Home Missionary Edith Orvis:  
The Soul of Berwick’s Unity Mission  
compiled from the conference archives, 2007

editor’s note:  Andy Warhol once claimed that everyone was entitled to fifteen minutes of fame. On October 25, 1992, Methodist home missionary Edith Orvis achieved twenty-four hours of fame when the General Assembly of Pennsylvania declared that to be “Edith Orvis Day” across the state.

It is fitting to conclude this issue of The Chronicle, which recognizes both prominent and ordinary Central Pennsylvania individuals from our predecessor denominations, with the story of this remarkable lady. The relevant material from the conference archives has been gathered into three sections for this article: House Resolution #408, Home Missionary Edith Orvis, and Unity Mission.

The General Assembly of Pennsylvania  
HOUSE RESOLUTION #408  
Session of 1992

A RESOLUTION  
Declaring October 25, 1992, as “Edith Orvis Day” in Pennsylvania.

WHEREAS, Edith Orvis came to Berwick, Pennsylvania in 1919 as part of the extension of the Anthracite Mission centered in Hazleton, Pennsylvania; and

WHEREAS, Upon the arrival of Edith Orvis, the mission work took on new life in providing many local boys and girls an opportunity to learn and enjoy their childhood; and

WHEREAS, Within three years after her arrival, the community recognized the services that Edith Orvis was providing to the community and erected a new mission to replace the old facility that had been outgrown; and

WHEREAS, Edith Orvis devoted her entire life to the service of others, particularly the youth of the community; and

WHEREAS, The Berwick Historical Society will recognize the service that Edith Orvis performed during her lifetime for the Berwick community at a celebration at the Berwick Historical Society on Sunday, October 25, 1992; therefore be it

RESOLVED, That the House of Representatives declare October 25, 1992, as “Edith Orvis Day” in Pennsylvania.
Home Missionary Edith Orvis

While the entire article, and this section in particular, bears the title “Home Missionary Edith Orvis,” there is more material about Unity Mission in Berwick and Methodist home missions in general than there is about Edith Orvis. This is likely the way Miss Orvis would prefer it to be. Throughout her successful career, she preferred to have the spotlight on the mission and not the missionary. Even though what little we know about the background and personal life of Miss Orvis has been gathered from secondary sources, there has been enough to assemble at least a glimpse into the character of this remarkable and dedicated lady.

Miss Edith Orvis was a worker with the Woman’s Home Missionary Society (WHMS) of the Methodist Episcopal Church. The WHMS was founded on June 9, 1880 – its stated purpose being “the improvement of the conditions of the freed-woman in the South.” Lucy Webb Hayes, wife of President Rutherford B. Hayes, accepted the invitation to serve as the first president – an office she administered with distinction and intelligence. The Society soon expanded their work to the north and west, reaching all the way to Alaska. They established work among Native Americans and Spanish-speaking people in the Southwest, the Appalachian people, and eventually the European immigrants in the Northeast.

Edith Emaline Orvis was born in Oakfield WI on March 8, 1877, to Eleazer H. Orvis (1852-1929) and the former Jennie Isadora Bristol (1855-1908). Her parents and both sets of her grandparents were farmers in that small community 10 miles southwest of Fond du Lac. But the Orvis-Bristol ties extended back to Addison County VT, where their ancestors farmed within a dozen miles of each other – the Orvis family in Ferrisburg and the Bristols in Panton. In early 1852, her grandfathers Eleazer Orvis (1821-1853) and Abel Bristol (1829-1891) moved with their young brides from the civilization of the East to the wilds of Wisconsin. About the same time, two uncles of Eleazer, Isaac Orvis (1809-1894) and James Orvis (1818-1886) also made the move to Wisconsin.

Life on the frontier was not easy. Eleazer died sixteen months after arriving in Wisconsin – leaving his only child Eleazer H., born 9 months after the move, to be raised by his widow Emaline Warner Orvis. Fortunately widow Orvis had the support of the Bristols, and it was only natural that romance blossomed between young Eleazar Orvis and Jennie Bristol. They were married March 10, 1875, and their union was blessed with ten children – the second of which was named Edith Emaline Orvis.

