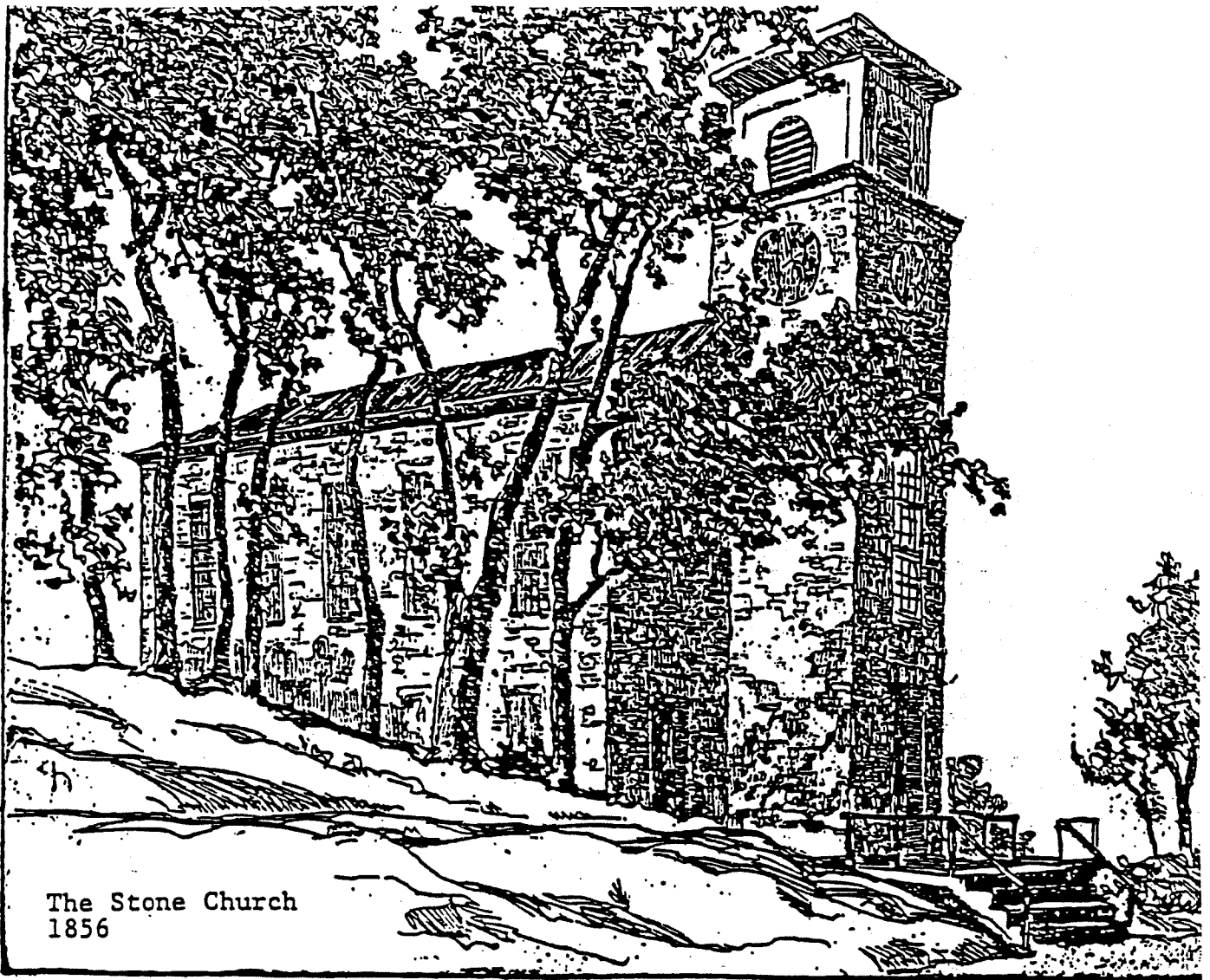


# WE UNITARIANS

An Account of Unitarianism  
in Lawrence, Kansas

1854 - 1994

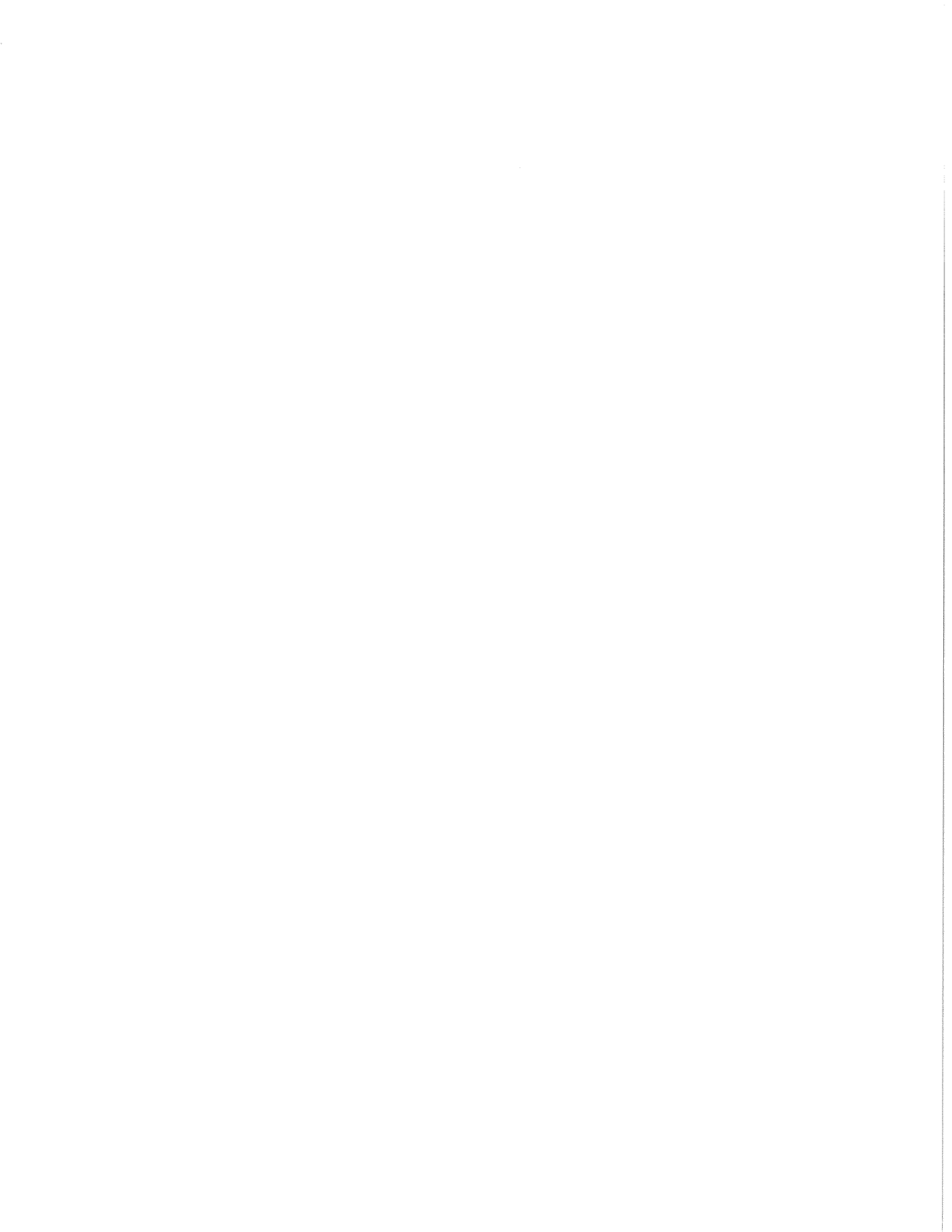


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**1854 -- 1994**

August 2, 1995  
Lawrence, Kansas



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## PREFACE

Unitarian Universalism is a liberal religious society with no creed. We come together because of our common belief in the freedom of religion and our tolerance of differing views. We constantly search for the meaning of life and we emphasize reason, responsibility, and a shared effort to put our values into practice in our daily affairs. We are continually defining ourselves through our programs and our social service projects. We find the essence of religion in character and conduct.

Our name does not necessarily define us. *Unitarian* refers to a belief that God is One, and *Universalism* to a belief that all human souls will eventually reach salvation. The movements reflecting these beliefs can trace their roots back to the early days of Christianity and even to ancient Athens. The significance of our name is the fact that both these movements through the centuries endured charges of heresy from other religions and continued to strengthen the concepts of freedom of belief and the dignity and worth of all persons.

In 1770 John Murray helped found the Universalist Church in America. In 1794 Dr. Joseph Priestly founded the first Unitarian Church in America. The Universalists created a formal organization in 1785 and in 1825 the American Unitarian Society was founded.

With common philosophies of religious tolerance and respect for individual differences, Unitarians and Universalists united in 1961 as the Unitarian Universalist Association of Congregations in North America.

## ACKNOWLEDGEMENTS AND DEDICATION

This account of Lawrence Unitarianism is the result of an interest created by a presentation made to the Fellowship by Amby Saricks in 1992, in which he set forth his recollections of our history. Several Fellowship members proposed that a more complete written account be prepared. The Fellowship Board of Directors endorsed the proposal and the ad hoc History Committee undertook the task. 1994 seemed an appropriate point for ending the narrative, since current members' memories are probably more accurate and complete than the available written records.

Sources used in preparing this document include CORA DOLBEE, "The Unitarian Church of Lawrence, Kansas: A History 1855/56-1930/31," a manuscript dated 1931-32, 546 pp.; FELLOWSHIP ARCHIVES: bulletins, newsletters, minutes of meetings; INTERVIEWS with Fellowship members. The interviews were conducted by Mary Miller, Lee Ketzell, Veda Gibson, Harriet and Earl Nehring. Trudy Travis wrote the narrative, and Kevin Travis provided minor editing assistance.

## DEDICATION

This account is dedicated to Amby Saricks and to all the others responsible for creating and nurturing an organization which continues to thrive today.

# I

## FROM THE BEGINNING...

We Unitarians were among the earliest immigrants to Kansas Territory, reaching the Lawrence town site in September 1854. We came with a purpose: to create a free state, and our denomination continued to add members to active anti-slavery forces throughout the troubled years leading up to the Civil War.

The Reverend Ephraim Nute was sent to the territory as a missionary of the American Unitarian Association, at the suggestion of Everett Edward Hale. His first sermon, preached at sunset in the open air on Mt. Oread, on May 27, 1855, was not the earliest religious service in Lawrence (the Congregationalists claim that distinction) but was vividly remembered by Mrs. Charles Robinson, who was among the 150 or so persons present.

