

A. B. S. S.

ALUMNI  
ECHOES



Our Alma Mater

FEBRUARY  
1928



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A. B. S. S.

-A L U M N I      E C H O E S-

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Published every four months by the A.B.S.S.  
Alumni Association, Anderson, Ind.

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VOLUME IV                      FEBRUARY, 1928                      NUMBER I

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Price, 50 cents a year; 20 cents a copy

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A N N O U N C E M E N T S

Why The Change In The Echoes? -Because of several reasons. First, too many of the Alumni have not paid their Alumni fee (.75)

Again, it appears that the price of printing has increased.

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If you are a member of the Anderson Bible School and Seminary Alumni Association, and have paid your annual Alumni fee but not received a copy of each issue of the Alumni Echoes, write and inform the Business Manager concerning it. His address is the A.B.S.S., Anderson, Ind.

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Does your fellow-Alumni know where, when and what about you? Drop the News Editor a card with a brief statement about you and your work. Her address is Anderson, Ind., % G.T.Co.

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The next issue of the Alumni Echoes will contain news and information relative to the next Alumni Banquet.

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"Have I Paid My Alumni Fee????-Let Me Think--I Don't Know." --Well, ask the Business Manager, the desired information will be gladly given free of charge.

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In This Issue--

Some articles which the Editor is desirous of every alumnus reading. If you start them it is certain you will not stop until you have read the entire article.

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The staff wishes all a very Happy and Prosperous Year.

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## Trials That Never Come

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For every trial that God sends, He gives sufficient grace to bear it, but He promises no grace to bear anticipation with, and we little know how large a portion of our mental suffering arises from trials that never come. -Evangelical Tidings.

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## WHAT OF YOUR FUTURE?

By Russell Olt

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Fortune tellers, spiritualists, and psycho-analysts, do a flourishing business. Men like to know what there is ahead of them. You and I also wonder.

I take it that every alumnus of the Seminary came here with the idea of preparing himself for greater future usefulness in spiritual fields. I think I can say with equal certainty that there has come to each since leaving school, an uneasiness, at least at times, regarding the future. A realization has come of our inability to meet, as we would like, the situations in which we find ourselves. A young man who returned to school some time ago said to me, "I ran out of preaching material and felt I couldn't cope with situations on the field: so I decided to come back to school." He came back married, but came back just the same. Perhaps this is an exaggerated case which is not duplicated in full by many who have gone out with but one, two, or even three years' preparation, but who is there of my readers who has not felt the need of better preparation?

Eleven years ago when a school was born known as the Anderson Bible Training School, a two year course was provided. New as the idea was among us, it could have been no broader then. Three years ago another year was added, making three years in all. In 1926, a fourth year was added, the completion of which for high school graduates commands a degree. In the absence of a college, we are being called upon to add yet other courses to the curriculum. A college for our movement must inevitably come and that soon, but even now our ministry must be better trained.

To be sure, the alumni feel the need of a more adequate preparation. That is the reason they are returning for more schooling. That is the reason they are securing a high school education or its equivalent, if denied it in earlier life. The times demand this. If we are to take our places in our communities along side of other ministers and professional men, it must be so.

To become a physician, most states require seven or eight years of preparation beyond high school. Six or seven years legal training are coming to be demanded. Teachers in many quarters must now have four years of higher education



after graduation from high school. Should the ministry have less? To be sure, one can preach without a day's preparation, but it is apt to be something like the farmer who met his hired hand carrying a lantern and asked him where he was going. "Courtin'", was the reply. "Courtin'", said the farmer, "with a lantern? I never took a lantern when I went courtin'". "Humph", replied the man, "well, look what you got?" Yes, there are ways to "get by" in the ministry without preparation, but what is to be accomplished by the short cut route? A full course in school offers the easy and logical way of securing the necessary preparation.

In other professions and in business it has been demonstrated according to the United States Bureau of Education, that every day spent in school pays \$9.02. The average wage of an uneducated laborer in forty years is \$20,000; The average high school graduate in that time earns \$40,000 or twice as much, while an additional four years quadruples the amount. If added years of education mean that much more in the more remunerative vocations, by analogy we may reason that in the ministry a like amount of efficiency accrues except that the compensation is not a monetary one.