No record exists of the spiritual forces that shaped young Edith, but it is known that Methodism had preceded the Orvis and Bristol families to Fond du Lac County. A Methodist preaching appointment existed in Oakfield township from 1844 on. The 1875 memoirs of Rev. Wesson Gage Miller (1822-1893), Thirty Years in the Itinerancy, give a detailed account of the introduction of
Methodism into the area. Involvement of the Orvis and Bristol families in Methodism cannot be documented, nor can a Methodist wedding for Eleazer H. Orvis and Jennie Bristol, but the marriage ceremony of Jennie’s younger sister Nettie Ann was performed by “Elder Lewis” – believed to be Rev. David Lewis (1815-1908) of the Wisconsin Conference.

It is known that Edith spent four years of high school at Garfield WI – just east of Stevens Point, and about 75 miles northwest of Oakfield! It is not known with whom she boarded, or why she sought her education at such a distance. By the 1890’s one would suppose that post eighth-grade education for a serious female, even on the Wisconsin frontier, would be available closer to home.

Upon graduation, Edith spent one year at Lawrence College in Appleton WI. Founded in 1847, this was Methodism’s only college within the Wisconsin Conference. Today, following a 1964 merger with Milwaukee-Downer College, the institution exists in Appleton as Lawrence University. In the 1890’s, one year of college qualified Miss Orvis to teach in the public schools – and this she did for five years in a one-room country school near Fond du Lac. When this teaching experience awakened Edith to the needs of children and ministry potential in education, she enrolled in the Lucy Webb Hayes National Training School for Deaconesses and Missionaries, now commonly known as Sibley Memorial Hospital, in Washington DC.

After graduating in two years from the Lucy Webb Hayes National Training School, Miss Orvis devoted the rest of her life to serving as a home missionary for the WHMS of the Methodist Episcopal Church. Her assignments were as follows.

1912-15: Boylan Industrial School and Home
Jessie and Franklin Streets, Jacksonville FL

This is a boarding school for Negro girls. Miss Orvis lived on campus and taught domestic science. Founded in 1887 by the WHMS to educate children of former slaves, it was named for Anna Boylan DeGroot of the Newark Conference – who donated a sizable sum of money to establish the school to atone for the fact that her family had owned two large plantations prior to the Civil War. The institution has an interesting history that involves similar missionary efforts and tells much about Methodism’s reconstruction efforts in the South.

In 1885, Haven Industrial Home and School had been founded by the Atlanta Division of the WHMS in Savannah GA, also to educate children of former slaves. The school was named for Bishop Gilbert Haven. In 1932 these two institutions merged, upgraded the Jacksonville facilities, and became the Boylan-Haven Home. This all-girls junior high/senior high boarding school was noted for its home economics and music programs.

In 1867, a school had begun in Camden SC to educate former slaves. That school, a project of the New England Southern Conference, became the Browning Home in 1887 and the Mather Academy in 1900 – each time being re-named for major contributors. In 1959, Boylan-Haven Home combined with the co-ed
Mather Academy at the latter’s campus to form the Boylan-Haven-Mather Academy. This institution continued until 1983, when it was closed. In 1995 the Women’s Division ordered all the buildings demolished, and a historical marker in Camden gives the history of all three institutions.

The final comment on in this section involves the reason why Edith Orvis transferred from Haven Home after only three years. According to the 1930 Jubilee History the WHMS, “In 1914 a challenge was offered to the Society when it became unlawful, in Florida, for white women to teach in Negro schools.” The continuing success of the institution indicates that Miss Orvis apparently trained her successor well and helped the ministry through the transition period – and it was likely the administrative abilities she demonstrated during this challenge that recommended her for her next position.

