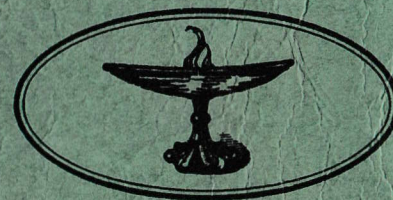


Easters

HANDBOOK and HISTORY



THE
UNITARIAN CHURCH
OF PRINCETON
NEW JERSEY

UNITARIAN CHURCH OF PRINCETON
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Alson and Margery Robinson

HANDBOOK and HISTORY

THE UNITARIAN CHURCH

of

PRINCETON, NEW JERSEY

Dedicated with gratitude

in memory of

Margery and Alson Robinson

1965

Editorial Foreword

We have now passed the fifteenth year of our existence as a Fellowship and later as the Unitarian Church of Princeton. This volume is intended as a useful handbook of information and a summary of our history and accomplishment during those fifteen years. A more definitive and detailed history is being prepared and will be in print and available to all members before long. In addition to the factual information contained herein, we believe that this publication will be helpful to our membership in giving a more definite sense of our corporate unity, a keener appreciation of the labors and the dedicated investment of both money and aspiration on the part of those who founded and those who have helped to build our organization, and also a clearer understanding of the need for further cooperative planning and service if this church is to fulfill our best hopes for it and if it is to continue to be an effective community influence. This volume is offered as a testimonial to a deep faith in our future.

J. K. H., Archivist
M. M. H., Historian

The Unitarian Church of Princeton

HANDBOOK and HISTORY

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THE UNITARIAN CHURCH OF PRINCETON

Summary of the History of Our Fellowship and Church

July 8, 1948 A letter from the late Miss Lida T. Priest (whose death occurred last year, on March 14, 1964) to the Boston Office of the American Unitarian Association suggested the founding of a "Fellowship" in this community. Miss Priest drew her inspiration in part from the fact that the Rev. Alson Robinson, retired minister of the Plainfield (N. J.) Unitarian Church, and his remarkable wife, Margery, had recently become residents of Princeton and could be counted upon to assist in the development of a Fellowship group here.

March 6, 1949 An informal meeting of eight interested persons was held at the Robinson home to discuss Miss Priest's suggestion. At the instigation of this small but dynamic group, a public meeting was announced for the purpose of determining the extent of local interest in liberal religion and the possibilities of translating Miss Priest's inspiration into some degree of reality. This open meeting was held at Miss Fine's School on Sunday afternoon March 27, 1949. Edward W. Morehouse, whose father had formerly been Director of Unitarian Churches of the Middle Atlantic States, chaired the meeting. The Rev. Dale DeWitt of Boston and Ray Schute of Monroe, North Carolina, represented the American Unitarian Association. The Rev. James H. Hutchinson, minister of the Trenton (N. J.) Unitarian Church, served as local counselor and coordinator, but it was the Robinsons who

gave real inspiration and life to the infant organization. And, on this occasion, Mathilde McKinney contributed her talent as our first pianist, as she has continued to do on countless occasions since. Agnes Braden, whose devoted labors for the church have never ceased, was Recording Secretary for this historic meeting. Of the twenty-five persons present, eight are still active members of the church as of this date.

April 8, 1949 Encouraged by the enthusiasm of the first public meeting, twelve of that group held an organizational meeting at the home of Mrs. Ethel Brummer on April 8th. and wasted no time in laying substantial foundations for what was soon to develop into The Unitarian Church of Princeton, by voting: a) that a charter of membership in the American Unitarian Association be requested in order that a local Fellowship might be formally established forthwith; b) that "all those present be accepted as members of the Unitarian Fellowship of Princeton"; c) that a preliminary "Constitution" be drawn up for presentation at the next business meeting; d) that 25 copies of Hymns of the Spirit be ordered from the Beacon Press; and e) that an Executive Committee be formed, consisting of Dr. Frank D. Graham of the University faculty as Chairman, and Mrs. R. A. Braden, Mrs. Ethel S. Brummer, Dr. Rowland Burnstan, Mrs. R. M. Gates, Dr. David McL. Greeley, and Mrs. Alson Robinson, with the Rev. Alson Robinson as "Honorary Minister". A formal "Statement of Purpose" had been drafted by a smaller group meeting informally at the Robinson home on the evening of March 27th. and was presented for adoption by the organizational meeting of April 8th. It reads, "In the Love of Truth and the Ethics of Jesus we unite for the worship of God and the

service of Man. The purpose of this Fellowship is to further individual freedom of belief, the democratic process in human relations, and universal brotherhood."

April 17, 1949 The first "worship service" was held on Easter Sunday in the Music Room of Murray Dodge Hall of Princeton University at 4:15 in the afternoon. An attendance of fifty adults cheered the original founders and gave heartening promise of a successful venture. A few of those attending had previous Unitarian Affiliations, but many were from other religious backgrounds. Throughout the remainder of that spring services were held in the afternoon of the first and third Sundays of the month. Lay speakers from our own membership, a few of the University professors, and occasional Unitarian ministers and other "outside speakers" filled the pulpit, but Rev. Alson Robinson continued to contribute far more than his share.

May 4, 1949 On May 4th. a "Certificate of Membership" in the American Unitarian Association was issued by the Boston Office in recognition of the Princeton Unitarian Fellowship.

One of the first financial commitments of the new Fellowship was the appropriation of \$32.50 to send a delegate to the "Laboratory Teaching School" held at Pocono Pines. The delegate selected was Anne

Peterson who took along her entire family who acquired an enthusiasm for service to the Fellowship that was to bear rich fruit indeed. This was probably the best investment this church has ever made.

October 16, 1949 When the Fellowship re-assembled in the fall of our first year, Donald

Peterson became the Chairman of the Religious Education Committee and Superintendent of the newly organized Church School. Anne Peterson and Martha Hartmann started an "accommodation class" for two to eight year old children in an adjoining room in Murray Dodge Hall. Within a few weeks eighteen youngsters were taxing the energies and the ingenuity of the two volunteer teachers. The "Martin and Judy" Series was chosen as our first texts.

April 2, 1950 Most Unitarian Churches find that the Church School soon becomes the tail that wags the dog. By the following April our Church School had outgrown the one available room at Murray Dodge and had moved to the Libby House on Bayard Lane, meeting at ten every Sunday morning under the co-chairmanship of Jean Perkins and Elizabeth Chauncey. The Petersons and the Hartmanns continued to be their main support.

July 30, 1950 On July 30, 1950 we were saddened by the death of our beloved leader, Dr. Alson Robinson, "Honorary Minister" of the Fellowship. His death was a deep personal bereavement for all who knew him and a serious loss of inspiration and leadership for the young Fellowship enterprise that had leaned heavily upon his guidance and devoted labor from its inception. As one looks over the Archivist's records of our first years as a Fellowship, one is impressed again and again by the magnitude of the activities and services of both Alson and Margery Robinson, their wisdom and unfailing encouragement, their innumerable contributions of loving and vital inspiration and financial aid throughout the

critical formative steps of our founding and the early growth of our organization. We were blessed by the continuance of this wise counsel and valued influence and by the cherished friendship of Margery Robinson until her death on January 7th., 1958. Our debt to the Robinsons is beyond measure.

September 1950 Under the instigation of Edward Rey as printer and Donald Peterson as editor, a NEWSLETTER was launched. This was the ancestor of our present WEEKLY BULLETIN, which has rarely missed a beat ever since it was started.

April 30, 1951 At our first "Annual Meeting" in April 1951, it was voted that we should apply for a charter of Incorporation under the laws of New Jersey. The officers and members of the Board of Trustees of this incorporation were designated by the congregation to be: Margery N. Robinson, Chairman; Nancy C. Gryzbek, Secretary; June K. Heald, Treasurer; with two Members-at-Large, Edward W. Morehouse and Mark M. Heald.