Shortly, Unitarian services were being conducted in the Robinson home on Mt. Oread, and later, in the home of the Reverend Nute, where a room was set aside for that purpose. The congregation included Dr. and Mrs. Robinson, Mr. and Mrs. B. W. Woodward, G. W. Hutchinson, Abram Wilder, J. W. Wilder, Wm. Hutchinson, E. D. Ladd, A. Whitcomb, John S. Brown, E. B. Whitman, Morris Hunt, James Blood, George W. Goss, George Deitzler, and other leaders of Lawrence during the early settlement period.

We Unitarians did, however, erect the first church building in Lawrence, with the aid of a \$4000 fund subscribed for that purpose by the Unitarians of Boston. Its cornerstone was laid March 26, 1856. The stone walls of the basement were not yet completed when work was temporarily halted, so that the basement could be used as a fort to guard against an army of 2700 pro-slavery sympathizers encamped at Franklin, a community near the present site of the Co-operative Farm Chemicals plant.

The first Unitarian service in the unfinished church was held March 29, 1857. During that year, the Congregationalists also used the building, as well as three other denominations--Methodists, Episcopalians and Presbyterians--who held their initial Lawrence worship services in the Unitarian Church.

Unquestionably, the "Stone Church," as it was called, became the focal point of early Lawrence history. Throughout its existence, it remained the center of community activity. Its basement was designed as a school, with desks, tables, maps, books and globes donated by the people of Massachusetts. Within the walnut-paneled lower floor, classes for the first college, forerunner of the University, were held; and it later served for overflow classes from North College Hall. The auditorium of the church was used as an assembly place for many civic events, including musical concerts, socials, and political meetings. One of the first public speeches for women's suffrage was delivered from its rostrum by Clarinda Nichols.

Speakers who occupied its pulpit included many national figures. Ralph Waldo Emerson preached a sermon in 1867. Julia Ward Howe, Henry Wilson (a member of Lincoln's cabinet), Lucy Stone, Henry Blackwell, Robert Collier, Thomas Wentworth Higginson, Everett Edward Hale, and Lyman Abbott are among others who addressed general meetings of Lawrence townspeople from that original stone building which jutted out into what was later to become Ohio Street.



Its square stone tower, eventually housing both a clock and a bell, contributed to its distinction as a town center. The clock, the funds for which were pledged by "some young men of Boston," became the unofficial timepiece for the community; the bell, gift of William I. Knight, a carpet manufacturer of Saxonville, Massachusetts, not only summoned Unitarians to services, but, soon after its installation, was also being rung for all public gatherings and celebrations. It was customarily tolled for the dead, whether the deceased were Unitarians or members of some other protestant denomination. It is doubtful if the Unitarian bell rang out before dawn on August 21, 1863, warning of Quantrill's raid. Possibly not, since the church was distant from the town center, and far from the raiders' path. On that sad day, however, it was recorded that the minister's buggy was used to carry bodies of the dead to the church until graves could be dug. Certainly, among the sweetest of the "sweet tones" attributed to the bell must have been those that brought joy and relief to Lawrence pioneers when it rang out on October 24, 1864, to proclaim that General Sterling Price had been turned back at Westport, and the town would not suffer another invasion.