1915-18: Campbell Settlement  
2244 Washington Street, Gary IN

Miss Orvis served as the superintendent of this facility for three years. This settlement house was a new work, founded in 1914, for the Americanization, evangelization, and general improvement of the immigrant population living in an urban setting. A project of the WHMS of the Northern Indiana Conference, it came into being when the Conference gave the WHMS three lots with the provision that a settlement house be erected. To ensure success of the venture, Mrs. Myron Campbell of the WHMS donated valuable land adjoining the lots.

In choosing Edith Orvis to head such a project, the WHMS was demonstrating a quite a confidence in her. While the local population was mostly Croatian and Serbian when Campbell Settlement was erected, by the mid 1920’s the ministry was reaching a variety of European ethnic groups and a growing number of Negroes. The Campbell Friendship House still exists, now at 21st and Washington Street, and is owned by the United Methodist Women.

1918-19: Blodgett Community House  
950 Peace Street, Hazleton PA

This work began under Bishop McCabe in 1904 as the “Anthracite Mission for Slavonic People.” From the beginning, Hazleton was intended to be the headquarters of the ministry – with outreaches in various nearby communities as needed. By 1918 there were several satellite facilities, and discussions about organizing some of those into separate missions. It was to aid in this task that Miss Orvis, with her administrative experience at the urban settlement house in Indiana and her experience growing up with rural ethnic groups in Wisconsin, joined the staff in Hazleton.

1919-35: Unity Mission  
910 Warren Street, Berwick PA

When the work in West Berwick was declared to be a separate mission, Edith Orvis was the unanimous choice to develop and administer its programs. And it
was to this project that Miss Orvis devoted her remaining 16 years as a home missionary. The final section of this article is devoted to telling the story of Unity Mission – from its official beginning as a satellite of Hazleton in 1913, through its expansion under Edith Orvis beginning in 1919, to its untimely end in 1936.

After retiring in 1935, Miss Orvis lived in Berwick for approximately 25 years as an active member at First Church. “Adopted” by Central Pennsylvania, she was listed in the conference’s Woman’s Society of Christian Service (WSCS) booklets as one of our retired home missionaries. She volunteered 1947-53 as a kindergarten teacher in the community effort to continue the work of Unity Mission at a new location, and in 1953 she established the Berwick Golden Age Club. She also was a fine artist, and several of her oil paintings are on display at the Berwick Historical Society. When her health began to deteriorate, Edith moved to the Brooks-Howell Home for retired missionaries in Asheville NC. It was there she passed away on June 29, 1971, at the age of 94, and her ashes were returned to her sister in Wisconsin.

Unity Mission

Unity Mission in Berwick was one of three daughter projects of the original Slavic Mission organized in Hazleton in 1904. The Hazleton mission included the Holy Trinity Slavonic Methodist Episcopal Church (erected in 1914, and merged into St. Paul’s in 1936) and the Blodgett Community House (erected in 1927, closed in 1954). The other two daughter projects – like Hazleton, outside the present bounds of the Central Pennsylvania Conference – were at Kulpmont (between Shamokin and Mount Carmel, begun in 1920) and Hollywood (just north of Hazleton, begun in 1939).

Eastern Europeans began settling in Berwick in significant numbers about 1900. Two testimonies to their continuing presence, a Ukrainian Catholic Church and a Russian Orthodox Greek Catholic Church, operate within a few blocks of the Unity Mission site. The immigrants came from the mines in the coal region for the better working conditions at Berwick’s American Car and Foundry plant.

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1. This building is still standing at 345 W. Diamond Avenue, Hazleton PA. After its construction and service as a Methodist Episcopal Church, it housed a Christian Science congregation from the 1950’s to the 1980’s. During the 1990’s it served as the home of several independent congregations. In January 2004 it was sold by the “New Life Family Church” to an individual who now operates Diamond Chapel as an antique shop and used book store. The building almost had the bell from the Audenried M.E. Church, which closed in 2005. The owner purchased that bell, decided it was too small for the chapel, and donated it to Our Lady Of Grace Church in Hazleton to become the third bronze bell in their three-bell-peal. He is now on the look-out for a large, cast iron bell for installation on top of the building’s bell tower.