October 22, 1951 By the fall of 1951 we had outgrown our accommodations at Murray Dodge Hall. New quarters were rented at the Country Day School on Broadmead. Here both the Fellowship services and the still expanding Church School were reunited under one roof to the great relief of the parents. A graduate student at the University, William E. Schmidt, now became Superintendent of the Church School, which had five regular and several substitute teachers and an enrollment of forty-two children. The worship services, during this fall and winter, alternated with an Adult Study Group which was designed to familiarize us with the meaning of Unitarianism and give opportunity as individuals to explore our religious and philo-

sophical beliefs. For our services we were still dependent upon invited lay and professional speakers and upon volunteers from our own membership.

November 1, 1951 An exhaustive and discouraging survey of available accommodations in Princeton, conducted in the spring and summer of 1951, indicated that we would soon have to make provision for a permanent church home of our own. A Building Committee, under the chairmanship of Edward Morehouse, undertook extensive research and planning concerning possible capital costs, feasible methods of financing, and desirable and available locations. The results of this long and careful planning were summarized at a congregational meeting, together with recommendations for prompt procedures for the implementation of these plans. On November 1st, final legal and financial arrangements were completed, with the valuable aid of Thomas P. Cook, and the gift of one lot by Ethel Brummer, for the purchase of an adjoining lot on Harriet Drive, comprising a street frontage of 150 feet and a depth of 128 feet, near Nassau Street. These lots were later sold when it was decided that the church should purchase a larger plot at our present location on Cherry Hill Road.

January 6, 1952 In January 1952 we inaugurated a cooperative arrangement with the Trenton Unitarian Church by which the Rev. Hugo P. Leaming, their new minister, would serve as part-time "ministerial advisor" to the Princeton Fellowship. This proved to be a constructive and stimulating step. Mr. Leaming preached at Princeton on alternate Sundays from January 6 to June 4. Until January 1, 1963, Marjory Leaming, his talented and professionally

trained wife, served as director of our religious education program. Where we previously had only the younger grades we now expanded to 8th., 9th., and 10th. grade classes and an L.R.Y (Liberal Religious Youth) program for the high school age group. The remainder of 1952 continued to be one of steady growth both in numbers and in organized activity.

October 12, 1952 October 1952 saw both the Fellowship and the Church School installed at "Avalon", formerly the home of Dr. Henry Van Dyke on Bayard Lane, which we rented in cooperation with the Princeton Community Players. In December we felt the need of full-time services of a minister. We were fortunate to obtain those of a newly ordained Unitarian minister, the Rev. Richard Fresco. Although the salary we could offer was pitifully low, he agreed to serve us until the spring of 1953.

April 26, 1953 By April 1953 the supporting membership of the Fellowship totaled sixty-five family units. This entitled us to apply to be chartered as a full-fledged Church. The decision to assume the responsibilities and the financial obligations of Church status was difficult, but we had able and enthusiastic leaders and a growing congregation and the American Unitarian Association agreed to help us obtain a more experienced minister and to help underwrite his salary with a ten year subsidy.

May 6, 1953 May 6, 1953 is a date of primary importance in our history for on that date Denominational Headquarters in Boston granted our Charter as The Unitarian Church of Princeton. Also arrangements were completed for a substantial loan that was to take effect as soon as a suitable minister could be found. (Further payments of this annual subsidy

were relinquished in 1960). We forthwith proceeded to complete the necessary legal papers for our new incorporation under the laws of New Jersey. The first officers of the Church, in this incorporation were: Simeon Hutner, President; Ashley Montagu, Vice-President; Charlotte Holmes, Secretary; John Drury, Treasurer; with two Members-at-Large, June Heald and Mary Wigner.

After considerable consultation and upon the recommendation of Dale DeWitt, the Rev. Straughan Lowe Gettier was invited to preach as a potential candidate for our pulpit and to meet with the Officers of the Church for consultation. On the morning of May 24th. he preached to the congregation and that evening met with a representative group of members for a discussion of future plans and to elicit his ideas of church organization and his basic thinking on religious matters. At a general congregational meeting, soon thereafter, a decisive vote instructed the officers to extend a formal call to Mr. Gettier.

October 11, 1953 On October 11th. Mr. Gettier began his pastorate as our first installed full-time minister by preaching to "the largest gathering ever assembled at our church", according to the NEWSLETTER of the following week. On that day the Church School also recorded "a new high in attendance" -- and we have been growing quite steadily ever since.

The formal installation service for Mr. Gettier was held on the November 22, 1953 afternoon of November 22nd. At the cordial invitation of the Rev. John R. Bodo, D.D., minister of the First Presbyterian Church the installation service was held in the Assembly Hall of that church. The principal address was given by Dr. George D. Stoddard, former president of the University of Illinois, now

a member of our church. The new responsibilities of Church status were now taken seriously by all concerned.

April 1, 1954 The following April Harold R. Dean, a student at the Princeton Theological Seminary, was appointed "Student Assistant" to the minister. His duties involved particularly the supervision of a group of our own young people and a few Unitarian undergraduates of the University. The L.R.Y. had been organized in 1952 by Jean Arrott. In 1953 it was directed by June Heald. Harold Dean now continued to have the effective assistance of Mrs. Heald in his work with the Liberal Religious Youth of the community. Mr. Dean also gave valuable service in the Religious Education program, until June 30, 1955.

October 1952 to September 1956 Both the Church and the Church School continued to flourish both in membership and in activities, if not to prosper much financially, during our sojourn at "Avalon" - a period in our history that has nostalgic memories for many of our older members. But, in 1955 "Avalon" was sold and was soon to be demolished to make way for the present YMCA-YWCA building. A new church home now became a necessity. For the next two years services were held at the former YMCA building on Witherspoon street, now the office of the Borough Engineer. Again Church and Church School were separated as the School met at Dorothea House on John Street. While we were very thankful for these accommodations, both of them were unsuitable for our increasing needs. Mr. Gettier and several forward-looking members realized that the time had come to make plans for our own buildings. In March 1954 a Building Committee, under the able chairmanship of Edward Morehouse, began the complicated and arduous task of ascertaining the wishes and the ideas of the congregation concerning the

requirements and extent of new Church and Church School buildings, examining plans and estimates of cost, and investigating the financial possibilities that might be within the reach of our limited but expanding congregation. Only those who actually shared in this difficult and time-consuming task have any appreciation of the gratitude we all owe to the members of that Committee, and to its Chairman. The quality and amount of volunteer service that goes into the physical and spiritual and social development of a church is incalculable, and all who share the fruits of such devoted labor express herewith our deep appreciation.

March 12, 1955 On the Committee's recommendation, a plot of nearly three acres was purchased from Mrs. George A. Harrop near the corner of Route 206 and Cherry Hill Road. Detailed plans for our new buildings now rapidly took form and a capital funds drive was instituted under an extremely hard-working and capable committee composed of: Rowan Boone, Chairman, and Ralph Klopfenstein, Stephen Michael, Edward Morehouse, Donald Peterson, Sam Ward, Norman Williams, and Hugo Wolter, with Peter Putnam as President of the Board of Trustees and Straughan Gettier, Minister, as ex-officio members. Kenneth Wells assumed the general chairmanship of a special building fund campaign. Preparatory work for the campaign and responsibility for special gifts was undertaken by Peter Putnam with a remarkable degree of success. The enthusiastic support of the congregation was directed by a team of "Captains" consisting of: George Bauer, Donald Hamilton, Ralph Klopfenstein, Donald Peterson, and Frank Stover.

In building our Church membership to a point, in numbers and in cooperative aspiration, that would sustain this development, and in the arduous work con-

nected with the planning and erection of our buildings, we are deeply indebted also to Rev. Straughan Gettier for untiring and valuable leadership and labor. We are also in debt, during this period of development of the activities of the church, to Vista Gettier for her continuous and constructive services, especially in strengthening the Church School and in helping to organize the Cherry Hill Nursery School.

