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Religion and Democracy

A Study of Religious Types,

BY

WILLIAM ADAMS BROWN, Ph.D., D.D.

Professor in Union Theological Seminary, New York. Author of "Christian Theology in Outline," "The Church in America," etc.



LONDON :

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FOREWORD.

This handbook is a synopsis of three lectures given at King's College, London, by Professor W. Adams Brown, Ph.D., D.D., of Union Theological Seminary, New York, who is one of the most distinguished and influential teachers in the United States. It was specially reported for "The Sunday School Chronicle and Christian Outlook," and seemed so fresh and helpful, suggesting, as it does, a new classification of Christians, and opens up so many avenues of thought, that we have secured the author's revision of the report, and consent to its immediate publication. The lectures, however, are to form part of a book now in preparation, which will expand and fill in the outline here given as a prelude and introduction. Readers will also be interested to know that Professor Brown has just published, through Messrs. Macmillan and Co., *The Church in America* (price 14/- net), in the latter part of which he has given a full discussion of the problems of Religious Education.

Religion and Democracy.

A STUDY OF RELIGIOUS TYPES.

DURING the war, and in the still more trying years which have succeeded it, I have been trying to help many different kinds of Christians to work together. The merely theoretical interest which I have had hitherto in the problem of classification is now reinforced by motives of a more practical kind.

The names by which men call themselves do not always correspond to what they really are. The social groupings which divide them into Catholic and Protestant, Episcopalian, Baptist, Unitarian, etc., by no means always express the trend of their dominant interest and sympathies. You cannot tell beforehand how a man who calls himself an Episcopalian will feel, or how he will act; and the same is true of all the other sectarian names. Yet we are constantly proceeding as if that were the case. We often judge men not by what they are, but by what, according to their party name, they ought to be. And this habit gives rise to manifold misunderstandings and bitternesses, some of them wholly needless.

The Church's Lack of Unity.

For practical reasons, therefore, as well as in the interest of scientific accuracy, a new study of religious types seems to be called for. The need for such a

study was most powerfully brought home to me this summer at the meeting I attended at Copenhagen, called by the World Alliance of the Churches, to consider the existing international situation, and to see what could be done to unite the Churches in some practical programme on behalf of world peace. But from the outset we were confronted with the fact that not only is there no international organisation through which the Churches of different countries can function effectively, but the religious forces of each country are themselves divided. The English Churches are separated by the wide gap between Establishment and Nonconformity; the denominationalism of American Christianity has long been a by-word; each Continental Church faces in its own way the fact of division. Nor is there division simply in outward organisation. There is a lack of unity on fundamental ethical questions—on such a question, for example, as “Has the Church any responsibility independently of the State for determining standards of social and political action, or should it confine itself to the cultivation of the purely personal religious life?” In theory, we came together as Christians; in theory we professed to be adherents of one religion and worshippers of one God. But in practice we found it impossible to work together in any united and effective way.

Nor is this the whole story. One great division of Christendom was conspicuous by its absence. An Archbishop of the Greek Church attended; but no Roman Catholic was present. This was due to a deep-seated difference of religious conviction. This difference was so fundamental that the representatives of the Roman Church were unwilling to sit around the same table in discussion with their fellow-Christians, in conditions which might seem to imply equality between them!

A New Classification Needed.

Some new classification is needed, and that which I suggest is the Imperialist, the Individualist and the Democrat. For there are three possible attitudes which one may take to society. One may protest against it as corrupt and negligible, and find in one's own inner life a sufficient refuge and compensation; or one may believe society itself is in the process of re-making into better forms, and each man and woman may have a part in that re-making. These attitudes have their counterparts in religion; one man believes that he communes with God most perfectly through allegiance to some existing organisation; another believes that he communes with God most deeply when he withdraws his attention from all that is finite and transitory; while the third man is persuaded that he communes with God most surely when he joins his fellows in a common search for truth, convinced that truth will be progressively revealed to those who, in humility and faith, join in the remaking of society, including even the Church itself, according to a constantly clearer apprehension of the mind of God.

The Social Aspects of Religion.

Professor William James's brilliant book on *The Varieties of Religious Experience* has had the effect of greatly narrowing the field, because of his singular lack of interest in the *social* aspects of religion. He invites us to study the lonely soul in converse with its God—the religion of the solitary and the saint. The religion which expresses its faith in God by love to man is conspicuous by its absence. Such a study as that given by Professor James is important and illuminating; but even Individualistic religion can be understood rightly only when it is placed in its historical

setting. Man's relation to God is affected in a hundred ways by his relation to his fellow-Christians. Therefore any principle of classification should deal with religion as a whole, not simply with individual aspects or manifestations of religion; it should discover to us certain permanent types of social religion, recurrent in every age, which not only cut across the historic religions, but persist within them; it should help us to account for existing differences, and make it possible for us to deal with them intelligently. The three permanent recurrent parallel types of religious experience are the imperialistic, individualistic, and democratic.