The bell, cast in the East on June 11, 1856, partly of silver, had its own rugged history before being hoisted into the tower. No railway had yet reached Lawrence; the bell was shipped over water by way of New Orleans. The ship carrying it was wrecked in a storm at the mouth of the Mississippi. Tradition has it that after repairs, the bell then went to St. Louis by rail, and overland by wagon to Leavenworth, where it had to be concealed in a load of straw to prevent its becoming booty for roving bands of looters involved in border warfare. Since the stone tower of the church was not yet completed upon its arrival on December 15, 1857, the bell was sounded from a temporary wooden scaffold beside the church for several years. The Lawrence *Herald of Freedom*, in its issue of April 30, 1859, reported that both bell and clock were finally in place.

That first Unitarian church in Lawrence stood for 36 years, being abandoned in 1891, after being struck by lightning and weakened by an earthquake. (These misfortunes were construed as Acts of God by some members of the more orthodox faiths, who referred to a church which did not accept the inevitability of eternal burning in hell as "the fire insurance office.") Whatever the explanation for the building's ills, a new church was deemed necessary. In 1893, a new building was dedicated at the corner of 12th and Vermont Street, just west of South Park, and the old stone church was torn down. The town lot on which it had stood was sold for \$1000 to Oscar Learnard, a member of the Unitarian congregation. A historical marker at what is now 933 Ohio notes the former location of the building which was so important to Lawrence history.

Already looked upon as common city property, the clock and bell were sold for \$750, on June 30, 1890, to the Lawrence Board of Education, to be installed later that year in the tower of a new junior high school. At that time, the Unitarian contract with jeweler A. Marks for \$45 yearly maintenance on the clock was transferred to the city. Many years later, in 1933, a sentimental moment occurred when the old bell, still in the school tower, was rung for church services for the last time, at the ordination and installation services for a new Unitarian preacher and new local pastor, Charles Engvall.

When the school at 9th and Kentucky was demolished, records of the clock were lost; but possession of the bell remained with the Board of Education. By the time Liberty Memorial High School was replaced with Lawrence High School, the bell was all but forgotten in a crate in an open-air storage yard behind the school, being brought out only to be rung for football victories. This hardly seemed a proper use for so historic an artifact, especially to members of our Fellowship. We protested, telling the School Board that if a better use couldn't be found for it, we Unitarians wanted it back. (What we would have done with it, we had no idea; but our protest brought action. The historic Unitarian bell now is displayed in a glass case on the first floor of the high school.)

During its years as a home for Unitarian meetings, the old stone church was served by seven ministers, some of whom tended the pulpit for only a few weeks. From the Reverend Ephraim Nute's first sermon, "The Unknown God, Him I Declare to You," to the last sermon, delivered by the Reverend John S. Brown, who preached from the text, "And Lo, I Am This Day Four Score and Five Years Old"--and yes, it was his birthday--it can be assumed that there was a diversity of opinions discussed in the old building. One sermon was devoted to the divinity of John Brown, as revealed on the gallows. Another, "Thou Shalt Not Kill," to the murder of Gaius Jenkins by James H. Lane. One minister professed to a belief in reincarnation, and another may or may not have been locked out of the church for his views.

Yet over the years, we Unitarians could hold in high respect our several ministers. The first, Ephraim Nute, not only spearheaded anti-slavery activities, risking his life and suffering arrest, but also originated correspondence with both Amos A. Lawrence and Richard Cordley to help establish Lawrence as an education center in the state. When Nute returned to the East, he resumed his scholarly activities, translating Dante's "Inferno." His successor, John S. Brown, was a Phi Beta Kappa of Union College, spent a year and a half at Horace Greeley's Brook Farm experiment, and occupied the Lawrence pulpit with courage and intelligence during the 1860s, including the months following Quantrill's Raid, when the church became a secondary concern, even for the minister, so great were the needs of the widowed, orphaned and maimed of the town, and so demanding were the tasks of helping the community rise from the ashes. The Reverend Brown coordinated the \$4000 in aid brought from Chicago by the Reverend Robert Collier, and hosted Collier during his stay in Lawrence.

Except during the territorial days when Unitarianism in Lawrence expressed no forbearance for pro-slavery Missourians, tolerance and liberalism have been expanding over the years. This is revealed in two references. In a service held in 1885 these hymns were sung: "God Leads Me," "In Heavenly Love Abiding," and "When I Read My Title Clear." The second reference concerns a credo, "Our Faith," which was printed in bold type on the front page of the *Unity Record*, a bi-monthly magazine published by the Unitarian Society of the second church to be built here. It reads as follows: "Our faith: The Fatherhood of God, the Brotherhood of Man, the Leadership of Jesus, Salvation by Character, the Progress of Mankind and Onward and Upward Forever." And the sermon topics, "Why Am I A Unitarian?" and "What is Religion?", seem as searching as some we may be asking today.

As we shall see...

## II

### THE SECOND CHURCH...

At the dedication of the new church, May 13, 1891, ministers from six denominations participated: the Reverend C. G. Howland, Unitarian, Dr. M. Summerfield, Jewish, the Reverend Dr. Cordley, Congregationalist, the Reverend W. W. Ayers, Episcopalian, the Reverend R. H. Van Pelt, Presbyterian, and the Reverend Dr. Marvin, Methodist.

The church trustees, according to its charter of 1890, were O. E. Learnard, W. H. Carruth, B. W. Woodard, Josephine Hutchings and Arthur N. Fuller.

Scripture was read; hymns were sung--including one written by the minister, C. G. Howland; a prayer of dedication, with responses from the congregation, was offered; and addresses were presented by Mr. B. W. Woodard, accepting the keys to the church, as well as by Judge Thacher, Chancellor Snow, Professor James H. Canfield, and the Reverend T.

B. Forbush. The dedication closed with the Doxology and a benediction. Surely, the meeting ran on for some time and was much more orthodox than any we Unitarians might sit still for today.

On the day following the dedication, as part of the Annual Session of the Missouri Valley Conference of the American Unitarian Association, Dr. Samuel A. Eliot, son of Charles W. Eliot, president of Harvard, spoke from the pulpit of the new church.

During the life of the second church, groups within the congregation flourished. The Ladies Aid Society had been requested to assume many of the running expenses, exclusive of the minister's salary, and did so from June 1, 1891. Their activities helped with necessary repairs to the structure in 1924, paid for a new roof in 1926 and for new pews, as well as having the study papered and the church painted in 1928.

The minister, C. G. Howland, was popular with young people, attracting many from the campus to church affairs, especially to a group called the Quest Club, which included evening recreational sessions.

William H. Carruth became president of a men's group founded on June 4, 1909, and continued to be active on the music committee. As early as March 10, 1884, he had been requested "to arrange for two good singers, to be paid \$1 each." Carruth was author of the poem, "Each In His Own Tongue," and remembered throughout the community for a layman's talk interpreting the Lord's Prayer. At his memorial service, in December 1924, there were readings from his poems, musical numbers by W. B. Dalton, and tributes by Dr. Frank Strong, Professors Rose Morgan and W. C. Stevens, and Mr. Irving Hill, whose name is on the christening list of the church.