The year 1955 was one of the most significant years in our early history. The loss of our congenial, if inadequate, accommodations at "Avalon" and our temporary sojourn at the "Witherspoon Y" and "Dorothea House", at the very time that we were beginning to experience substantial expansion in our membership, taxed both the ingenuity and the unflinching efforts of Rev. Gettier and the Board of Trustees and the Church Council to maintain the esprit de corps of the congregation and to revitalize the influence of a Unitarian Church in the community. There was little provision or opportunity for social and committee activities except at the scattered homes of the members. This situation imposed a difficult task and an enormous responsibility upon the minister and the staff of the Church School; but they performed miracles!

At one of the first services in the fall of 1956 (Sept. 23), at the inspiration of Rev. Gettier, a special "Service of Affirmation" was held in an effort to counteract some of the unfavorable influences of our "homeless" situation. The members of the church were presented with the following declaration, which they were given opportunity to affirm, if they so wished, by rising and reciting in unison these statements:

"We wish to translate the following ideals into action:
 To live as we believe, basing our actions in daily living on our deepest religious convictions;
 To enjoy fellowship with others without restrictions on their beliefs;
 To care more for the fruits of living than for a statement of faith;
 To stand courageously for what we believe regardless of criticism;
 To be creative, imaginative, daring and pioneering;
 To be hospitable to new ideas;
 To create harmony instead of friction in the relationships of our lives;
 To deepen the inner resources of our spirits;
 To help our church to be a source of power and a force for good;
 To understand the obligations of citizenship and to work for the fulfillment of religious ideals through these channels;
 To regard the world as our neighborhood and mankind as our family."

An occasional repetition of such an "Affirmation" would doubtless prove to be a healthy exercise of our intellects and our consciences. In any case, this declaration represents an important implementation of our less specific Bond of Union.

And it was during the early months of 1955 that we struggled with the formulation of a new Bond of Union that would be acceptable and meaningful to "at least 75% of our members". Our original "Statement of Purpose" seemed now to be inadequate, and to some objectionable. The Church Council was asked to draft a new statement and submit it to the congregation for approval. Their statement did not receive the necessary 75% acceptance, so a special committee was appointed to receive suggestions and canvass sentiment, on the basis of which they submitted two different proposals. Discussion of these proposals, at a special

meeting of members, proved to be the most lively and controversial congregational debate that we have ever had. It quickly became clear that most of the members, including several of the teenagers, felt strongly about how our Bond of Union should be worded and wished to have a hand in its formulation. The committee thereupon invited and urged any member who wished to submit a statement for serious consideration. The response was almost overwhelming. It was found, however, that the large variety of phrasing could, logically, be reduced to three summary statements of basic ideas. Three alternative statements were submitted for discussion and choice at another spirited special congregational meeting. After further extended debate and considerable compromise, our present Bond of Union was agreed upon with very little dissenting opinion. In spite of the controversy involved, this experience had the effect of producing a sense of esprit de corps that no other incident in our history has ever matched.

December 29, 1957
 September 14, 1958 At the first worship service of the fall of 1958, our new buildings were far from complete, but on September 14th, an informal dedication ceremony and congregational meeting was held in the partially finished basement of the main building. (Although neither of our buildings are complete even yet, we now find ourselves forced to consider the growing need for expanded facilities, especially for the Church School. A second Building Fund campaign appears to be an imminent necessity.) But, during the year 1959 we found satisfaction and inspiration in the comforts and gradually increasing facilities of a new church home. Innumerable hours of volunteer labor, on the part of many of our devoted members, rapidly brought our buildings and equipment nearer to completion.

March 14, 1960 In March 1960 Rev. Gettier announced that he had been offered, and wished to accept, a call to the South Nassau Unitarian Church of Freeport, Long Island, to be effective September 1st. A special committee was elected to canvass possibilities for a new minister. After ten months of careful investigation and extensive travel by the committee members, under the efficient chairmanship of Kenneth Wells, following suggestions from members of the congregation as well as recommendations from the Boston and the Middle Atlantic States offices of the Unitarian Association, agreement was reached that the Rev. Robert L. Cope should be invited to candidate for our pulpit.

April 16, 1961 This decision proved to be a felicitous choice, both for the church and for Mr. Cope. His candidacy was promptly confirmed by the congregation and on April 30 he preached his first sermon as the second full-time minister of our church.

October 8, 1961 The formal Installation of Rev. Cope was an unusually impressive ceremony at which Supreme Court Justice William O. Douglas was the principal speaker. Under the versatile leadership of Mr. Cope the church has continued to grow in membership and to expand its activities to a gratifying degree.

October 1, 1962 One of the most significant developments has been the addition to our staff of a paid and professionally trained Director for our Religious Education Program, to help with the organization and supervision of our still expanding Church School that had grown beyond the capacity of even the most devoted volunteer efforts.

We were fortunate in securing the experienced services of Miss Margaret Odell, for ten years associated with the Germantown Unitarian Church of Philadelphia. As is so often the case with Church Schools of the Unitarian denomination, the School here in Princeton seems to have become one of the dominant, vital and most exacting activities of our church.

In the fall of 1964 the Officers and Committee Chairmen undertook an intensive analysis of our problems and our aspirations, an assessment of our future plans and needs, and a study of the policies and programs designed to translate our ideals and hopes into as high a measure of reality as our resources and continued effort will permit. The prospects for the future growth of the Unitarian Church of Princeton, because of some of the rather unique circumstances of this community, are as unlimited as they are unpredictable. We shall need all the faith, courage, and devoted labor that we can muster if we are to fulfill our obligations in proportion to our opportunities as one of the outstanding churches of the central New Jersey area.

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BOND OF UNION

We of this church unite to provide a living medium of spiritual exchange for the service of each other, our community, and mankind. We share in love and dignity a cooperative search for truth, reserving to the individual the right to his own beliefs concerning the nature of Man, God, and the Universe.

Our Relationship to the Unitarian
Universalist Association

The American Unitarian Association was formed in 1825 with Headquarters in Boston. On May 11, 1961 the American Unitarian Association and the Universalist Churches of America merged to form the present Unitarian Universalist Association, with its home office at 25 Beacon Street, Boston, Massachusetts.

As an older European movement, Unitarianism developed at the time of the Protestant Reformation although, in affirming the conception of God as one, rather than as a Trinity, Unitarianism identified its beliefs with Christian thought prior to the Council of Nicea. Historically Unitarianism is firmly rooted in the Judeo-Christian tradition. Contemporary Unitarianism seeks to advance the democratic process in both religious opinion and church administration by renouncing credal dogma and authoritarian prerogatives and by making individual religious beliefs, and tolerance of divergent beliefs, dominant.

We are a member church of the national Unitarian Universalist Association and of the Middle Atlantic States Conference of that Association and of the New York Metropolitan District of Unitarian and Universalist Fellowships and Churches of the New York City, Long Island, Connecticut, and northern New Jersey area. We are entitled to official representation on each of these administrative bodies and we share democratically in the determination of policies and in cooperative activities. Our own Denominational Affairs Committee maintains liaison with the national and regional organizations.

Liberal Religion and Unitarianism

We believe that a liberal religious faith must be practiced in a free democratic association, with mutual acceptance of the individual's right to determine his own "articles of faith". We recognize the honest and basic significance of diversity of beliefs and religious attitudes. Such freedom provides an atmosphere in which differences of opinion are appreciated and protected. Our democratic organization makes possible mutual respect and harmony in spite of diversity of beliefs. We welcome all, of whatever background of faith or culture, who may wish to join with us in a commitment to a continuing search for truth and for the best rational and spiritual potentialities of mankind as we come to understand them through the wise teachings of the great minds of all races, times, and cultures.

We believe that a vital faith is a growing faith and one that strives to keep abreast of the complete interests of human life - physical, intellectual, and spiritual - and one that is consistent with modern knowledge and with the demands of modern civic and social life. To this end we believe that one of the indications of the sincerity of our faith involves the voluntary assumption of moral, civic, and social responsibilities for the continuing improvement of the living conditions of all mankind and a defense of the dignity and brotherhood of man.