2. American Car and Foundry was formed in 1899 by the merger of 13 smaller railroad car manufacturers – the largest and most dominant of which was Berwick’s Jackson and Woodin Company, formed in 1861 to make railroad cars. This was a merger of two smaller foundries that originally made plows, kettles and other such implements for about a dozen years – that of
which covered 400 acres and employed 10,000 people. The plant made mine cars and railroad cars – and during WWII it converted to make tanks and most of the armor plating used on US ships.

The exact timing and circumstances that led to the expansion of the work from Hazleton to Berwick have been lost, but in 1905 a Polish deaconess named Miss Raszka was assigned to West Berwick. A frame chapel known as the St. Peter Staviansky Methodist Mission was erected in 1909 at Warren Street and Fifth Avenue. The first separate pastoral appointment to the work there occurred when George Olejar was assigned to Berwick’s “Anthracite Mission” in 1913. This is also the first year for the first mention of Berwick in the WHMS Annual Reports. The substantial settlement house facing Warren Street was attached to the original chapel in 1922/23. The news from Hazleton’s Anthracite Slavonic Mission, as it was officially known, gives glimpses of the growth of the ministry to Berwick. Some early representative references appear in the following volumes of the WHMS Annual Reports.

1913-14, page 197 – Berwick: This great center for our missionary operations is nearly twenty miles away. Our missionary resides in the community, conducts a kindergarten, sewing classes, English, and assists in the Sunday school. Truly our ministrations are needed here. Our work is conducted in the basement of the church and is almost entirely supported by the local WHMS, always loyal and aggressive, sympathizing with the mission worker and encouraging her at all times.

1914-15, page 201 – In Berwick a kindergarten was opened in the autumn, also one of the best features of the work in the entire field. It was indeed a joy to see this group of lovely children gathered into a bright, cheery place and given this much-needed training. A house has been rented and furnished, providing a home and workshop for the mission. At this point we felt the industrial depression more than elsewhere. Our worker found herself taxed almost beyond her strength to care for the destitute and afflicted people in her parish. Friends of the up-town church were loyal and responsive to every call for assistance.

1915-16, page 154 – Miss Ketcham, who is the missionary at West Berwick, lives in the midst of the foreign people. The children around her love the Mission

Mordecai W. Jackson (1815-1880+) in Berwick, and that of William H. Woodin (1821-1886) in Foundryville.

George Oejlar was fluent in Slovak, Czech and Polish – and he could also converse in Serbian, Hungarian and English. He was born in eastern Europe in 1882, came to United States in 1904, and worked in a Philadelphia warehouse and as a violinist for a traveling dance orchestra. Spiritually awaked under Vaclav J. Louzecky at the Hazleton Anthracite Mission, he enrolled in the Conference Course of Study and began serving as a supply pastor. In 1915 he transferred to the Pittsburgh Conference, where he served until accepting a Congregational pastorate in Virginia in 1933. He retired in 1945 and died in 1951. His story, and the story of Methodism’s Coke Mission in western Pennsylvania, appears in the 1993 book Sentinel at the Crossroads, written by his son Paul D. Olejar.
Home and all it stands for. Last winter the girls fitted a room on the second floor as their playroom, making the curtains themselves and doing whatever else was needed to add to its attractiveness. In the spring each girl had her flower pot in the mission back yard, where she planted the flowers she like best – and at their request, these girls gathered frequently in the mission for a little prayer time of their own. The boys have sometimes said, “You do everything for the girls, but you don’t do anything for the boys.” To meet this need, a carpentry class was formed at the West Berwick Mission.

1916-17, page 158 – At West Berwick, Miss Ketcham is conducting classes in sewing, cooking, kitchengarten, Sunday School, and Junior League. At the back of the Mission Home she had a small building erected. Then she installed in it a new loom, which was bought from the proceeds of rummage sales. It seems to be the most popular place in West Berwick, and as these foreign women, one at a time, weave their own rugs or carpet they open their hearts naturally to the missionary, and thus she is able to advise and help them more than ever before.