Possibly the most significant group (then as now?) were the teachers of the Sunday school. They presented liberal religious ideals to those expected to inherit leadership in the church. The Sunday school had been in more continuous operation than the church itself, since a Unitarian Sunday school was first held in the offices of the New England Emigrant Aid Society soon after the arrival of that group. One historian of Unitarianism in Lawrence mentions that Jewish children in the community attended the Unitarian Sunday school.

Among the traditions which flowered at the second church was the regular use of music. Mrs. Irving Hill was a director of the choir, of which Mrs. Henry Werner and Dr. John Ise were members. Flowers were a part of every service. An annual Union Service between the church and Sunday school was one in which children were christened. There were both Bird and Flower Sundays, in which nature was acclaimed. Social occasions, such as dinners and picnics, became popular. There was a Birthday Box, in which contributions were accumulated for specified activities; and, as always, there were spirited discussions on issues of the day and liberal religious thought. In 1928, a program on the currently hot topic of evolution filled the church to overflowing.

A most notable event associated with the second church building was the 50th Anniversary celebration held in 1905. On that occasion, Sara Robinson, who had been present at that open-air sermon on the mount (Mt. Oread) so many years before, was one of the featured speakers. Her topic, appropriately enough: "The First Service." Balancing her look to the past was another speech, by W. H. Carruth, entitled "The Outlook," with an eye to the future of the church.

To help celebrate the 50th Anniversary of the city of Lawrence, Sarah A. Brown, daughter of the second Unitarian minister, the Reverend John S. Brown, and Chair of the Auxiliary Committee of the Semi-Centennial celebration, persuaded Lawrence children to learn and sing "Song of the Kansas Emigrants," by Whittier, and "Call to Kansas," by Lucy Larcom.

In 1931, the 75th Anniversary of Unitarianism in Lawrence was observed. A featured speaker was Raymond Bragg of Chicago, secretary of the western conference. It is remarkable how many times the Reverend Bragg journeyed to Lawrence to add his congratulations to a celebration, or to encourage a laggard congregation to greater efforts. The 1931 trip was possibly a mixture of both, for although the organization was celebrating a milestone, it was also experiencing a decline in membership. As older members were lost, new ones were not attracted in sufficient numbers.

Commemorating the 75th anniversary, a basket of rosebuds for the pulpit was presented by Father Fitzgerald and the members of St. John's parish, the neighboring church; but not all of Lawrence felt so charitably toward the Unitarians. H. Lee Jones, the minister, was an outspoken liberal when, in the late Thirties, liberalism was becoming unpopular here. Jones uttered a strong protest from the pulpit and in the press against the placing of a cannon in a city park, declaring that it was a symbol of useless death and an instrument of horror. With the outbreak of World War II, and the upsurge of patriotism following Pearl Harbor, the Reverend Jones' popularity plummeted. He resigned after war was declared, refusing to surrender his integrity.

The Great Depression had brought financial problems within the church as well, perhaps exacerbated by a growing lack of liberalism within the congregation itself. Much of the support for the church came from a prominent family who took offense when an African-American coed became a member. Without the support of this family, there were times when the church was without a pastor.

By the time the old Unitarian bell was rung from the tower of the junior high school for the ordination and installation ceremonies for Charles Engvall, in October, 1933, the church was officially called "The First Unitarian Society."

A brilliant young man, Homer A. Jack, served as minister from 1943 to 1944, the last to answer the call to the Lawrence pulpit. When Homer A. Jack died in August of 1993, his obituary in *The New York Times* credited him with founding the United Nations Non-Governmental Committee on Disarmament, the National Committee for a Sane Nuclear Policy, and the Council on Racial Equality. In the 1960s he organized Unitarian ministers to join the march from Selma to Montgomery, Alabama.

In September of 1944, an announcement appeared stating that there would be "Collegiate preaching and addresses by prominent Unitarians and liberal speakers"--a last ditch effort to keep liberal religion alive in Lawrence; but by the next year, in February of '45, the church building was being used as a nursery school for children of employed mothers. It had been given to this federally sponsored school project without cost. The remaining Unitarian members who wished to were finding church homes elsewhere.

After the war, the church property was purchased by the Reorganized Church of Jesus Christ of Latter Day Saints. For a time thereafter, the building was used by the university as a men's dormitory. Finally, the building was sold to the St. John The Evangelist congregation, and razed to make way for the Catholic school.

One wonders if we Unitarians sent a basket of red rosebuds to commemorate the event...

### III

#### MINISTERS OF THE LAWRENCE UNITARIAN CHURCH

Ephraim Nute, Jr.	1855-1861
John S. Brown	1861-1865
William C. Tenney	1865-1869
H. P. Cutting	1869 (6 weeks only)
William Sharman	1870-1871

#### A PERIOD WHEN LAY SPEAKERS SERVED THE CONGREGATION (1871-1874)

E. R. Sanborn	1874-1877
Clark G. Howland	1881-1897
Orello Cone	1898-1899
F. M. Bennett	1899-1913
E. C. Smith	1913 (6 weeks only)
David M. Kirkpatrick	1913 (1 month only)
Edwin B. Backus	1913-1917
Charles E. Luck	1917-1918

#### ANOTHER PERIOD WHEN LAY SPEAKERS SERVED (1918-1919)

Mark Mohler	1919-1923
Wilson M. Backus	1923-1932

(Father of E. B. Backus)

Charles Engvall	1933-1936
H. Lee Jones	1936-1941

#### STILL ANOTHER PERIOD WHEN LAY SPEAKERS SERVED (1941-1943)

Homer A. Jack	1943-1944
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#### DISSOLUTION OF THE LAWRENCE UNITARIAN CHURCH

## IV

### MEMBERSHIP IN THE TWO UNITARIAN CHURCHES

From 1856 through the 1930s, 437 residents of the community had become members of the Unitarian Church. According to the charter for the Unitarian Society of Lawrence, drawn up when the second church was built, the purpose of the corporation was religious. (With no description of the nature of that religion, although a speaker at the dedication identified the structure as "a house of Christian worship.")

Section 1. of the 1890 By-Laws reads:

Any person in accord with the purpose of this Society, having made application in writing, and having been accepted by a majority vote thereof, may become a member upon signing the articles of incorporation and these By-Laws.

On June 27, 1901, the By-Laws were amended:

In the love of truth, and in the spirit of Jesus, the members of this Society unite for the worship of God and the service of man. Any person in accord with this purpose, having duly made application and having been accepted by vote of the Society may become a member by signing the articles of Incorporation and these By-Laws. Children who have been christened in this church shall be recognized as members and their names carried on the rolls, unless they expressly signify a desire to the contrary.

And on March 6, 1910, the By-Laws concerning membership were again amended:

In the love of truth and a desire for social well-being and harmony, we associate ourselves to promote them. Any person in accord with this purpose may become a member by signing the articles of Incorporation and these By-Laws. Children who have been christened in this church shall be recognized as members and their names carried on the rolls, unless they expressly signify a desire to the contrary.