Conditions which influence the way a person acts and lives are far too precious to be merely borrowed or inherited uncritically. Faith must be arrived at in terms of individual experience and belief.

By joining in our services and activities, you make a contribution to them. In turn, we hope that you may find with us some of the religious satisfactions and friendly associations for which this Church was established.

Unitarianism traces its spiritual lineage from many historical faiths and intellectual sources. Recognizing in general the Judeo-Christian tradition and the influence of the philosophy of contemporary Humanism, Unitarianism maintains that the search for truth is deeper and more significant than any single historical formalized creed.

The more specific origins of Unitarianism are derived from the sixteenth century beliefs of Michael Servetus, Francis David and the Socini, all of whom looked upon God as one rather than as a trinity. The early Unitarians, like their followers, were humanists seeking an ethical religion purified of irrational mysteries. Emphasis was upon the power and ability of human nature to lead a moral life without supernatural aid. They rejected much of the traditional theology built upon the assumption that human nature was evil and needed a divine miracle to transform it, or "salvation" to redeem it. They denied the doctrine of original sin. They held that man is not a "fallen" creature; denying man's moral bondage and his unconditional predestination. Hence they could not accept the theory of Christ's atonement for man's sins. But, in the person of Jesus, they acknowledged a great moral teacher who was divine only in the sense that all men have something divine within them. Later Unitarian leaders rejected "authoritarianism" of the "Holy Scriptures" and of an ordained priesthood.

What It Means To Be a Member.

We know that the person who values his intellectual integrity will find danger in numbers; the danger of thoughtless conformity, the danger of too easy an acceptance of prefabricated ideas that may have outlived their time and place, the danger of assuming the narrow sectarianism of special interests or of taking on the destructive passions of the crowd. We also believe that the fullness of freedom, of truth, of beauty, and of brotherhood can rarely be found by the solitary individual in the lonely crowd. But, in the freedom of this congregation, our members play many different roles. Each person chooses the terms by which he may best express his beliefs in living deeds as well as in concepts and in words.

A variety of social and cultural elements are represented in the current membership of this Church: nationalities, races, political affiliations, occupations, educational backgrounds, and previous religious associations. We take pride in our differences of cultural resources and opinion. We believe that this variety enriches the life and the thought of all of us. Since we have no formal creed or official statements of doctrine or of faith to affirm, we recognize no authority than that of the individual mind and conscience. Our single obligation as Unitarians is that we follow the light of our own reason as influenced and instructed by the reason of others, particularly by the great leaders of thought of all ages and cultures, in a continual search for knowledge and for human values.

All who feel themselves in accord with the purposes of our aspirations as stated in our BOND OF UNION are cordially invited to unite with this congregation. Membership may be accomplished by informing the Minister

of a voluntary desire to sign the Membership Book.

As the "Archives" and the NEWSLETTERS of our Church clearly indicate, a handful of determined visionaries nurtured a small Fellowship until it became a full-fledged and flourishing Church. These formative achievements are now behind us. They have challenged our imaginations and taxed our energies. Our "founding fathers" (and mothers) proved that they had what it took to make ambitious dreams come true, but other tests of our capacity for cooperative enterprise and our will to strengthen and improve our church life, in both its organization and its spiritual vitality, still lie ahead. To what ends shall we use the organization and the physical structures we have built? How can we achieve the sense of fellowship and the quality of religious experience that each of us wants and expects from a liberal church?

To find the satisfactions of a liberal faith, we must seek together. To realize our common goals, we must work and build together. It is a fair assumption, we think, that those who share our hopes and plans for the future development of the life and the activities of this Church will wish to share also in its financial support. All decisions regarding how money is to be raised and how it is to be spent rests with the members. Our income is derived chiefly from voluntary contributions. With no "endowment" funds, we must operate on a pay-as-you-go basis. High-priority current needs often have to be postponed because funds are not available for their realization. Some of our long-time members have invested generously, not only in devoted labor for the Church, but also in the development of our physical plant and our operating expenses. Our continued development depends upon voluntary participation on the part of those whose interest and resources will permit such continued support. How much

to pledge to the steadily increasing budget is a decision that necessarily must be a purely personal one, determined in part by ability to give and in part by the value placed upon the purposes for which the contribution is intended.

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Our Church Government:
Polity and Administration.

Final power of decision and all ultimate authority of the Church resides in the congregation of voting members, consisting of all who have signed the Membership Book and have, in addition, made a financial contribution in the form of an annual pledge or a donation recorded in their name. The actual and the legal administrative authority of the government of the Church is concentrated in a Board of Trustees: an elective executive body consisting of the President, Vice-President, Treasurer, Secretary and six voting members of the Church.

The responsibilities of the Trustees are implemented and augmented by an auxiliary administrative body, the Church Council, chaired by the Vice-President and composed of Chairmen of Standing Committees (with the exception of the Finance and Investment Committees that report directly to the Trustees) and of representatives of other permanent Church groups and activities, such as L.R.A., L.R.Y., Men's Club, Women's Alliance, the Young Adult Group, etc. The Minister and the Director of Religious Education are ex-officio members of the Council.

Chairmen of the Standing Committees are appointed annually by the President in consultation with the Trustees and the Minister. Titles and duties of the Standing Committees, and of such Special Committees as the Trustees may consider to be

essential or desirable, may be altered year by year at the discretion of the President and/or the Trustees.

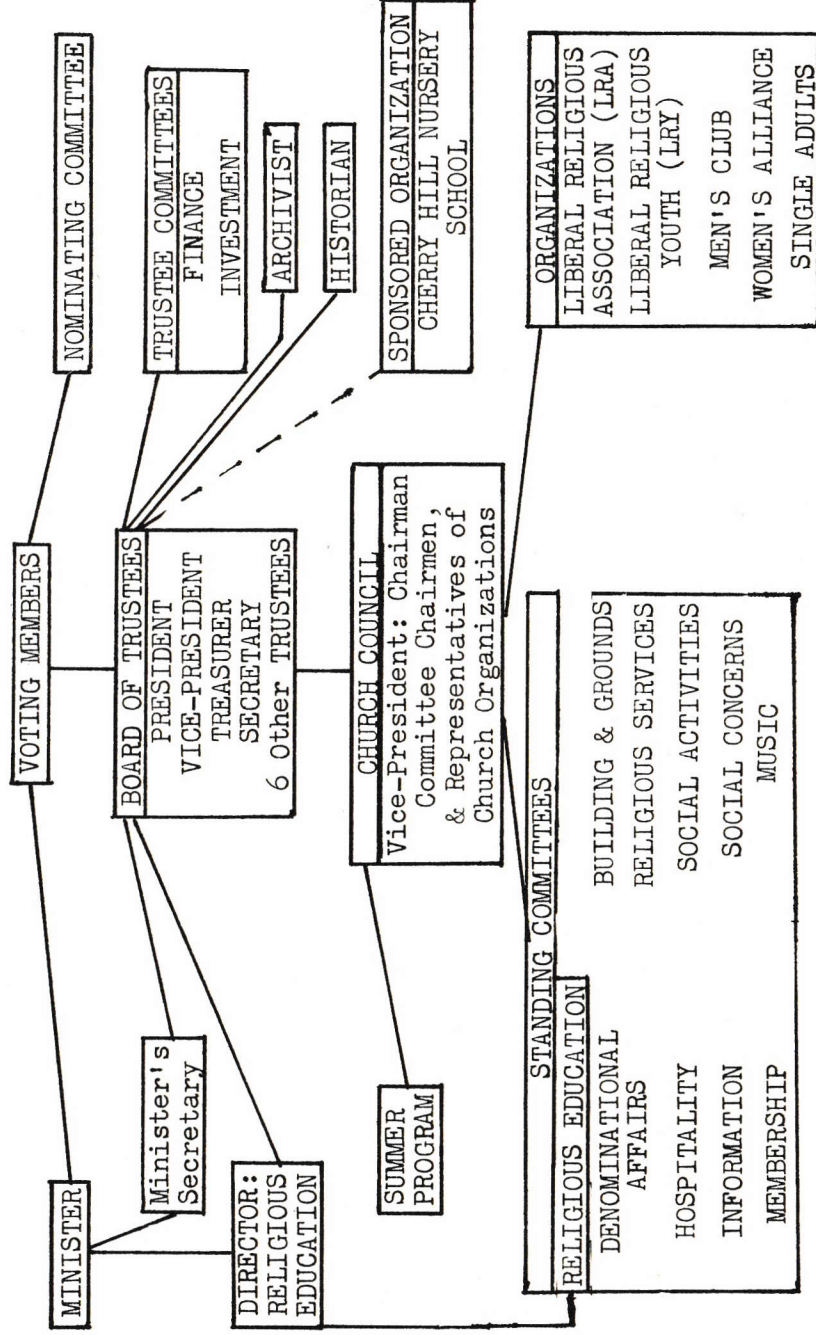
The Trustees may make such rulings, concerning Church policies and the proper scope of the prerogatives and official activities of the Committees and other organizational groups of the Church, as may be deemed necessary in order to keep such functions and activities consistent with the Bylaws, with the general Church policies, and with responsibilities and commitments involving the total membership.