For our understanding of social religion, the Church holds a key position. In the history of religion, Churches have fulfilled a five-fold function. They are organs of worship, means of education, instruments of discipline, opportunities for service, and agencies of propaganda. By observing how a man reacts in each of these five spheres of activity we are able to understand the type of his religious experience.

The Imperialism of the Roman Church.

We can hardly find a better object-lesson in Imperialistic religion than the Roman Catholic Church, which identifies submission to the Church with the doing of God's will. This type of institutional religion is militant and missionary. It makes heroes and martyrs; it breeds tyrants and persecutors as well. Its devotees not only find satisfaction in submission for themselves, they believe it is best for everybody else. The Roman Catholic Church claims world-wide dominion and the most absolute submission. It has lasted for more centuries than any existing state, and apparently it is as strong as ever—a factor to be reckoned with in the life of to-day.

The Religion of the State.

Other forms of Imperialistic religion are the religion of the State and the religion of the militant sects. The religion of the State teaches men to see in the State the fulfilment of God's purposes, and in submission to the State, the doing of God's will. The religion of the Sect identifies God's will with an exclusive set of tenets embodied in a Bible or creed, and explained only by their authorised interpreters. Imperialistic religion, as found in the religion of the State, can be studied in the imperialism of ancient Rome, in Shintoism, or Islam.

Other examples can be found in modern Nationalism, and in Revolutionary Socialism. The German religion of the State is an illustration of the first. Any explanation of Germany's part in the war breaks down which does not recognise that modern Germany is an example of imperialistic religion. We need only to substitute the word "State" for "Church" and much that can be said of Roman Catholicism will apply to Germany.

In this modern imperialistic State we find the same insistence that the State is not bound by ordinary moral standards, the same limitation of freedom of thought in spheres judged inimical to the State. There are the same trained specialists, whose lives are given to the service of the State; there is the same appeal to the spirit of conquest; the same sense of a God-given mission, the same pretension to fit every man into his place in the light of the whole. Above all, there is the deep conviction that in serving the State one is serving God.

Modern Revolutionary Socialism is a striking example of imperialistic religion. Unless we recognise that Communism is religion, in the same sense that Ignatius Loyola was religious when he started on his great

crusade, we cannot possibly understand what is going on in Russia to-day. This religion maintains its hold by an appeal to the same combination of motives, which exist in the Roman Church; and the same is true of more than one Protestant sect—though the statement that the spirit of Rome which has been expelled in theory still lives on in Protestantism would doubtless be indignantly repudiated.

Imperialism is the monopoly of no religion or social creed, for there is something in every man to which it appealed. John Drinkwater has said that people can be divided into two classes—those who desire to dominate and those who desire to understand. But he has left out in this classification those who desire to be dominated. They are by no means all weaklings, but include some of the strongest men that ever lived—Ignatius Loyola and Cardinal Manning among them. Imperialistic religion offers men an external authority. It satisfies their desire for safety, for certainty, for relief from the burden of ultimate decision. It meets their hunger with great promises—“Trust and you will know the truth; serve, and you will be saved.”

It has something also for those who desire to dominate. To them it offers the task of world-conquest, their field of service is to be international. They are to be God's vice-regents in the task of subduing a rebellious humanity. Religion that can appeal to the conquering spirit and to the conquered, giving each what it most desires, is a religion to be reckoned with. To these outstanding motives, are added also a love of antiquity, the satisfaction that comes from the embodiment of truth in changeless and easily accessible forms, the appeal of unity, the joy that men have in mystery, and the thrill that comes with beauty.

No one of the three types thus distinguished is

perfectly embodied in any existing form of historic religion. It is not even perfectly embodied in any existing individual. There is something of the imperialist, something of the individualist, something of the democrat in every one of us, but it is always a question of more or less. Heresy-hunting is a particularly ignoble form of fear. It was the heretic in himself that the Inquisitor really tried to burn at the stake.

The Place of Imperialistic Religion.

What place should we assign imperialistic religion in man's many-sided religious life? Many great spirits have found their communion with God in this way; many beautiful souls have blossomed under its influence. We cannot regard as wholly evil a creed that has borne such fruit. Neither must we condemn as a whole a type of religion which has performed useful, and possibly indispensable services among undisciplined races, in controlling the uncontrolled will. It has been a shelter under which other types of religion have been nurtured and grown to manhood, even though they have not wished to remain permanently under that shelter. It has been the patron of art, and even of science. It has been the way for countless spirits into the presence of God. No one can hope to understand the history of the race, or follow the steps by which we have climbed, who does not take generous account of the contribution of imperialistic religion.