The tenets of the faith that has claimed members such as Isaac Newton, John Locke, Joseph Priestley, Thomas Jefferson, Ralph Waldo Emerson, William Ellery Channing, Henry David Thoreau, Louisa May Alcott, Susan B. Anthony, P. T. Barnum, Bela Bartok, Clara Barton, Alexander Graham Bell, Dorothea Dix, Linus Pauling, Frank Lloyd Wright and Dr. Albert Schweitzer--those articles of faith were changing, becoming more liberal, and with them, those of the Lawrence church.

Listed on the early church rolls are such names as George W. Goss, Samuel Harrington, and G. W. Hutchinson, who were among those in the first party of the New England Emigrant Aid Society. The second group of arrivals included members L. S. Bacon, Kittie Jones, E. D. Ladd, Charles and Sara Robinson, and S. I. Willis. The Reverend Ephraim Nute and his wife Lucy joined the roll in that same year, 1856.

As the membership grew, names still familiar in Lawrence and vicinity were added: Backus, Beth, Bowersock, Emery, Haskell, Hill, Hood, Kennedy, Lindley, Manley, McCollum, Olmstead, Roofe, and Wright.

Some names on the early Christening lists also are well remembered in Lawrence. They include Justin Hill, and Charles and John Ise, sons of Professor and Mrs. John Ise. John Whitman Sears represented the fourth generation of Unitarians in the Lawrence church, and Mary Catherine Sears was a fifth generation Unitarian in the Society.

Christenings sometimes were under the direction of the minister, and sometimes by others. A great aunt, Olympia Brown Willis, christened the daughters of one minister, and Dr. W. H. Carruth christened several Browns, a Bowersock, a Kennedy and a Wells. Christenings might be held in the infant's home or in the church, and eight children on the early rolls were listed as both christened and baptized.

Among all the hundreds who had found a common faith at the Old Stone Church or the later building on Vermont Street, few would remain so dedicated to liberal religious thought as to be receptive to whatever efforts toward reorganization surfaced in the early 1950s. Some from the church of the 40s would become members of the Unitarian Fellowship, when a leader appeared to help organize it.

That leader's name was about to surface in Boston...

## V

### PRELIMINARY TO THE FELLOWSHIP

From a paper, *THE DEVELOPMENT OF THE UNITARIAN FELLOWSHIP OF LAWRENCE*, written by Hilda Gibson Getz, now of Roanoke, Virginia, when she was a student in a Collective Behavior class, December, 1962:

"The First Unitarian Society had belonged to the American Unitarian Association. In the fall of 1948, this organization, the AUA, began a program 'for the purpose of gathering ten or more persons of liberal faith into Fellowship Units in communities in which there is no Unitarian Church.' In December that same year, Munroe Husbands, who was Director of Fellowship Units for the AUA, wrote to Reverend Lester Mondale, minister of the All Souls Unitarian Church in Kansas City, Missouri, asking for help in organizing a Fellowship Unit in Lawrence. Mondale replied, saying that the active interest in Unitarianism by Lawrence citizens was slight. He reported that his attempt to maintain an active contact with remnants of the defunct church at Lawrence was a discouraging proposition. 'They have been spoiled by a generation of subsidizing from Boston,' Mondale said. He cited a personal experience when he had been called to Lawrence for a funeral, had driven his own car and taken a half day away from his duties and then had been given only a small fee. Mondale did refer Husbands to the head of the Kansas City Laymen's League. There is no record to show that Husbands ever received a reply from the letter he wrote to the head of the Laymen's League.

"In 1950 When Rev. Mondale knew that Husbands was planning a visit to the midwest, he sent him a list of persons from Lawrence who were on the Kansas City Church mailing list. Husbands wrote several persons on the list and arranged to meet with members of the Channing Club, a student group, when he was in Lawrence in April of that year. After this meeting, one of the adults who had helped with the student group wrote to Husbands that the students were interested and that there were probably 25 interested families as well. Husbands suggested incorporating both groups, for without permanence of the group, the future of any liberal religious group in Lawrence would be limited. There appears to have been no follow-up action, however.

"In 1952, Husbands wrote to the same person who had shown this interest, asking what the possibilities were to form a Fellowship group and offering any help. There is no record of a reply. In 1954, the AUA placed ads in the *University Daily Kansan* and then in the *Lawrence Journal World* inviting religious liberals to find out about Unitarianism and telling where to get reading material. There is no evidence in the AUA records that there was any response to the ads."

Enter Ambrose Saricks, to be known to all future members of the Lawrence Unitarian Fellowship, as "Amby"...

In a Fellowship program, March 29, 1992, he remembered the pre-organization days this way:

"Sometime in the early 50s, unchurched as I was, I became interested in Unitarianism. I found, I think it was in the *New York Times*, an ad for the Unitarian Church of the Larger Fellowship. Now the Larger Fellowship, which still exists, is really a correspondence church for those isolated religious liberals who want to feel that they are each a part of something.

"Regularly, sermons by Unitarian ministers are sent to members of the Church of the Larger Fellowship, together with other materials, including from time to time, the *Christian Register*--Yes, that's what the Unitarian publication was called for many years. As a result of receiving this material, my name surfaced in Boston.

"The late Monroe Husbands was about to set out on one of his trips trying to organize or reorganize fellowships and churches. He wanted to include Lawrence on this trip, and, therefore, I began to receive additional material from Boston. I was asked to get stuff in the local newspapers, as I did.

"We organized and announced a meeting of interested people in the Hotel Eldridge for November 7, 1957. Mr. Husbands was in town, and he, of course, addressed the group, which numbered, I think, about 30; there were enough there that we had to get a larger room from the one originally assigned to us."

The size of the group had been increased by a number of visitors from the Topeka Fellowship. In the announcement from AUA for the meeting, Husbands' topic was announced as "Who Are These Unitarians?" Here is an outline of what he would tell those who attended:

"Fellowships, functioning without ministerial leadership or church edifice, are proving increasingly significant to several thousand Unitarians. They provide an opportunity for the isolated religious liberal:

- "1. To meet with others of like mind, unhampered by creed or dogma;
- "2. To develop his own religious philosophy as his knowledge, his experience and his reason dictate;
- "3. To provide his children with a church school experience which is in harmony with the scientific process, which welcomes new ideas and which will help them to think clearly and to feel deeply in religion, and to live and act accordingly (the child will learn on Sunday nothing he will have to unlearn on Monday); and



"4. To add his support to the increasing numbers of religious liberals who are determinedly resisting the encroachments of orthodox thought--relying upon the democratic method of freedom of belief and the use of reason rather than complete submission to the prevalent point of view. (With Milton we agree: 'Let truth and falsehood grapple; whoever knew truth put to the worse in free and open encounter?')"

Continuing with Amby's remarks to the Fellowship on March 29th: "After Mr. Husbands' address, he felt we had to get things going, so he organized a steering committee, asked me to chair it, and four others were appointed: Helen Waggoner, Katy Wright, Jean Stump and Roland Dyer. At the same time, Bill Balfour was asked to organize a religious education committee, because Husbands knew, from his experience and from the sentiment he found among those who were there that night, that there was a real desire for some kind of religious education arrangement for the children, some kind of a Sunday School."