The Bylaws provide the basic guiding principles for the organization and constitution of the Church Government and for the conduct of all formal Church business. The Bylaws can be amended only by action of a quorum of voting members at a properly constituted business meeting and upon prior written notice of the proposed amendments. All members of the Church are requested to familiarize themselves with the Bylaws.

The Organizational Chart will indicate these and other aspects of our Church organization and the relationships existing between its several elements.

Organizational Chart
of
Church Administration.

CHURCH ORGANIZATION CHART



NOTES

The Board of Trustees, the Nominating Committee, and the Minister are selected by direct choice of the voting members of the congregation.

The chairmen of all established committees, plus the Archivist and the Historian, are appointed by the President in consultation with the Vice-President and the Minister and with the approval of the Trustees.

The president (or chairman) of Church organizations are elected by the membership of each organization.

The Minister's Secretary is employed by the Board of Trustees upon the recommendation of the Minister, and is responsible to the Minister.

The Director of Religious Education is employed by the Board of Trustees upon the recommendation of the Minister and with the approval of the Religious Education Committee.

All other paid personnel is employed by the Board of Trustees and is responsible to the Minister and/or such Committee as the Board of Trustees may designate.

Bylaws and Governing Policies:
The Unitarian Church of Princeton.

BYLAWS: As adopted by a meeting of the Church Membership on November 9, 1958, with amendments adopted May 18, 1960, April 29, 1962, and March 13, 1964.

ARTICLE I - NAME

The name of this organization shall be THE UNITARIAN CHURCH OF PRINCETON. It is a corporation existing under the laws of the State of New Jersey and is affiliated with the Unitarian Universalist Association.

ARTICLE II - MEMBERSHIP and VOTING

Section 1: Any person 16 years of age or older becomes a member of this Church upon signing the BOND OF UNION.

Section 2: A voting member shall be defined as a member who makes an annual recorded financial contribution. All others shall be classified as non-voting members.

Section 3: The Board of Trustees shall annually, at its meeting preceding the Annual Meeting, determine the voting and non-voting membership roll of the Church.

Section 4: The BOND OF UNION is as follows:

We of this Church unite to provide a living medium of spiritual exchange for the service of each other, our community, and mankind. We share in love and dignity a cooperative search for truth, reserving to the individual the right to his own beliefs concerning the nature of Man, God, and the Universe.

ARTICLE III - DENOMINATIONAL AFFILIATION

This Church shall be a member of the Unitarian Universalist Association, and shall be administratively related to the Metropolitan New York Unitarian Universalist District.

ARTICLE IV - MEETINGS and ELECTIONS

Section 1: The Annual Meeting of the Church Membership shall be held each year in the month of March or April, at such time and place as shall be fixed by the Board of Trustees.

Section 2: Special business meetings of the Church Membership shall be called by the President on vote of the Board of Trustees or upon the written request of 10 voting members of the Church.

Section 3: Business meetings of the Church Membership, including the Annual Meeting, shall be called by written notification mailed to all active members at least 8 days before the meeting.

Section 4: Business proposed to be transacted at any business meeting shall be specified in the notice for that meeting.

Section 5: One fifth of the voting membership shall constitute a quorum.

Section 6: Election of any official of the Church shall be by a plurality vote of the active members voting at each meeting.

Section 7: Election shall be by ballot unless this provision is waived by a two-thirds vote of the active members present at the Annual Meeting.

Section 8: All nominees for elective Church offices must be voting members of the Church.

ARTICLE IV (Continued)

Section 9: In addition to those candidates selected by the Nominating Committee, nominations for any elective office may be initiated directly from the Church Membership. Such nominations must be received by the Church Secretary at least two weeks prior to each Annual Meeting, and must bear the signatures of at least five voting members of the Church.

Section 10: No person shall serve consecutive full terms in any elective office except those of President, Vice-President, and Treasurer.

ARTICLE V - CHURCH ORGANIZATION

Section 1: The Officers of the Church shall be a President, Vice-President, Secretary, and Treasurer.

Section 2: There shall be a Board of Trustees of ten persons, consisting of the Officers of the Church ex-officio and six other members.

Section 3: There shall be a Minister.

Section 4: There shall be a Nominating Committee consisting of three persons.

Section 5: There shall be a Church Council.

ARTICLE VI - OFFICERS OF THE CHURCH

Section 1: The Officers of the Church shall be elected annually by the Church Membership to serve for one year, beginning the following July first. An Officer may be re-elected twice to serve a total of three years but may not thereafter be an Officer until the expiration of one year following his last term.

Section 2: The President shall serve as the Chairman of the Board of Trustees and shall preside over all business meetings of the congregation.

ARTICLE VI (Continued)

Section 3: The Vice-President shall serve as Chairman of the Church Council and shall assume the duties of the President in his absence.

Section 4: The Church Secretary shall:
(1) keep the minutes of all meetings of the Church Membership, (2) keep the minutes and records of the Board of Trustees, (3) keep an account of whatever else of general interest to the Church may be required by the Board of Trustees, and have charge of the corporate seal and have authority to sign, attest and certify to all official documents of the Church, and to perform generally all of the duties usually pertaining to the office of Secretary of a corporation except as otherwise provided in these Bylaws.

Section 5: The Treasurer, under direction of the Board of Trustees, shall receive and disburse, under bond, all moneys belonging to the Church with such exceptions as shall be voted by the Church Membership. He shall keep adequate records, submitting a monthly report to the Board of Trustees and an annual report to the Annual Meeting. There shall be an annual audit, the plans for which shall be arranged for or approved by the Board of Trustees.

Section 6: The Board of Trustees may appoint an Assistant Treasurer annually to serve under bond. During the absence or inability of the Treasurer to perform his duties, the same shall be performed by the Assistant Treasurer. At other times the Assistant Treasurer shall receive the proceeds of the collection plates at Sunday morning service, shall assist the Treasurer in preparing his monthly report to the Board of Trustees, and shall perform such other duties of the Treasurer as the latter may request from time to time.

ARTICLE VII - BOARD OF TRUSTEES

Section 1: Of the Trustees, other than the Officers, two shall be elected each year for a term of three years, beginning the following July first.

Section 2: The Board of Trustees shall have general charge of the property of the organization, the conduct of all its business affairs, and of its administration.

Section 3: The Board of Trustees shall fill the vacancy of any elective office, and persons so appointed shall serve until the next Annual Meeting, at which time the vacancy shall be filled by election.

Section 4: The Board of Trustees shall have the right to approve or disapprove meetings held under the auspices of the Church except worship services, weddings, presentation of infants, and funerals.