But, great as is imperialistic religion, it can never hope to be the final or highest form of religion. It does too great violence to other needs of human nature. It seeks its great goal in too crude and external a way. It rouses convictions too deep; it stirs opposition too sincere ever to hope for complete victory.

The typical individualist in religion resents the

intrusion of other personalities into his relation with God as an impertinence. He may use other men as a guide to the Temple, but he leaves them behind when he enters. He may find them again when he has withdrawn, but always with a sense of disillusionment—just as the disciples felt when they descended from the Mount of Transfiguration. There is no single outstanding form of individualistic religion, but the extreme form of evangelical Protestantism gives a convenient example—though only one of many. Here the great evil to be shunned is sin; God is thought of primarily as a judge whose function it is to sit as a guardian of the Law. Before His august Majesty each soul must appear to answer for his deeds, whether they be good or evil. In the supreme test no one can assist his brother; each must stand naked and alone before his God. Only Jesus Christ, God's incarnate Son, who by His atoning death has assumed the penalty which was justly our due, can bring deliverance. This type of religion may be called negative Individualism. The driving power is the desire to find refuge from some overmastering evil, either without or—more often—within. One despairs of finding satisfaction in things as they are; at all costs one must escape from the existing environment; more difficult still, he must escape from his present self; he must be born again.

Positive Individualism.

But Individualism has also its positive aspect. One may forget the world not because the world is sad, but because one has found a pleasure still more satisfying. The best-known examples of this positive Individualism are found in the lives of the great mystics—such as St. Catherine. In the first type a man concentrated upon the relation of his own soul to God—

because all other satisfactions had failed him. In the second he finds God so satisfying for His own sake, that he has no zest left for other pleasures. But both types agree that each man must approach God for himself and judge for himself what God is saying. The evangelical hears God speaking in the Bible; the mystic in the silence of his own soul. Each insists on the witness of the Holy Spirit, and finds in the peace and satisfaction which that witness brings, the final test, that it is God who is speaking. Beyond this consciousness of God's presence in his own soul the consistent Individualist does not feel it necessary to go.

It is at this point that the difference between Individualistic and Democratic religion appears. In contrast with the type called Imperialistic, both are examples of free religion, but there the likeness ends. The democrats in religion emphasise its social aspect. They expect to grow in knowledge of God not only by what He says to them as separate individuals, but also by what He is saying to them through His dealings with other men.

In Charles Reade's story, *The Cloister and the Hearth*, the character of Gerard—the father of the great scholar Erasmus gives us an extreme case of Individualist religion—a case in which the salvation of one's own soul is contrasted not only with happiness, but even with usefulness, and the most intimate of sacred human relationships are reckoned as temptations of the devil.

Grenfell, the Democrat.

The example which contrasts more strongly with this type is the life of Dr. Wilfred Grenfell, who heard the call to labour first among the fishermen in the North Sea, and then on the lonely shores of Labrador. The history of what he has done has become a household

word. On one occasion Dr. Grenfell was cut off from the mainland by an ice-floe, and he found himself alone with God. But whereas the Individualist, Gerard, welcomed isolation as a help to his soul's salvation, Grenfell the Democrat, grieved for it, because it cut him off from people he desired to help. In those hours of communion with his God he thought of the friends he was leaving behind. Of all the good gifts God had given him he valued most his contact with them. He thanked God not simply for what he had been privileged to do for them, but for what he had been privileged to receive from them—the new insight which they had given him into the ways of God with man. By contact with them his own communion with their Father and his had been enriched and deepened.

Democratic religion comes from the altruistic impulse in man. To the Imperialist and the Individualist love of man is a corollary which follows from love to God. To the Democrat it is an integral part of it. The Imperialist may give lavishly to all who are in need, but he feels at home only with those within the Church, or with those whom he hopes to persuade to enter. The Individualist confines his interest to those who share his own type of experience. In the Democrat the desire to help takes the form of a universal sympathy. He wishes above all things to understand all kinds of people. He believes that God is speaking to them in his own language, and is eager to learn what He is saying. He is not afraid of difference. His face is turned forward; he refuses to set limits to his expectation. This limitless faith in God's power of working with the humblest instruments distinguishes the Democrat from the Imperialist. The Democrat trusts men, the Imperialist distrust them; the Democrat works with men; the Imperialist works for, or at most through

them. The Democrat believes that men make institutions; the Imperialist believes that institutions make men.

Democracy is not simply a political theory, it is a philosophy of life. Its salient points are its conception of personality as potential in all men, rather than as actual, still less as equally realised; and the part assigned to other persons, not only in training each new personality for self-expression, but in furnishing the only medium through which self-expression is possible. The Democrat perceives the limits that now shut the undeveloped individual out from other lives—limits of knowledge, limits of taste, limits of character; he is not willing to accept these present limits as final. He is under no illusion as to humanity as it is; he has no blind faith in progress as though it were some mysterious force operating apart from our own will; but he believes it is in the power of men to be better than they are, and it is his privilege to help them to become so. And above all, he is convinced that only through this effort will he find his truest self.