1917-18, page 127 – Miss Ketcham resigned her position in the Berwick Home last May, after five years of faithful service, and Miss Park of the Hazleton Home was transferred to Berwick. From time to time several unfortunate children in Berwick needing special skill were taken to the University of Pennsylvania Hospital, where our Mission has obtained a splendid reputation. A prominent Berwick physician requested the missionary to write the hospital asking admission and free treatment for a Russian boy with hip trouble, saying, “Your Mission can get them to do more than any of us.” The boy’s father paid the car fares and the missionary took the boy to the hospital. Then, after a few weeks of treatment, she brought him home – and a few days ago she was surprised to hear that he is at work again. Whenever the father has seen the missionary, he has thanked her over and over again. He said in his own language, which one standing by interpreted, “I feel like you were one of the family.”

1918-19, page 171 – During the week social settlement work was conducted at ten different points in and around Hazleton and Berwick. This consisted chiefly of sewing classes, English, and cooking, and neighborhood visiting. Many hundreds of children were reached through this work… The work of Miss Edith Park at West Berwick merits particular mention and commendation. The church here was without a pastor most of the time⁴, but through her efficient and untiring

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⁴ The reference here apparently is not to Berwick Calvary – even though pastor Thomas F. Ripple, who was reappointed in there March 1918, left soon after to become a chaplain with the American Expeditionary Forces in France. In a relatively short time, Arial R. Turner was moved from his appointment to replace Rev. Ripple. The reference is to the mission congregation, as noted in the 1919 Sunbury District superintendent’s report: “Rev. Francis Mika ceased his pastoral service at our Slavonic Mission in the month of October and the work has been supplied by Slavonic local preachers and others under the direction of Miss Edith M. Park, our foreign worker there. Rev. Adam Nagay has given time and most valuable services to this mission in connection with the mission at Hazleton, of which he is pastor.”
application to all the needs of the work the regular services were continued without interruption. At the same time in the homes of the people and throughout the community, no interest of our Mission was neglected.

**Unity Mission in The Christian Advocate**

*June 29, 1922, page 817 –* Our mission church project on Warren Street, Berwick, had its cornerstone laying June 11. The present building will be moved. The new building will include a basement (24x50 feet, equipped for a Scout room, with social conveniences), library, reading room, kitchen, living and dining room, and four sleeping rooms for the workers and superintendent Miss Orvis. Addresses were made by Pastor H.W. Newman of Calvary Church; S.W. Dickinson, Esq; Miss Orvis; and Dr. R.H. Gilbert, who officiated in the place of District Superintendent J.E.A. Bucke. This is a promising work, for which the Church had provided meagerly. Tomorrow is the day of hope and achievement. Consecrated and generous laymen have supported by their efforts and money this movement, seeing this day from afar, and now looking into the future with joy.

*September 6, 1923, page 1094 –* Unity Mission in Berwick, connected with our anthracite work, was dedicated August 11. The building, providing for many institutional activities, was started April 19, 1922. Dr. R.H. Gilbert, then presiding elder of the Danville District, now called Sunbury, who inaugurated this movement twenty years ago, participated in the dedication. Also participating were Pastor D.D. Kauffman of First Church, Berwick, preaching in place of District Superintendent J.E.A. Bucke; Pastor H.O. Gotshall, of Beach Haven; Pastor H.W. Newman of Calvary Church, Berwick; the Rev. Mr. Giardina, of the local Italian Presbyterian Church; and S.W. Dickson, representing the Board of Trustees. The property before the new building was erected was valued at $3,500; the present estimated value is $17,500.

**Unity Mission in the Conference Journal**

*1919, page 75 –* Our Anthracite Slavonic Missions at Hazleton and Berwick have both had good years despite the hindrances which have come by the rapid spread of the influenza among our foreign-speaking peoples. While public worship and Sunday Schools were closed for many weeks, our missionaries, by their unselfish devotion in ministries to the sick, bereaved and dying among the foreign people, have won many of them to a better understanding of our purpose among them.