Section 5: The Board of Trustees shall hold regular meetings. The President may call special meetings upon his own initiative, and shall call special meetings upon the request of three members of the Board. Twenty-four hours notice shall be given. Five members shall constitute a quorum.

Section 6: The Board of Trustees is empowered to make such rules as may be deemed necessary for its own government as long as they do not conflict with the Bylaws.

Section 7: The Board of Trustees shall by Resolution establish such Committees as it shall deem necessary to carry out the functions of the Church and shall by Resolution define the duties of such Committees from time to time. The President in consultation with the Vice-President and Minister shall appoint annually, with the approval of the

ARTICLE VII (Continued)

Section 7: (Cont'd) Board of Trustees, Chairmen of the Committees and such other persons as the Board may deem necessary as coordinators of the work of one or more Committees.

Section 8: The Board of Trustees shall devise ways and means of raising funds and shall direct the procurement of all moneys necessary to support the programs of the Church.

Section 9: The Board of Trustees shall present a proposed budget for the ensuing year at the Annual Meeting. They shall make recommendations to the Church Membership as to the salary and allowances of the Minister. They may not authorize expenditures in excess of the total of the approved budget without approval by the Church Membership. Appropriations from unrestricted funds may not exceed \$1,000.00 for any one purpose or \$2,000.00 total for all purposes within one fiscal year without approval by the Church Membership. The fiscal year shall end on June 30.

Section 10: The Board of Trustees shall pass upon the acceptance or rejection of restricted gifts.

Section 11: The Board of Trustees shall represent the best interests of the Church and shall keep the Congregation informed of its actions.

Section 12: No person shall serve as Trustee (whether as a non-officer Trustee or as an Officer and a non-officer Trustee consecutively) for more than six consecutive years.

ARTICLE VIII - THE MINISTER

Section 1: The Minister shall have general charge of all religious activities, including worship services, weddings, presentation of infants, and funerals. He shall make a report to the Annual Meeting, and he shall bring to the attention of the Board of Trustees any matters which seem to him pertinent to the welfare of the Church. He shall make such recommendations as seem to him proper, but the final decisions, in matters of policy and procedure, shall remain with the Board of Trustees or a legal meeting of the Church Membership.

Section 2: The Minister shall be an ex-officio non-voting member of all organizations and committees. He shall have the privilege of attending all meetings of the Church, and of the Board of Trustees, except when the Board shall decide by a majority vote to go into executive session.

Section 3: The Minister shall be called, and his salary determined, by vote of the Membership. The relationship may be terminated by either the Minister or the Church Membership on at least three months written notice.

ARTICLE IX - NOMINATING COMMITTEE

Section 1: The Nominating Committee shall consist of three members who shall be duly elected at each Annual Meeting. A quorum shall consist of the Committee in toto. This Committee shall canvass the Membership and select as nominees those Members who, in their opinion, are best qualified and who are willing to hold office.

ARTICLE IX (Continued)

Section 2: The Nominating Committee shall present nominees to the Church Membership for all elective offices, by mail, at least one month prior to the Annual Meeting. These shall include two members of the Board of Trustees to be elected for a three year term; a President, Vice-President, Secretary, and a Treasurer to be elected for a one year term; three members of the Nominating Committee for a one year term; and candidates to complete the unexpired terms for any vacancies in the Board of Trustees.

ARTICLE X - CHURCH COUNCIL

Section 1: The Church Council shall consist of the Minister and such heads (or their designees) of the various committees and groups of the Church as the Minister, President and Vice-President, with the approval of the Board of Trustees, deem necessary to promote the religious and social concerns of the Church. The Vice-President shall be the Chairman. The President of the Church shall be an ex-officio non-voting member. The Council may designate its own secretary.

Section 2: The Council shall meet regularly with the Minister to plan and execute the various activities of the Church. All matters of major policy shall be referred to the Board through the Chairman of the Church Council.

ARTICLE XI - DISPOSITION OF CHURCH PROPERTY

If this Church shall at any time discontinue membership in the Unitarian Universalist Association, all the property of the Church, both real and personal,

ARTICLE XI (Continued)

remaining after the payment of all proper obligations, shall be transferred to the Unitarian Universalist Association on the understanding that said property will be used by the Association for its general purposes in the Princeton community (provided the general purposes of the Unitarian Universalist Association remain as practiced when these Bylaws are put into effect), and this Bylaw shall apply to all property donated to the Church, whether by will or in some other manner, unless the donor expressly otherwise provides. If the Church ceases to be a member of the Unitarian Universalist Association, it shall be the duty and obligation of the Officers of the Church and of the Board of Trustees to take all necessary action to carry out the purposes of this Article.

ARTICLE XII - AMENDMENTS

These Bylaws may be amended or repealed at any legal meeting of the Church Membership by a two-thirds vote of those present and voting, provided notice of the proposed change shall be contained in the regular notice of the meeting. The amendments shall become effective immediately following adoption. A copy shall be forwarded to the Unitarian Universalist Association at 25 Beacon Street, Boston 8, Massachusetts, 02108.

Governing Policies

Certain administrative policies, designed to facilitate or to regularize the conduct of Church procedures, have been adopted by Presidential or by Board of Trustee decision, from time to time. Since it is desirable that such administrative policies be flexible and subject to change, they have not been incorporated into the more formal and permanent Bylaws, although they do have similar significance in the actual conduct of the normal administration of the affairs of the Church. The more important of these policies, now in effect, are summarized as follows:

Use of Church Facilities: Priority shall be given to use of the Church space and facilities by organizations and agencies within the Church. The Minister's Secretary is responsible for maintaining a calendar of scheduled use of the rooms by groups within the Church organization, or by outsiders.

A reasonable charge shall be made to outside non-profit organizations, on a per hour or per meeting church contribution basis, sufficient to cover janitor service, incremental heat, light or power, building maintenance, insurance and/or property damage. Waiver of charges may be made if warranted as a contribution by the Church Membership as an organization to the goals and purposes of the applicant group. Payments shall be made to The Unitarian Church of Princeton and transmitted through the Minister's Secretary to the Treasurer of the Church. Such receipts shall be recorded by the Treasurer as a separate income item.

Responsibility for Commitments: No Committee or organization of the Church shall involve the congregation and/or Officers of the Church in any financial or social action or obligation without the prior

Governing Policies (Continued)

approval of the Board of Trustees.

No public statement or action shall be taken in the name of The Unitarian Church of Princeton without a congregational meeting. Those present at the meeting shall vote on approval or disapproval of the proposal and the vote shall be published. This social action policy was established by and for our Church at a congregational meeting on April 29, 1962 and is the basis for any action of our Social Concerns Committee.

Financial Regulations: No activity devised to raise money on behalf of the Church, from the Membership or the community, shall be conducted without prior approval of the Finance Committee and the Board of Trustees.

"Revolving Funds" for special projects may be advanced by the Trustees to be repaid upon conclusion of the designated activity or accounted for upon request.

Officially established and recognized organizations of the Church may elect their own officers and maintain their own bank accounts subject to their own bylaws. They shall be required to submit an annual financial statement to the Finance Committee. In the event of their dissolution, such funds as remain shall be turned over to the Treasurer to be held or disposed of as determined by the Trustees.

Funds realized as the result of any activity conducted for the Church by any permanent or temporary committee of the Church are the property of the Church and shall be handled by the Treasurer, who may be requested to maintain a separate record of receipts and expenditures for the activity or program. The committees responsible shall have the privilege of making recommendations to the Trustees or to the

Governing Policies (Continued)

congregation for the disposition of any remaining balances. The Trustees shall direct the disposition of such funds as are received by the Treasurer.

Special Administrative Memoranda: Under dates of April 25 and 26, 1960 three special administrative memoranda were prepared by Edward Morehouse, then President, containing suggestions "for the guidance of Activities Chairmen and the Trustees in the interest of a business-like handling of administrative responsibilities". It is recommended that all Officers and Chairmen of Committees consult these Memoranda, to be found in the Minutes of the Board of Trustees, in order that there may be more uniform policy in the general conduct of Church affairs.