The steering committee met three nights later, November 10, 1957, at the home of Dean and Mrs. George Waggoner, with the aim of selecting a meeting place and discussing organization problems. Dr. Mary Boyden suggested meeting in the lounge of the Medical Arts building, temporarily (it had chairs and a coffee urn). It was decided to meet weekly, on Sunday evenings at 8:00 p.m., with the types of meetings to depend on the decision of Fellowship members. Ideas suggested included having speakers from various faiths give their particular viewpoints. Persons suggested as future speakers were the Reverend Bragg, from the Kansas City Unitarian Church; Dr. Robert Schofield; Dr. Peter Caws; Dr. E. Jackson Baur; Dr. John Ise; Dr. Paul Roofe; and Dr. Harold Orel. The chairman pro tem, Amby Saricks, undertook to arrange the early programs.

The first meeting was scheduled for November 17; the Lawrence Unitarian Fellowship was off and running...

## VI

### THE EARLY DAYS OF THE LAWRENCE UNITARIAN FELLOWSHIP

On November 17, 1957, Fellowship members gathered in the lounge of the Medical Arts Building, Fourth and Maine, to hear their first speaker, Dr. Robert Schofield, of the History Department of the University, discuss "Joseph Priestly: Professional Theologian and Amateur Scientist." According to Saricks, Priestly had been one of Schofield's primary research interests over the years, and a famous (perhaps notorious) Unitarian--a fitting subject for the 48 in attendance to discuss while they enjoyed coffee and cookies following the talk. Each person present had introduced himself or herself, and of those, 16 indicated that they had previously been Unitarians.

The business meeting which followed dealt with problems of formal organization: the drawing up of By-Laws stating purpose and structure, the election of officers, and the setting up of committees for Hospitality, Nursery School and Publicity.

Dr. W. M. Balfour, chair of the temporary Religious Education committee, discussed the materials used in other Unitarian church schools, and expressed the hope that the Lawrence program would be under way within two or three months. A change of meeting site to the Cooperative Nursery School, 645 Alabama, was discussed as a possibility, considering that location's facilities for housing a Sunday school. (Unfortunately, there was inadequate seating for adults.) That possible move raised a question of finances. It was agreed that the

Co-op group should receive a contribution for its hospitality, and the source of that expenditure would have to be dealt with eventually. Until the establishment of the Sunday school, meetings would continue to be held at the Medical Arts building.

Meetings in which attendance varied from 35 to 56, with programs including "The Limitations of Religious Doubt," by Dr. Peter J. Caws, of K.U.'s Department of Philosophy; "Jesus: God, Man or Myth?", a subject supplied by AUA, with viewpoints expressed by Dr. Mary Boyden, Mrs. Betty Lichtwardt, Miss Katy Wright, Robert Stump, Dr. W. M. Balfour, Wyman Storer and Robert Lichtwardt; "A Relativistic Religion," by E. E. Bayles; and "Are Unitarians Christians?" by Gene Courtney, followed through December of 1957, while the By-Laws were being drawn up and committees were assuming their duties. Indicative of the largely University-connected makeup of the membership, perhaps--and of things to come--was the decision not to hold a meeting the last Sunday in December "on account of the date's proximity to both Christmas and New Year's, in addition to the fact that many members will be out of town."

By January 6, 1958, the first slate of officers had been elected:

Chairman: Robert W. Lichtwardt  
Asst. Chairman: Mary S. Boyden  
Secretary: Ann Reed  
Asst. Secretary: Annabel Kitzhaber  
Treasurer: Robert Stump

A letter of application for membership in the American Unitarian Association had been sent off to Beacon Street, and By-Laws had been drawn up, preceded by a notation that meetings were to be held on Sunday evenings at 8:00 p.m. at the Lawrence Cooperative Nursery School.

Here are the rules which we Unitarians had agreed on for ourselves:

By-Laws of The Lawrence Unitarian Fellowship of Lawrence

ARTICLE I. Name

The name of this religious society shall be "The Unitarian Fellowship of Lawrence."

[Some time later, for legal reasons, the Fellowship was incorporated. Its true name now is "The Unitarian Fellowship of Lawrence, Inc."]

ARTICLE II. Purpose

The Purpose of this Fellowship is to foster liberal religious attitudes and living through group study, discussion, work and recreation.

ARTICLE III. Membership

Any person may become a voting member of this Fellowship who is in sympathy with its Purpose and program, and who has so designated by signing its membership list. Any member may withdraw from the Fellowship by removing his name from the list.

ARTICLE IV. Denominational Affiliation

This Fellowship shall be a member of the American Unitarian Association and of the Western Regional Conference.

#### ARTICLE V. Meetings

The regular meetings of the Fellowship shall be determined by the Fellowship itself or by any person or persons designated by it. The Annual Meeting shall be held each year in the month of January, at such time and place as shall be fixed by the Executive Committee. Special meetings may be called by the Executive Committee, and the business to be transacted shall be mentioned in the call to the meetings. Thirty percent of the membership shall constitute a quorum. A special meeting shall be called by the Executive Committee on the written request of ten percent of the membership, who shall state the subject for discussion.

#### ARTICLE VI. Officers

At each Annual Meeting there shall be chosen by ballot a Fellowship Chairman, an Assistant Chairman, a Secretary, an Assistant Secretary, and a Treasurer, all of whom shall hold their offices for one year and until their successors have been elected and qualified, and who shall perform the duties usually pertaining to these offices. These offices shall constitute the Executive Committee. A nominating committee of three members shall also be chosen at the Annual Meeting. No person shall hold the same office longer than two consecutive full terms.

The Executive Committee shall have general charge of the property of the Fellowship, and the conduct of all its business affairs and the control of its administration, including the appointment of such committees as it may deem necessary. It may fill vacancies, and persons so elected shall serve until the next Annual Meeting. All officers shall be voting members of the Fellowship.

#### ARTICLE VII. Fiscal Year

The fiscal year shall end April 30.

#### ARTICLE VIII. Amendments

These By-Laws, so far as allowed by civil law, may be amended, or repealed, at any meeting of the Fellowship by a two-thirds vote of those present and voting. Notice of any proposed change shall be contained in the notice of the meeting.

#### ARTICLE IX. Termination

The Fellowship may be disbanded by a two-thirds vote of the members present and voting at a meeting called for that purpose. The Executive Committee shall be responsible for the disposing of any and all property held by the Fellowship and for terminating its affairs in accordance with plans approved by a two-thirds vote of the members present and voting.

\* \* \*

Note that "political correctness" had not yet become a problem. The Chairman could be called Chairman; Assistant Chairman also was a title, not a gender specific term. Seating was no longer a problem. Helen Gilles had persuaded Raymond Anderson to provide 25 chairs "on extended loan." Money, however, was a problem. In discussing the amount which should accompany the group's application to AUA, the original motion was for "a \$15 contribution," quickly amended to "a \$10 contribution." Lichtwardt, in the first meeting of the new year, pointed out that contributions would be welcomed, and might be left in a container at the front of the room.