Not quite 1% of our American men graduate from college, but this 1% has given us 5% of our presidents, 3% of our congressmen, 47% of the members of the House of Representatives, 54% of our vice presidents, 52% secretaries of state, 50% secretaries of the treasury, 57% attorney generals, and 69% of our justices of the Supreme Court.

The demand and opportunity for men and women who have not been content with a short period of preparation is apparent. On the other hand, many good people--sometimes preachers, are too flattering in their evaluation of young ministers' gifts. One preacher considering school was told by several good sisters that he already preached the best sermons they had ever heard and was doing more in building up the congregation than Brother Doe, who had twice as much education. Such statements are apt to intoxicate the novice. Sometimes it has the same effect as whisky poured down the throat of the soldier. It makes him feel he single-handed can conquer a thousand of the enemy. An evangelist told the pastor for whom he was holding a revival, "Why waste two years in school when souls are each year going down in destruction?" The question is not how you compare with others now, or how much more you do than others, but rather how much bigger and more of a blessing you will be with more preparation.

A school boy was asked by his father to count to twenty-five. The boy replied, "I didn't learn to count to more than ten." When the father attempted to teach him to count further the boy resisted, saying, "I don't want to count to more than



ten, for I will never need to. I am going to work at a five and ten cent store." (Of course, if one's ambitions are to help but a few souls or minister to the spiritual needs of but one class, not so much education is required, but there is a field of educated men and women, of professional men and women that has as yet barely been touched. The field is just as real a one as the heart of Africa, and just as real preparation is needed as the missionary requires who goes to the heart of Africa.

Seriously, are not one or two years spent in a school above the grades, even though that school is a higher institution, an absurdly short amount of time to prepare for the big business of the Christian minister? We ridicule the professional school which turns out a man in other professions in six months or a year. Society is demanding that full time be spent by other professional men and women if they are to be trusted in the practice of their professions. Shall we not then try, if it is humanly possible, to return to the Seminary for another two or three years. This is the message of this article. This is the vision which we pray that all of our ministers, who have spent only one or two years here or in any similar institution, may get. Many of our former graduates already have the vision, -I suppose most of them, and are anxiously looking forward to the time when it will be possible for them to return. It is not the purpose of this article to discourage those who may for physical reasons find it impossible, for there are other ways, of course, such as taking work in residence in the vicinity in which they labor, or by correspondence, which, although not as good as classroom instruction, still helps to satisfy the need. It is earnestly hoped, however, that all who can, and who have not already realized the need of it, will keep such an ideal before them and make plans, if at all possible, to return for additional training to the Anderson Bible School and Seminary.

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"Why don't you and your mummie go to the church that me and my mummie go to?"

Violet: "'Cause we belong to a different abomination."  
-Sunday School Messenger.

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Pastor (eagerly): "Do you think they approved of my sermon this morning?"

Deacon: "Yes, I noticed they were all nodding."  
-Clipped.

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Preach Short Sermons  
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If a sermon is interesting it need not be long, if it is uninteresting it ought not to be long.-Selah.  
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E C H O E S F R O M F A R A N D N E A R

Helen Hull, '26, who has been in Atlanta, Ga., for several months informs us that she is to give full time to gospel work January 1st.

Mamie Wallace, is now enjoying herself in America at her home in Anderson, still contending that her class is the best that ever graduated from the A.B.S.S.

W.B.Crowell, held a two weeks' meeting for John Kane at South Anderson, Nov. 27-Dec. 11.

Earl Slacum is now engaged in evangelistic work.

Walter Shrock, is assistant pastor at Portland, Ore.

Bro. and Sr. E. Hunter, formerly located at Taylor, Pa., entered school for the term beginning Jan. 10th. Sr. Hunter was formerly Ruth Young.

Pearl Johnson, pastor at Raub, N. Dak. resumed her studies again at the Seminary, on Jan. 10th.

Peter Krogh, is now pastor at Erie, N. Dak.

Earnest and Martha Blieler, are the happy parents of a boy, born Oct. 7, 1927.

Thomas Ramsay, resigned his pastorate at Island Falls, Me., and is now pastor at Taylor, Pa.

Lydia Troegler, is now teaching music in Des Moines, Iowa, having completed her course at the Chicago University.