Minutes of the meetings of the Board of Trustees will, from time to time, indicate additional Policy Regulations that are designed to facilitate or to regularize Church activities and business affairs.

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Activities of the Church

The Officers, Committees, and Organizations of this Church sponsor a varied and constructive program of religious, educational, and social interests which provide opportunity for its members, of all ages, to participate in meaningful group activities. There are many ways in which members and friends may take an active part in the total life of the Church. They can serve on Committees, become officers or informal members of Organizations, participate in group activities, or give help or special services as their time, talent, and interest allow.

Activities of the Church (Continued)

Anyone interested in working with an established Committee of the Church should make his or her interest known to the Committee Chairman or to the President or Vice-President. Anyone interested in one or more of the Organizations of the Church should watch the WEEKLY BULLETIN for announcements of meetings and activities, or call the Church office.

Standing Committees (Listed alphabetically)

Archivist: Custodian of the permanent records, documents, and files of Minutes of Church Organizations, official correspondence, and a collection of all Church publications. The Archivist is also the custodian of the Membership Book, listing all formal Members of the Church, and a Book of Remembrances containing a record of gifts and memorials.

Building and Grounds: Responsible for the maintenance, care, improvement, and use of the buildings and grounds and their equipment, including rent or use of our facilities by outside persons and/or organizations. Assisted by the following sub-committees:

Property Management	Landscape
Property Development	Aesthetic Development.

Denominational Activities: Concerned with maintaining liaison with the national Unitarian Universalist Association and with its Regional and District organizations and with representation of our Church at national and regional conferences of the UUA and with providing our Members with information concerning the activities and interests of the various denominational agencies, and with the participation of a representative Observer at the United Nations

Denominational Activities (Continued)

in cooperation with the national UUA program.

Finance: Responsible for general supervision of all Church finances, for preparation of the annual budget, and for the "Every Member Canvass" for pledges and donations. In cooperation with the Board of Trustees, this Committee controls the raising and disbursing of all general Church finances except for those funds under the control of the Investment Committee.

History Editor: In cooperation with the Archivist, the Historian keeps a detailed record and prepares a narrative account of significant events and developments in the year-by-year additions to the history of our Church and its major activities and achievements.

Hospitality: Provides hosts and hostesses for the Sunday morning "Coffee Hour" and cooperates in recognizing and welcoming new Members.

Information: Supervises the editing of the WEEKLY BULLETIN and the OPEN BOOK; makes recommendations concerning other publications of the Church; provides newspaper publicity; arranges for photographic records of important meetings and activities at the Church; and helps to disseminate information about our own activities.

Investment: In cooperation with the Board of Trustees and the Finance Committee, it is responsible for the investment of special Church funds and their administration.

Long Range Planning: Analyzes prospective needs, in physical equipment and staff, resulting from continued growth of our Membership and our activities as a Church organization and in the community; attempts to foresee and to make recommendations concern-

Long Range Planning (Continued)

ing desirable improvements as well as potential problems in the spiritual and social aspects of the developing life of the Church; assists the Board of Trustees, the Council, and the several Standing Committees in anticipating provision for essential facilities and desirable implementation of the various responsibilities of the administrative Officers and organizations of the Church with respect to future developments.

Membership: Arranges at Church meetings for greeting and introducing visitors and new Members; supervises the Guest Book; encourages the wearing of name cards, assists the Minister at the door after services; and is responsible for the signing of the Membership Book. It maintains card files of active Members, resignations, deaths, dedication of children, and a Cradle Roll; tabulates data from the Family Information Forms; revises the Mailing List; and maintains a map of congregational residences. It prepares an annual Directory of the congregation; cooperates with the Minister concerning calls upon the sick and new or prospective Members. In liaison with the Religious Education Committee it establishes contact with the parents of the children in the Church School.

Music: Provides both instrumental and vocal music for the religious services and for funerals or memorial services. Under a Director of Music it recruits and trains the adult and junior choirs, and fosters an interest in music as a form of worship.

Nominating: Annually prepares a slate of nominees for all elective offices, including the members of a Nominating Committee for the ensuing year.

Religious Education: In cooperation with the Director of Religious Education and the Minister, this Committee plans and supervises the curriculum for the Church School; supplies the teachers and helps with their training; and provides for the Church School Worship Service. Supervises and assists in the activities of the L.R.Y. and the Junior L.R.Y. Sponsors and coordinates adult discussion group programs. Cooperates in arranging regional Religious Education conferences.

Religious Services: Assists the Minister with arrangements for special services, including funerals and memorial services. Helps to secure speakers when needed or as part of a regular program of occasional guest speakers. Coordinates the following sub-committees: Special Services, Pulpit Supply, Ushers, Flowers, and Fine Arts.

Social Activities: In charge of Church suppers and general social occasions of the Church.

Social Concerns: Functions as an agency for informing our Members and for supervising sponsorship of group participation in social action, consistent with Unitarian ideals and with the expressed opinions of the Church Membership. Interested in having this Church exert a constructive influence in selected civic, social, and humanitarian issues and problems within the local, national, and international communities.

Special Committees

Annual Auction: Conducts an auction of food and a variety of articles donated for the purpose of raising money for the Church. The money is usually allotted to a specific project of need or improvement of the Church.

Capital Fund Drive: Responsible for collecting pledges and gifts for the Church Building Program and for capital fund expenditures for equipment.

College Students: Provides for social and religious opportunities for students in the several colleges of this area. Cooperates with the L.R.A. of the Princeton University campus.

Office Volunteers: A part-time volunteer staff of assistants to provide help, on call, when the work of the Church Office reaches burdensome proportions.

Summer Program: Arranges occasional religious services, family picnics, and other summer-time activities during the period when the regular Sunday services are suspended.

Note: A special liaison committee cooperates with the Cherry Hill Cooperative Nursery School that is, in part, sponsored by the Church and that serves primarily the families of Church Members on a non-profit but paid service, using part of the Church School building.

Church Organizations

Liberal Religious Association: (L.R.A.) Primarily a campus group of University undergraduates designed to foster interest in liberal religious education and to provide for social activities for college students of Unitarian affiliations.

Liberal Religious Youth: (L.R.Y. and a Junior L.R.Y.) To provide opportunities for moral and spiritual guidance and for educational and social programs for eighth grade and high school youth; to help arrange for regional L.R.Y. conferences and encourage participation in Church affairs.

Men's Club: A social, discussion, and service group of men of all ages.

Woman's Alliance: A social, discussion, and service group of women of all ages.

Single Adult Group: A social and service group of men and women of ages twenty-one to forty-one.

Programs and Special Activities

Adult Education Programs: Informal discussion groups interested in:

- a) The meaning of Unitarianism.
- b) The investigation of philosophical movements. (SEEK)
- c) Issues of civic and social action.
- d) Ten Tuesdays- a women's group concerned with the investigation and formulation of ideas involving the religious education of children, and the study of educational and philosophical books.
- e) Thirteen Thursdays - a group of young women interested in the study of philosophical and psychological books dealing with the nature of man from the anthropological, cultural, political, and artistic points of view.

The Book Corner: Assists with the purchase of books for the Church School, the Adult Education Programs, and individual orders. Suggests significant current readings related to particular sermon topics and to special discussion programs.

Christmas Family Workshop: A project of the Church School in which parents and children prepare holiday gifts and decorations.

Clothing Drive: An annual collection for the UUA Field Service and/or special relief projects.

Drama Series: (Theater Program) A discussion group concerned with current offerings of McCarter Theater and occasional New York City plays. Helps to secure bloc tickets.

Taped Sermons: A record and lending library of sermons, principally for the benefit of "shut-ins" and for teachers in the Church School who are compelled to miss the Sunday services.

Church Publications

The BULLETIN: A weekly announcement of the Sunday Service Programs, also announcements and information concerning current Church activities.

