifted from largely private to largely public and Bonnie Brae became a residential treatment center with a fully accredited school.

Today Bonnie Brae is the oldest and largest residential treatment center in New Jersey for abused, neglected and abandoned youth. In recent years, men who had attended All Saints' Church and youth fellowship when they were boys living at Bonnie Brae have stopped by All Saints' to reminisce and offer thanks for the guidance they had received from All Saints'. [85-88] On Palm Sunday, April 10, 2022, Melissa Belcher and her son Robert attended services at All Saints' to honor their father and grandfather, Wren Carmichael, who had been confirmed at All Saints' on Palm Sunday, 1953. Mr Carmichael, who had been orphaned as a child, had lived at Bonnie Brae Farm.

The Young Peoples Fellowship, organized by the Rev. Otho Hoofnagle, was for high school students of the parish for worship, recreation, and fellowship. The group went on outings such as bowling, ice skating, ski trips, backpacking hikes, camping, ball games, and CROP (Creating Restorative Opportunities and Programs) charity walks.[3]

A group for confirmed girls, known as The Canterbury Girls, was organized in 1964 by the Rev. David St. George and supervised by Mrs. Nettie Bjorkland. The girls helped with Altar Guild, nursery school, baby sitting, and other activities and functions at the Church. They sold pecans and their homemade peach jam and grape jelly to raise funds.[3] This group was active until at least 1984.

All Saints' supported scouts in the community. The Rev. George Abbot DeMott worked with boy scouts in Millington in 1914. Later, All Saints' became sponsors of Boy Scout Troop 56 in 1954. In 1966, in addition to Troop 56, All Saints' supported 3 Brownie Troops, 2 Girl Scout Troops and a Cub Pack. [89]. In the early years, the boy scouts collected and delivered food baskets to welfare manager, Mrs. Louise Bardwell, for distribution to needy local families. Today, the boy scouts attend troop meetings that are held at All Saints' facilities and willingly help out at Parish functions such as our annual rummage sale.

Volunteers from All Saints' helped with after school programs at House of Prayer from 1968 into the 1980's. There were reciprocal visits of parents, teachers and children from the House of Prayer to All Saints'. These visits were followed by fellowship and a picnic at All Saints'. [3]

During the ministry of Rev. Alfred Salt at All Saints', a youth from the parish was encouraged to be present at Vestry Meetings.

### *Elderly*

The FISH (Fellowship in Serving Humanity) organization was established in 1968 and remained active at All Saints'. [3] Over many years, parishioners provided hot meals, transportation, household chores such as light cleaning and laundry, as well as companionship where needed to the elderly and others in need. In recent years, parishioners helped with the care of Charlie White, an elderly parishioner with developmental challenges. He lived alone in his family home and later, when he required more care than volunteers could provide, he moved to a nearby assisted living facility. Volunteers from All Saints' took turns providing meals, doing his laundry, and transporting him to the grocery store,