Viola Kemp, has been helping in the work in Tomah, Wis.

Nick and Rose Zazanis, (and son) now have charge of the Greek work at Detroit, Mich.

Jessie Kleeberger, is now in Los Angeles, Calif., doing office work and rendering valuable assistance in a new Sunday School recently started in the section of the city where she is located.

Herman Ast and wife, are rejoicing in that they are the parents of Helen Ruth Ast, born Nov. 22nd, weight ten pounds.

Rolla Schultz and wife, have resigned as pastors at the Logansport church.



Harl Johnson, is now pastor of the congregation at Jamestown, New York.

Carl Kardtzke, is now at Winchester, Ky., where he is finishing his college work leading to the B.A. degree. Besides his regular college course he is teaching three subjects at the Winchester Academy, a Junior-Senior High School.

Harvey and Helen (Holbrook) Wright, are enjoying their work with the congregation at Montevideo, Minn.

Hamed A. Motawi, took unto himself a wife, Miss Marie Stutzi. They were married Jan. 8, 1928. (Bro. Motawi's address is, 5 Necratis St., Near Crown Brewery, Camp De Cesar, Egypt.

Helen Percy, Marv Renbeck, Amy Lopez, John Kane, Herbert and Ruth Peterson, and Elver Adcock, attended the Student Volunteer Convention at Detroit, Mich., immediately after Christmas.

(That's all of the ECHOES we have)

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## A MISSIONARY SPEAKS

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 (Letter from Edith Young, '27, addressed to students of the Seminary and friends.)

The farewells at the train made a favorable impression on the conductor and passengers. At first some thought it was a wedding, -one fellow tried to dance to the music, but the tune didn't fit. The conductor said, "That was a fine meeting they had for you--I think it was very fine. I never knew you had a school here until I saw that crowd." He continued to talk and ask questions about my work. He ended his comments with a wish for my success and an assurance that I should like my new work.

I spoke to three different congregations in New York: at Williamsbridge, there were some Jamaicans present. Again at 132nd. St., the congregation was composed largely of Jamaicans and other West Indians. Needless to say I felt very much at home among them. They sang special songs in our honor and made the whole service very pleasant. They gave me of their constant prayers.

The sea voyage was pleasant and interesting. The weather was delightful and sailing was good; not until Saturday P.M. and Sunday did the winds rise and make the old ship toss more than usual. The passengers were amazed at the continuance of fine weather, and especially were we surprised when we passed Cape Hatteras without any change in the weather. Little did they know of the many prayers which followed that boat.

I was very glad when they said to me, "It is almost time to disembark." After ordering my breakfast Monday A.M. I glanced through the window and caught my first glimpse of Jamaica which at that moment appeared to be a large mountain sticking right up out of the sea; -it still proves to be very mountainous. That only serves to make it more home-like for me. I hastened through the process of tipping stewards and preparing for landing; -then rushed to the upper deck to watch the boat sail into the beautiful harbor of Kingston. Such a feeling of joy as I not fully realized before filled my soul. There was a calm peace inexpressably sweet that came through the assurance that I was in the center of His will. Praise His name.

I must mention the welcome service given me Monday night. The Kingston congregation turned the Monday night service into a welcome meeting. Bro. Olson and wife spoke first. They were followed by Ethel Lopez, Bro. Campbell, and Bro. Downie. With all their eloquence they expressed the warm welcome that Jamaicans know how to give. Just before my speech Bro. Campbell's two little girls walked in the chapel carrying a large bouquet of beautiful roses. A sister also gave a bouquet of roses. After the service came the hand shaking. That is one thing that isn't neglected.



I have had to give talks, teach or do something almost every day since landing, beginning with the first night.

Just a word about the school. It is very small yet, but God has been and is manifesting himself in such a way that we are certain that His approval is on the school. If you could step into the chapel services each morning and hear the seasons of earnest prayer and see how God blesses, your hearts would rejoice with us that we are having a school where such fine young people can get the training they need. My soul has been greatly inspired already through my contact with them, for they are very humble and spiritual. We feel the presence of God very near in the class periods. I am finishing the Bible History course for Sr. Olson. There are several other very fine young people who are pleading before God with tears in their eyes for the opportunity to be in this school. Oh, it makes your heart ache to see those hungry souls longing for that which is beyond their reach unless God undertakes. We are praying and believing that He will undertake. Every day I am made to thank God that He has permitted me to have this little field in which to work. Please continue to pray that the rest of the money for school property will come before long. The students are very happy over the coming of the third teacher. They said, "It is a direct answer to our prayers." Do you wonder that I am glad, glad, glad!!!