The working of the Democratic spirit outside the Church—in science, in education, in philanthropy and in industry, amounts almost to a new religion growing up outside the Church. The greater development of the Democratic spirit inside the Church is to be attributed to the scientific method of thought, the missionary movement and the movement for Church Union. Science as applied in modern theology has given us a clearer apprehension of the way in which God has been dealing with man than any theology which has preceded it. It is a method of approach to problems of religion which is peculiarly congenial to the Democratic spirit.

The scientific spirit carries over into religion two qualities which characterise it everywhere—open-

mindedness and co-operation. The study of science brings us face to face with variation in religion, and makes it impossible for us any longer to be satisfied with the older idea of uniformity. The scientific student of religion believes the world is not only made, but is making. Instead of a single revelation in the past completed once for all, he finds God continually revealing Himself, and he sets no limits to what He may still disclose in the future.

The new method makes possible the fullest co-operation in religion; it breaks down barriers between men of different Churches. A new spirit of brotherhood has grown up among men who according to the older theory would have thought it immoral even to try to understand one another.

Through the study of other peoples—their institutions, their literature, their art, their social customs, their religion—it has slowly dawned upon missionary students that here, too, God has been at work. Shintoism, Buddhism, even Islam are ways in which God has been training His children for His fuller revelation in Jesus Christ. They realise that they are sent to help other children of the common Father to their own interpretation of the world's Christ.

Unity in Variety.

What will be the end of the new movement towards unity in the Churches we cannot foresee, but already we can perceive that in this new activity the Democratic Church of the future is feeling its way to more complete and adequate expression. It is not possible as yet to say how the new Church will be organised, or how it will function—that would be for those who come after us to determine—but we can hazard the conjecture that it will make larger use than we have done of the principle of federation; for federation is of all forms

of government which has yet been devised, that which has faced most completely the problem of unity in variety.

What is the claim of Democratic religion upon our allegiance, and what is its promise of success? It is a hard religion, harder than either Imperialism or Individualism. Its standard is high, and its discipline exacting and severe. It is not easy to discipline one's own spirit—as the individualist must do—but to make the discipline of others the measure of one's own success is harder still. What infinite patience is required, what more than human sympathy, to care for the undeveloped personalities all about us, and to see in their progress and final victory our highest reward! On faith as well as upon works Democratic religion makes large demands. It is not difficult to believe that God can save my own soul, or to believe that God has made His visible Church the vehicle of his world-wide revelation, but to believe that God can make humanity as we see it to-day—these stumbling, blundering, short-sighted, narrow-minded people—the Christian Commonwealth of which the democrat dreams, strains faith to the breaking-point. Yet if we can believe it, it will bring a new note into life; it will transform the humblest of tasks, and glorify the most prosaic experiences. Wherever we go, whatever we do, we shall be touching the raw material out of which God is forming His new society; we shall be fellow-workers with Christ in the greatest of all creative tasks. Imperialism demands the surrender of freedom; Individualism must abandon the hope of unity; Democratic religion, if it be realised, will conserve both.

Wherever this belief is living and active, it has worked beneficent transformations. We have seen it at work in science, in education, in philanthropy, in

industry; it keeps the family together; it is the inspiration of modern missions. From it springs all that is best in the life of the Church. But can Democracy be victorious everywhere? That depends upon whether God is really such as our Christian faith assumes; whether He is even now at work in the universe, reinforcing our weakness with His strength, and carrying our unfinished work to success. Only the man who believes this with all his heart and soul, and is willing to take the risks of faith, can qualify as a Democrat in religion.

An Eastern story told by Lord Bryce in his *Modern Democracies* speaks of a king with an uncertain temper who desired his astrologer to discover from the stars when his death would take place. The astrologer, having set the horoscope, regretted that he could not give the date; he could ascertain only that the king's death would follow immediately upon his own! So it may be said that Democracy will never perish until hope has expired. It is because we believe in a better future, and are trying to realise it that we dare to call ourselves Christians. Of all existing religions Christianity has the most to give the Democrat. Mohammed committed us to Imperialistic religion; the emphasis of Buddha is pre-eminently on the individual; only the religion of Jesus has room enough for Democracy. It has something for the individual, for each the inspiration and the assurance he most needs. It has something for all of us together—a fellowship of the spirit more inclusive than any which the Imperialist can promise. It has faith and patience and the forward look. It is not yet the religion of Democracy, but of all existing religions it has the best fighting chance to become so.

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