--Not that finances were a deterrent to an enthusiastic reception for the resurgence of Unitarianism in Lawrence. By February of 1958, 65 names were on the membership roll, names which may be regarded as among the founders.

#### MEMBERSHIP LIST, FEBRUARY 1958

Baker, Charles M.	Lieurance, William and Darlene
Balfour, Wm.(Dr.) and Oane	Ling, Daniel and Margaret
Balfour, Barbara	McKinney, Marion K.
Beth, Elmer and Ella	Orel, Harold and Charlyn
Boyden, Mary (Dr.)	Palmquist, Dan A.
Courtney, Gene and Marge	Reed, Ralph (Dr.) and Ann
Crafton, Allen and Jessica	Roofe, Paul and Helen
De Coster, Cyrus and Barbara	Rosson, Harold and Missy
Fields, Eldon and Cornelia	Saricks, Ambrose and Reese
Fields, Jim	Schaake, Donald and Pat
Gibson, Veda	Storer, Wyman and Mary
Gibson, Hilda	Stump, Robert and Jeanne
Gibson, Carl	Sutherland, David
Gilles, Helen (Dr.)	Torzs, Nicholas and Cecile
Gunn, James and Jane	Waggoner, George R.
Heltzel, Lloyd and Elma	Wagner, Hulse and Mary
Hunting, C. Eugene	Walters, Ray
Kitzhaber, Annabel	Weir, John and Ruth
Krone, Ralph	Wright, Beatrice
Laptad, Evadne M.	Wright, Katy
Lee, Ralph	Ziesnis, Lenore
Lichtwardt, Robert and Elizabeth	

Those members were facing further changes in meeting places, required by the needs of the Sunday school, and would soon be moving on...

## VII

### THE CAMPUS YEARS

What to do about a Sunday school?

Sunday night meetings (the only time when the Cooperative Nursery School facilities were available to us) kept some youngsters up too late. As early as January 12, 1958, Chairman Lichtwardt was calling for suggestions of other possible meeting places. Suggested were: Myers Hall, Castle Tea Room, Lawrence Dance Studio, University Club, Number Six School, Public Schools, Old Junior High, a building at 1001 Kentucky, or a rented house.

Some of the suggestions obviously had to be ruled out when the treasurer revealed that, after payment of all due bills, approximately \$16 would remain in the kitty. The possibility of asking for pledges was raised; but enough of those present had come from churches where pledges were a sore point that it was decided to cross that bridge in the future, if necessary; and the Chairman stated that, for now, contributions alone would be welcomed.

Bill Balfour was offering Religious Education booklets from the Beacon Press for sale at 10 cents per copy, and the search for a place where children and adults could both be accommodated continued.

Myers Hall and Danforth Chapel served the adults on successive Sunday mornings, with the youngest children being dropped off at the De Coster home for babysitting. Although Myers Hall had insufficient room for storage, a move to that meeting place seemed most likely, with a religious education program due to start within several weeks. On February 23, 1958, the big move was accomplished.

Bill Balfour opened that first combined meeting with a brief story for the children. "America, the Beautiful," was sung, after which the youngsters were dismissed to their several classrooms. They returned for cookies, when refreshments were served.

Several Sundays later, intermediate group youngsters were off on a field trip with Helen Gilles, Annabel Kitzhaber and Jeanne Stump. A psalm from the Bible was read, and "For the Beauty of the Earth" made its first recorded appearance on one of our programs. At that same meeting, the social consciousness of the group prompted a resolution to contribute the sum of one Sunday's collection for the fight against a California law requiring a loyalty oath from non-profit organizations claiming tax exemptions.

Palm Sunday was observed by a brief talk to the Sunday school members by Bill Balfour, relating the significance of the day in the life of Jesus of Nazareth, and to the holiday of Passover. "All Glory, Laud and Honor" was sung, and the group made plans for a dinner with the Topeka workshop at which the Reverend Bragg of Kansas City would be the speaker.

Programs through the first four months of 1958 reflected a variety of interests:

"Religious Education in the Unitarian Church"

Dr. Jules Keller (RE Director, All Souls Church, Kansas City, Missouri)

"The Function of Religious Institutions In Society"

Dr. Bert Kaplan (Psychology Department)

"The Dead Sea Scrolls"

Dr. James Seaver (History Department)

"Julian Huxley's Faith for Tomorrow"

Dr. Allen Crafton (Speech and Drama Department)

"The Name and Nature of Unitarianism"

Dr. Raymond Bragg (Minister, All Souls Unitarian Church)

"Beliefs and Customs of Hinduism"

Miss Vilma Gupta (Student from India)

"The ABCs of Unitarianism"

Mr. Peter Raible (Minister, Unitarian Church, Lincoln, Nebraska)

"Who Are the Quakers?"

Dr. Domingo Ricart, (Spanish Department)

"The Basis of Morality: A Sociological Approach"

Dr. E. J. Baur (Sociology Department)

"Our Moral Authority," a recorded sermon  
Dr. Charles Park (Minister Emeritus, First Church, Boston)

"The Christian Basis of Morality"  
Dr. John Patton (Presbyterian Minister to Students, K.U.)

"One Scientist Views Religion"  
Dr. N. Wyman Storer, (Astronomy Department)

"Psychology and Religion and Morality"  
Dr. Bert Kaplan (Psychology Department)

"Legends and Folklore About Easter"  
Dr. Stith Thompson (English and Folklore Departments)

"The Moslem View of Religion"  
Mr. Raja Mohammed Naib (Student from Pakistan)

"What Does Good Mean?" a sermon  
Rev. Irving Murray (Minister, Unitarian Church, Pittsburgh)  
Presented by Dr. Ambrose Saricks

"False Gods," a staged reading of Ernest Brieux's play  
Arranged and directed by Dr. Allen Crafton  
Readers: Dr. Crafton, Mr. Gene Courtney, Mrs. Allen Crafton, Mrs. Gene  
Courtney, Mr. Gordon Beck, Mr. Dan Palmquist

Thoughtful and discussion-provoking as the meetings might be for the adults, the move to Myers was not working well. The children needed more room. The adults, after approval from the University, moved over to the Union, leaving Myers to the Sunday school group.

By the time of the first Business Meeting, April 24, 1958, at the First Congregational Church (*not* the Annual Meeting; that would have been contrary to the By-Laws), a prominent agenda item was "Should we begin setting aside funds for our own meeting place?" Once again the subject of pledges was introduced, and once again it was tabled.

The report of the Religious Education Committee noted that there was an enrollment of 52 children, with an average attendance of 35-40. Pat Schaake and Marge Courtney taught 22 children ages 3-6. Jeanne Stump and Annabel Kitzhaber taught 15 first and second graders; Harold Rosson taught eight third and fourth graders; and Bill Balfour taught seven in a fifth, sixth, and seventh grade class.