We are counting on your prayers and cooperation in this great work of our Master. I wish all of you could visit some mission field at least long enough to see the real need. Life would never be the same to you again. Conditions here are more favorable than in some fields, but the harvest is ripe and ready for reaping.

#### The Success Family

The Father of success is work.

The Mother of success is ambition.

The Oldest Son is common sense.

Some of the other boys are Perseverance, Honesty, Thoroughness, Foresight, Enthusiasm, and Cooperation.

The Oldest Daughter is character.

Some of her sisters are Cheerfulness, Loyalty, Courtesy, Care, Economy, Sincerity, and Harmony.

The Baby is opportunity.

Get acquainted with the "old man" and you will be able to get along pretty well with the rest of the family.

--Exchange.



## ONE OF THE BOARD

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"A young minister, who recently had been appointed pastor of a church, was wont to preach long, tiresome sermons. One Sunday he had requested the members of the board to stay after services.

When he turned to speak to the board he noticed an elderly man in the back of the church who had not left. Not wishing to discuss business before persons other than the board, the minister went to the man and asked, "Is there anything that I can do for you?"

The elderly man replied, "You asked that the board remain after services. Well, I certainly am one of the bored."

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## LOCAL MINISTERIAL ASSOCIATIONS

By Herman Ast

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In our city of Newcastle, Indiana, with a population of about 21,000, there are nineteen Protestant churches, besides the Roman Catholic church and a Christian Science meeting.

Most of the pastors are active participants in the ministerial association. Twice a month, on Monday mornings at ten o'clock the ministers meet in the Y.M.C.A. lobby for devotion and business. Occasionally there are additional special meetings.

As none of the former pastors of our congregation attended their meetings, I was rather slow in accepting the invitation, but eventually started to attend. From the first a very cordial welcome was extended to me, and I have observed that every new minister is made to feel at home in the circle, whether he represents a large or small church. Fortunately there is not a single Modernist among all the Protestant ministers of this city, -a thing not found very often in cities of this or larger size.

Cooperation among the churches is quite marked, in union and simultaneous campaigns as well as in other ways. Denominational rivalry has been practically eliminated; in fact, it is frowned upon. In matters of civic welfare and even in religious enterprises, I am glad to take part whenever we can consistently do so. Where it would violate any one of the principles for which we stand, of course I refrain.

Last fall thirteen of the churches (including all the larger ones) engaged in a simultaneous evangelistic campaign during the first two weeks of November. The same was done the previous year, but we did not participate. This time, however, shortly before the meetings, we decided to go into the campaign. The purpose of the churches was to



win souls for Christ and reawaken their own membership with this concerted revival campaign. The churches asked for the right of way in the city for two weeks. Even the mayor issued a proclamation in favor of the campaign. The advertising was of a general nature, on posters placed on wooden poles in the regular flag pole receptacles through the business district; general circulars were used; paid newspaper advertising; besides a large amount of free daily publicity which the two daily newspapers gave. Most of the cost of advertising was met by collections of Sunday afternoon mass-meetings.

Each of the churches held its own meetings in its own way. Some had outside preachers; others, special singers; others, used home talent altogether. Nationally known professionals, e.g. of "Billy" Sunday type, were not to be brought in to outdo the other churches, and it was to be a loyalty campaign. We secured Bro. Earl L. Martin, of Anderson, who gladly gave us his very best. While our services were not as large as if we alone had had special meetings, good was accomplished.

On four mornings during each of the two weeks union fellowship services were held in the various churches in the center of the town, with a different pastor for each service; who could have his evangelist speak in his place if he chose. I was assigned the Methodist church (a most favorable assignment) and Brother Martin agreed to speak for me. He gave a masterly, devotional message on "Knowing God," before a good large audience of ministers, workers and laity. It was a wonderful advertisement for the Church of God in Newcastle. The president of a prominent local bank, I was told, left with moist eyes, saying, "That was an hour well spent." Good city preachers mentioned to me for several days how they enjoyed Brother Martin's fine sermon. Some of our own people said that one service was worth our participating in the campaign.