CURRICULUM GUIDE and PROSPECTUS: For the Religious Education Program of the Church School.

DIRECTORY: An annual record of Members, participating friends, and Church School families, including addresses, telephone numbers, and names of children; periodically brought up to date by insert supplemental mimeographed sheets.

HANDBOOK and HISTORY: A manual of information covering: Our relationship to the national UUA; a summary of our history as a Fellowship and a Church; Our Bond of Union; the meaning of Liberal Religion and of Unitarianism; what it means to be a member of this Church; the Organization and Government, Bylaws and Administrative Policies; major Organizations and Activities of this Church; Forms for Bequests; Names of Officers and Committee Chairmen.

HOW OUR CHURCH IS FINANCED: A statement of the Finance Committee concerning the annual Church Budget, the collection of pledges and gifts, and the disbursement of funds.

Special Publications: Occasional special announcements and records and such publications as the periodic Church Questionnaire, etc.

FORMS FOR BEQUESTS

General

I give and bequeath to The Unitarian Church of Princeton, a corporation existing under the laws of the State of New Jersey, in said State, the sum of Dollars, to be used for the general purposes of the Church.

Specific

I give and bequeath to The Unitarian Church of Princeton, a corporation existing under the laws of the State of New Jersey, in said State, the sum of Dollars and I direct that the income therefrom shall be used for the purpose (purposes) following, that is to say: (Here specify in detail the purposes desired).

Inquiries concerning bequests or other gifts should be addressed to The Unitarian Church of Princeton, Box 402, Princeton, New Jersey.

Appendix A: MINISTERS

Fellowship - 1949 to 1953

Rev. Alson H. Robinson, Honorary Minister
March 8, 1949 to July 30, 1950.
(Served without salary until his death)

Rev. Hugo P. Leaming, Part-time Ministerial
Advisor, in cooperation with the Unitarian
Church of Trenton, January 6, 1952 to
July 1, 1952.

Rev. Richard Fresco, Temporary Minister
December 3, 1952 to May 31, 1953.

Church - 1953 to 1965 ff.

Rev. Straughan L. Gettier, Minister
October 4, 1953 to August 31, 1960.

Rev. Harold R. Dean, Assistant Minister
April 1, 1954 to June 30, 1955.

Rev. Robert L. Cope, Minister
May 30, 1961 (Installation October
8, 1961)

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Appendix B: Trustees
of First Incorporation, April 30, 1951

Chairman, Margery N. Robinson
Secretary, Nancy C. Grysbeck
Treasurer, June K. Heald
Members-at-Large: Walter Harding,
Mark M. Heald, Edward Morehouse

Appendix C:
Officers, Executive Committees, Trustees

Unitarian Fellowship of Princeton
1949 - 1950

Chairman: Dr. Frank D. Graham (Resigned
September 14, 1949)

Co-Chairmen: Dr. Alson H. Robinson and
Dr. David McL. Greeley

Executive Secretary: Ethel S. Brummer

Recording Secretary and Treasurer:
Agnes Braden

Executive Committee: Marion Bathgate,
Rowland Burnstan, Ruth Gates, June Heald,
Mark Heald, Edward Morehouse, Anne Peter-
son, Donald Peterson, Margery Robinson,
Lida Priest, and Stowe Persons.

1950 - 1951

Chairman: Donald Peterson

Executive Secretary: Ethel Brummer

Recording Secretary: Agnes Braden

Treasurer: June Heald

Executive Committee: The Officers and four
Members-at-Large - David Greeley, Edward
Morehouse, Edward Rey, Margery Robinson.

1951 - 1952

President: Margery Robinson

Vice-President: Mark M. Heald

Secretary: Nancy C. Gryzbek

Treasurer: June Heald

Members-at-Large: Walter Harding and
Edward W. Morehouse.

1952 - 1953

President: Margery Robinson

Vice-President: Simeon Hutner

Secretary: Charlotte Holmes

Treasurer: June Heald

Members-at-Large: Dorothy Brown and
Darrell Johnson.

The Unitarian Church of Princeton
(Chartered May 6, 1953)

1953 - 1954

President: Simeon Hutner
Vice-President: Ashley Montagu
Secretary: Charlotte Holmes
Treasurer: John Drury
Members-at-Large: June Heald and Mary Wigner.

1954 - 1955

President: Peter Putnam
Vice-President: Darrell Johnson
Secretary: Leona Ward
Treasurer: John Drury
Members-at-Large: Esther Letherman and
Ashley Montagu.

1955 - 1956

President: Peter Putnam
Vice-President: John C. Maxwell
Secretary: Leona Ward *resigned; Jean Perkins*
Treasurer: Darrell Johnson
Members-at-Large: Mary Dunn and Milton White.

1956 - 1957

President: Peter Putnam
Vice-President: Frank Stover
Secretary: Adra Fairman
Treasurer: Darrell Johnson
Members-at-Large: Nancy Gryzbek and Klaus Knorr.

1957 - 1958

President: Kenneth A. Wells
Vice-President: Richard C. Mason
Secretary: Johanna Lederer *resigned; Charlotte Holmes*
Treasurer: Harland W. Hoisington
Members-at-Large: Barbara Esser and Jean
McAndrew.

1958 - 1959

President: Kenneth A. Wells
Vice-President: Richard C. Mason
Secretary: Charlotte Holmes
Treasurer: George A. Barratt
Members-at-Large: Walter R. Beam and Doreen
Spitzer.

1959 - 1960

President: Edward W. Morehouse
Vice-President: Kenneth B. Spear
Secretary: Rosemary Sommer (Appointed)
Treasurer: George A. Barratt
Trustees: The Officers and Rowan Boone,
Dorothy Johnson, Jean Perkins, Merlin
Peterson, Lyman Spitzer, and Kenneth Wells.

1960 - 1961

President: Edward W. Morehouse
Office Administrative Assistant: Mark M. Heald
(Appointed, in the absence of a Minister)
Vice-President: Kenneth B. Spear
Secretary: Patricia Criscitiello (Appointed)
Treasurer: George A. Barratt
Assistant Treasurer: June Heald (Appointed)
Trustees: The Officers and Rowan Boone, Darrell
Johnson, John Maxwell, Jean Perkins, Durinda
Putnam, and DeWitt Smith.

1961 - 1962

President: Rowan Boone
Vice-President: Jean Perkins
Secretary: Christine Yorke (Appointed)
Treasurer: Kenneth B. Spear
Trustees: The Officers and Joseph Bachelder,
Jacqueline Johnson, Henry Mahncke, Durinda
Putnam, DeWitt Smith, and Kenneth A. Wells.

1962 - 1963

President: Rowan Boone
Vice-President: Jean Perkins
Secretary: Christine Yorke (Appointed)
Treasurer: R. Lawrence Mason
Trustees: The Officers and Joseph Bachelder,
Stephanie Craib, Jacqueline Johnson,
Durinda Putnam, DeWitt Smith, Kenneth Wells.

1963 - 1964

President: Joseph Bachelder
Vice-President: Jacqueline Johnson
Secretary: Virginia Z. Brakeley (Appointed)
Treasurer: Ivan Sublette
Trustees: The Officers and Stephanie Craib,
David Johnson, R. Lawrence Mason, John
Maxwell, Kenneth Spear, Kenneth Wells.

1964 - 1965

President: Kenneth A. Wells
Vice-President: Harland W. Hoisington
Secretary: Adra Fairman (Elected)
Treasurer: Ivan Sublette
Trustees: The Officers and Stephanie Craib,
Thomas Hartmann, David Johnson, R. Lawrence
Mason, John Maxwell, John A. Wheeler.

Note: Chairmen of Standing Committees are
listed in the annual DIRECTORY.

Minutes of meetings of the Trustees
and the Church Council are kept in the
files of the Church Office and the Archivist.

All persons who prepare reports, minutes
of meetings, or records and documents of
official Church business and activities
should make sure that copies are deposited
in the Office files and those of the Archivist.

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