*1923, page 76 –* Sunbury District contains a large missionary field, the largest in the Conference. Our outstanding achievement this year was the erection of the Mission Building at Berwick, a contribution from the Board of Home Missions and Church Extension, written into the program of Dr. Souser. The local board of trustees, S.W. Dickson, Esq., president, have been bent on its completion and have given much time, energy and means to its accomplishment. A fine building
it is – containing the remodeled chapel, gymnasium, class rooms, reading room, and rooms for the comfortable housing of workers. The cost with equipment is over $14,000, and the remaining debt of about $5000 we expect soon to pay. Thanks to the WHMS of the Conference and the local Auxiliary for generous help in the furnishing of the building. We are grateful to the pastors of Berwick, Brothers Eslinger and Newman, and to Dr. R.H. Gilbert, who help maintain a local enthusiasm toward the project and for the services on the day of the laying of the cornerstone. Miss Edith Orvis, the superintendent, has a full schedule of activities on, being ably assisted by Helen Newman (H.W. Neman’s daughter), Miss Barney, and other local volunteers. They plan for a great summer’s work. We are glad to report that the Sunday School averages 175 in attendance.

1924, page 81 – In the anthracite coal field plus the Berwick region is the largest missionary field of our Conference. There live, says one of our preachers rightly, people from every land and tongue our Heavenly Father owns. At Berwick in May [1923] our complete mission building was dedicated. Here a Sunday School, averaging in attendance 178, is regularly held. Classes in Bible, gymnasium, kindergarten, sewing, cooking, and vesper services are held constantly. What a hive of activity this place is – and most popular with the foreign children and their parents. Miss Edith Orvis is now assisted by Miss Mary Pursel. We use the summer vacation for intensive work, including a vacation Bible school. At this season we have had a trained boys worker who also preaches to the mission family.

Unity Mission in the 1930 Jubilee History of the WHMS

Fifty years after its founding and installation of Lucy Webb Hayes (i.e., Mrs. Rutherford B. Hayes) as its first president, the Woman’s Home Missionary Society of the Methodist Episcopal Church had a right to celebrate. As part of that celebration, Stella Wyatt Brummit’s book Looking Backward, Thinking Forward: the Jubilee History of the WHMS sought to include at least a few remarks about each of the Society’s existing missions. After describing in general the ministry of Unity Mission, that book gives the following specific examples of its success: “One of the daughters has gone into training for larger service at Sibley Hospital. Other young people who are mission products are taking active part in the services of Calvary Methodist Episcopal Church, a few blocks away. Some have gone out to colleges and normal school, winning honors in various fields. Others hold responsible positions in the business world, or serve as public school teachers.” (page 105)

Unity Mission in the 1935-36 WHMS Annual Report

As an outreach of the Woman’s Home Missionary Society, Unity Mission was included each year in that organization’s annual report. Edith Orvis retired from the mission in 1935, and the 1936 report was filed by the new
superintendent, Miss Glenna Ford. As this was the last year of operation for the mission, and the report details the circumstances of the closing, this final annual report is included here in its entirety.

The work for the year at Unity Mission opened with three new workers in a staff of four. These new workers all came from Blodgett Community House in Hazleton, so they were familiar with the type of work at Unity. They brought an enthusiasm and devotion to the work that won the co-operation of the people of the community. Clubs and classes of former years were continued with increasing interest, and new ones were formed.

Perhaps the most important of the new projects was the weekly community league in which people, both young and adults, met in groups for religious instruction and for discussions.

Many of the Christmas festivities were held the week before Christmas. A splendid pageant was given in the chapel with an attendance of 280, and every available space was crowded with interested spectators. The kindergarten children with their mothers had their party. While the Girl Scouts were enjoying their party Friday evening, a worker discovered smoke coming from the basement. A fire of undetermined origin had started in the furnace room, and because of the construction of the building swept up between the walls all through the house. Everyone in the building escaped without injury, but the smoke was so dense and spread so quickly that firemen were not able to enter the building even though protected by gas masks. The shell of the building still stood after the flames were extinguished, but it was useless. Builders said it would cost practically as much to repair it as to build anew.