As the opening gun of the campaign, a big parade was staged by the churches on the first Sunday afternoon. It was simply one big religious parade with Christian and American flags, banners, and mottoes; all trace of denominationalism was barred. Little children marched first behind a band, followed by older groups, with the men marching last. The parade ended with a brief mass meeting at the end of the court house lawn. This was something new for us. We did not know what to do about it at first. A few objected; others were enthusiastically for it; while others of us were non-committal. Finally we decided to join the parade as a Sunday School and church. We had a fine comparative turnout, which brought us outside commendation, and even those of us who were opposed at first, were glad.

But, now back to the ministerial association: Attending their meetings has not made me lose my vision of the true church of God. On the contrary, I believe I am made to



appreciate all the more the reformation movement I represent, especially when I hear some of the ministers bewail their failings as a people. (At the meeting just this morning, one of the prominent preachers told of receiving in the morning's mail a letter from a fellow pastor in a nearby city, who sent him their weekly church bulletin. He showed it and said, "This bulletin contains a one week's regular program of officers and special doings sufficient to keep the entire church busy for a couple of weeks. Yet yesterday there were only eighty people out to church services, out of a membership of seven hundred. I am convinced we need to let loose of a lot of organization and other things, and get back to the gospel and the preaching of the judgments of God!")

I still preach "Come out from among them," and "Babylon is fallen," but I try to be a gentleman also. I still preach against false denominational systems, but through personal contact with them, I have learned that sectarian preachers are not generally reprobates and rogues, (as one would think from some preaching I have heard) but among them are also some true men of God who are endeavouring to do their best for the kingdom of heaven in accordance with the light they possess.

Furthermore, attending the ministerial association gives you not only a deeper insight of the spiritual pulse of your city, but a better knowledge of the civic and moral conditions as well. Again, there is a personal culture in being able to rub shoulders with those preachers, many of whom are quite intellectual men, prominent college and seminary graduates.

Finally, in your visiting among the people when a certain minister's name is mentioned, or if you meet one of his congregation, it gives you an immediate point of contact to say that you personally know Rev. So and So.

Young fellow pastor, if there is a good ministerial association in your city, and you find a welcome there, I see no valid reason why you should not attend.

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"Faith cannot imagine anything better than its present, except its future."

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"Go on and be yourself and you will have plenty of company."

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## -N O T H I N G-

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There were no stars-no earth-no time-  
 No check-no change-no good-no crime;  
 But silence, and a stirless breath,  
 Which was neither of life nor death:  
 A sea of stagnant idleness,  
 Blind, boundless, mute, and motionless.

In these few, simple words Lord Byron describes the nothingness of nothing so well that it would not be surprising at all if one should read it and exclaim, "Now I know exactly what it is!"

Hegel says it is "perfect indistinguishableness." Hence another definition which anyone may question, but never hope to alter in order to make it approach "nothing" any closer than it is.

I am nothing. I came into this world without the vestige of outer covering, and so far as I know, I knew nothing for a long time,-except to cry. People have been saying there is "nothing" to me all of my life. "Nothing" is my shadow. It haunts me every time I try to make "Something" out of myself.

I am told the world was made out of "nothing," and upon hearing this I brace up and take courage, for if this world began with nothing and has turned into the wonderful solar system it is, what will my end be- who am an animate being? (This reminds me of someone who hit me in the stomach yesterday. I told him he shouldn't be hitting me so senselessly in the solar plexis, and he retorted, blankly, "Oh, do you have a solar system too?"

I went to school to a teacher in the grades more than a decade ago. He told my parents that that boy of theirs, if he didn't change his ways, would so me day make a mathematical analysis of himself and find that he was frozen on the zero point. Consequently, they told him to whip their boy until he showed signs of being on the road to "something," and they would give him an additional whipping when he returned home. Well, to make a long story short, I might say that he did, my parents did, and I did, although I painfully regret that so far no one has noticed me in my super-human effort to make "something" out of nothing.

I worked for a man one time. He said, "You don't know nothing." I didn't stop to chew on that right then, but since that time I have discovered that he didn't say quite all he meant. I should have thanked him, instead of----, well, that is another story. What I mean to say is that I can't figure out why I should be singled out from all the rest of my elite fellows, and be told continually that I do not have native intelligence enough to get away from this hoodoo.

My conclusion is that if I face the fact of my existence as I am, not trying to sugar-coat my apparently dual personal-



ity in such a way that others will be drawn to me merely for the sake of the saccharine lure, but because they hope there is "something" to me after all; then I will begin to gather momentum, and finally, if I live long enough, I'll realize my hoodoo has left me (along with those friends who gave it to me) and I'll be on a par with those who have been my Job-like comforters.

--An Alumnus with the inferiority complex.

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---WHAT'S GOIN' ON AT THE A.B.S.S.---

The following alumni are taking the degree course this year:- I.K. Goodrick, Araxia Hartselle, Esther Laucamp, Herbert Peterson, Solomon Popp, Luella Rowe, Daniel Schemmer, William Tubbs, Grady Montague, Edgar Busch, Anna (Ratzlaff) Thompson, and Mabel (Helms) Sanders.

The new system in the dining room is operating very good, (the majority agree.) At the beginning of every other week a list is seen posted on the bulletin board, giving the table number, and the names of students who are to occupy them. A host and hostess are also named to serve at each table. The system seems to be resulting in a better acquaintance among the students and a freedom and ease, which we think will be beneficial for future occasions.

Walter Crowell gave us an interesting and instructive message in Chapel, during the time he was holding a revival at South Anderson. Along with other things he told us how to use our spare time.

Brother Morrison has been away since Christmas, on a trip in the west in the interests of the Associated Budgets and Seminary.

The students celebrated "Vaccination Day" January 11th, the majority participating, -some nervously, some rather indifferently. Several employees of the Gospel Trumpet Co. were stricken with the small pox and therefore a decree went forth from the City Health Department that employees of the Company and students of the Seminary should be vaccinated. At this writing, all students are able to be about and partake of their regular meals.

The little grocery on the corner is again in the hands of the Phelps' family.

All students have survived the first term's examinations. (This is not to say that all passed, however.)

Comparatively few students remained at the Seminary during the Christmas vacation. Those who did remain, enjoyed a good season of skating.



# DAN CUPID'S DOINGS

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They say that June and October are the months of the most weddings, but June is long past and yet far away and Dan Cupid seems not to have known his duty concerning October weddings. Or maybe he was saving up his darts for a mighty slaughter when leap year came. We'll wait and see.

However, he shot a few darts during the declining days of the old year and a few were brave enough to set out on the uncertain sea of matrimony even though most of their comrades decided to wait until a more favorable season.

Those who chose October for their sailing date were Mary Stolzige, '24, and George Ferree, '23, George Johnson, '25 Edith Young, of Aberdeen, Washington.

The Stolzige-Ferree wedding took place very quietly at the home of Otto Ferree, of Anderson, Ind., on October 24, 1927. The ceremony was performed by Nolan Adair, brother-in-law of the groom: in the presence of the immediate members of the family only. The couple now reside in Anderson. George follows his regular trade as carpenter, while Mary, in addition to her household duties, carries some classes at the Seminary.

We saw an announcement of the Johnson-Young wedding, but it has been misplaced, and we are unable to recall the exact date. Mr. and Mrs. Johnson are doing pastoral work at Aberdeen, Washington, but all further particulars are lacking.

Since publishing the last Echoes we have found that Miss Emergene Johnson, '24, is now Emergene White.-This maybe stale news, but we are not to blame because we had no information to publish sooner. As it was we found out what we did by mere chance.

We heard a few weeks ago that Miss Flonnie McKinne, '27, and Dallas Jernigan, a former Seminary student, were to be married December 25, at the bride's home in Kentucky. We are assuming that the wedding took place as planned.

The latest wedding among the Alumni, that our attention has been called to, is that of Hamed A. Motawi, of Alexandria, Egypt, to Miss Marie Stutzi. This wedding took place January 8, 1928.

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"If anything will go without saying,  
let it go."

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