As the fire reached the room where the Christmas gifts were stored that were to have been given out the following Sunday in the church school, one of the workers exclaimed, “There go your Christmas presents.” Instantly the cry went up, “We don’t mind losing the presents, but what will we do without our beautiful chapel?” For without much financial aid from institutional funds, but from their own salaries and with a great deal of physical work and hard labor, the workers had made the somewhat dingy chapel a place of beauty. And they loved it.

The workers rented a flat in which to live. In an old building, which was originally a church and inadequate for the needs, they carried on for the remainder of the year. Too much cannot be said of the loyalty and unselfishness of the workers who, despite great physical handicaps, worked cheerfully to the limit of their strength. Near the end of the year, the Board of Trustees decided that for various reasons, and to their much regret, the only thing to do was to close Unity Mission.

There have been many expression of regret because of this from the people of the community. Those young people who have given their lives into the keeping of Christ this past year are holding services of their own in a barn, studying Bible, and praying together. When winter comes they plan to divide into groups and hold their meetings in different homes. Not only are they doing this, but they are going out and winning others for Christ.
A mothers’ club member says, “The mission has been so good to us. It has helped our boys and girls. It has given us a place to go – in fact, it was the only place we went. We will never forget it.”

Unity Mission is closed, but its spirit and teachings can never die. It will go on and live and grow in the hearts and lives of those to whom it has ministered through the years. The building, however, was not as badly damaged as the final WHMS report suggested. The settlement house and attached chapel still stand today at 910 Warren Street and look from the outside, except for the lack of a steeple on the chapel, almost exactly as they did in 1935. The chapel has been converted into two stories, and the complex has been remodeled into approximately 12 apartments.

**Conference Appointments to Berwick Anthracite Mission/Unity Mission**

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<tr>
<td>1913-14</td>
<td>George Olejar⁵</td>
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<tr>
<td>1914-19</td>
<td>Francis Mika (left October 1918)⁶</td>
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<td>[from 1919 on, pastoral support was supplied from the Hazleton Mission]</td>
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<td>1919-22</td>
<td>Adam A. Nagay⁷</td>
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<td>1922-23</td>
<td>Joseph Gluvna⁸</td>
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<td>1923-35</td>
<td>George Folta⁹</td>
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<th>years</th>
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<td>1913-18</td>
<td>Miss Lotta Ketcham</td>
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<td>1918-19</td>
<td>Miss Edith M. Park [assisted by Miss Margaret Cochran]</td>
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<td>1919-35</td>
<td>Miss Edith E. Orvis</td>
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<tr>
<td>1935-36</td>
<td>Miss Glenna Ford</td>
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⁵ Conference journals also indicate that George Olejar (1882-1951) served the Hazleton Anthracite Mission (with Adam Nagay) 1914-15 before transferring to the Pittsburgh Conference.

⁶ Conference journals also indicate that Francis Mika was admitted on trial in 1912 (page 67), assigned to the Hazleton Anthracite Mission 1912-14, and discontinued at his own request in 1919 (page 46). Nothing more is known of Rev. Mika.

⁷ Adam Nagay (1888-1969) was born in Czechoslovakia and came to the United States as a boy. A 1914 graduate of Dickinson College, he left in 1922 to attend Drew Theological Seminary and transferred to the Pittsburgh Conference in 1924. He later served as the last district superintendent of the Coke Mission, a special District in the Pittsburgh Conference of all ethnic congregations, and was extremely effective in overseeing the merger of ethnic and non-ethnic churches when that era of Methodism came to an end.

⁸ Joseph Gluvna served the Anthracite Mission as a supply pastor. He later became ordained in the Pittsburgh Conference.

⁹ George Folta transferred to the Pittsburgh Conference in 1935, when the Holy Trinity Slavonic Methodist Episcopal Church he was serving in Hazleton merged into St. Paul’s and the foreign language pastoral ministry in this Conference came to an end.