Having the adults in the Union and the children at Myers wasn't a workable solution. The next exodus brought everyone to Strong Hall, where the adults met in the Auditorium, with the children using some of the classrooms.

The tradition established at the first meeting in the Medical Arts Building, of serving coffee and refreshments, had its problems at Strong Hall. The coffee cart had to be stored in Erik Wright's laboratory, in the basement, with the result that everyone had to troop down several flights of stairs, while rounding up boisterous youngsters.

During the Strong Hall period, Martha Hood established a crafts table, still fondly remembered by a member who began attending the Fellowship at age three. The arts table kept the children occupied while their parents shared coffee, cookies and discussion, although the young ones, as might be expected, accounted for their share of the refreshments.

The campus moves, whether to Myers, the Union or Strong Hall, had cut back on the attendance of people from the larger community. As Amby said in his 1992 program on the history of the Fellowship, "There was no question we had to search around for more permanent quarters, something we could really call our own."

Problems or no problems, the first Business Meeting minutes reveal that traditions were being established, traditions that have lasted throughout the years. A carry-in dinner was served. The question of whether or not meetings would be held in summer was discussed. A family picnic in the summer was planned.

By the last formal meeting of Lichtwardt's Chairmanship, on May 28, 1958, members had heard and discussed these programs:

An Albert Schweitzer recording, followed by  
"A Christianity for the New Age," recorded sermon  
Dr. Charles Park (Minister, First Church, Boston)

"An Economist Looks at Heaven"  
Dr. John Ise (Professor Emeritus, Department of Economics)

"A Christian Minister's Beliefs"  
Dean Barr (School of Religion)

Eight summer meetings were scheduled for Myers Hall, by those wishing to participate. Children would go on field trips or listen to story hours.

When Lichtwardt handed over leadership to our second Chairman, Dr. Mary S. Boyden, January 15, 1959, a membership list distributed to those present showed 104 adult names, and 70 children registered in the Sunday school.

Adequate meeting space was becoming a greater problem than ever...

## VIII

### THE CAMPUS YEARS

#### Leading Up To The Property Purchase

On January 15, 1959, the first Annual Meeting was held, following a potluck supper at the Congregational Church. (Early Congregational services in Lawrence had been held in the Unitarian Church, and now, it seemed, turnabout was fair play.)

The new slate of officers elected:

Chairman: Mary S. Boyden  
Vice-Chairman: Gene Courtney  
Recording Secretary: Veda Gibson  
Corresponding Secretary: Louise Robertson  
Treasurer: Robert Kipp

(Hmmm. What happened to Assistant Chairman and Assistant Secretary, called for in the By-Laws?)

The reports from Committee Chairmen, as filed in our archives, contain a plea from the Religious Education Director for better facilities for the Sunday school. No place to store materials, nor to continue projects from one week to the next. The good news was that, of the \$86 collected from Sunday school classes, \$55 had gone to the support of a young Korean girl, an experience of great value to the children.

Of the 70 registered members of the Sunday school, 62 were between three and nine years old. We Unitarians were apparently young people with lots of young kids. And we cared deeply about religious education for our children, just as Monroe Husbands had predicted back in November of 1957, when he had met with those who founded the Fellowship. Reviewing interviews with our members in the archives, one finds a frequent answer to "Why did you join this group?" to be, "We wanted Sunday School for our children."

A recommendation in this report was that there be set up a Religious Education Committee separate from the teachers, the Chairman to be a member of the Executive Board, so that the Sunday school would not become too much a separate unit, with no liaison between adult and child congregations.

The programs for the second year continued the trend established in the beginning, talks by members or guests (often University professors) on world religions, aspects of Unitarianism, or the speaker's area of expertise.

The adults, up through May, continued to meet in the Union, Room 306, or in the ballroom, with one exception: On February 1, in a night meeting which must have been loaded with nostalgia and hope, the group met at the Reorganized Church of Jesus Christ of Latter Day Saints (once the Unitarian Church) with Dr. Raymond Bragg, of the All Souls Unitarian Church in Kansas City, speaking on "A Restatement of the Unitarian Position." Hymns were sung at the service, and there was a harp solo by member Margaret Ling. Preceding the meeting of the Fellowship, Dr. Bragg was guest of honor at a 6 o'clock buffet supper at the Faculty Club.

Whatever the sentimental feelings toward the old church as a continuance of the Unitarian tradition in Lawrence, the building was in very bad shape and inadequate for our purposes.

Jim Gunn seemed a natural to be Chairman of what was wryly called the Space Committee (since he taught a course in Science Fiction Writing at the University.) He reported at a Business Meeting to follow that the Engel property at 15th and Engel Road was unsatisfactory, being cut up into too many small rooms, and in need of extensive repairs. The price (\$37,500) may have been high, as well.

It must have seemed like a ray of hope when it was reported that a Mary Wilder had left property, the income from which went to the Lawrence Unitarian Society, and then to the American Unitarian Association when that Lawrence group was disbanded in 1946. Some \$20,000 was turned over to the AUA at that time. It was suggested that we use this as a talking point when our group felt the time was right to ask AUA for help with a building program.

It was also learned that a Mrs. Ricker had left her house to the Unitarian Church years ago to be used as a home for working girls. That house was sold, and another bought at 745 Ohio Street. It had been used by the Endowment Association as a co-op hall. A trust fund had built up and the house was renting for \$125. The title to this property was recorded in the name of the Unitarian Society of Lawrence. Could we have any claim to it?



With our space needs so great, and in spite of all those tantalizing hints at legacies, the Finance Committee was struggling with a desperate lack thereof. Collections were running behind expenses, and the receipts on one Sunday a month were pledged to the United Unitarian Appeal. And so, still reluctantly, we Unitarians decided to try a voluntary pledge system, with a more fixed budget. The pledges would be for the sole purpose of determining whether the Fellowship could expect sufficient income during the year to cover possible expenses--NOT FOR THE PURPOSE OF ENCOURAGING A GIVEN LEVEL OF CONTRIBUTION. No formal accounts were to be kept.

A savings account at the Lawrence National Bank was opened. Half our money was to go into it, none of which was to be expended for operating expenses, except by vote of the board. The response to the pledge appeal indicated that, while we might still be short of our goal, we were at least accumulating a building fund.

Other changes were instituted: A weekly bulletin replaced the old system of sending out post cards. A college group began meeting, originally in the home of Lee and Mary Miller, and a potluck supper was scheduled (Betty Lichtwardt and Ruth Weir in charge of decorations, Katie Armitage and Mary Miller in charge of the kitchen). An entire Sunday morning meeting was devoted to the needs and accomplishments of the Sunday school. Mary Boyden donated a 48-cup coffee maker to the group, and the Hospitality Committee temporarily tried out the Kansas Union Catering service to handle "the mildly frantic dispensing of refreshments," a change which fell by the wayside because of the \$8.00 or \$9.00 a Sunday it cost.

At the end of the regular Sunday meetings, in May of 1959, we Unitarians were still restricted to campus, and needing our space.

That summer, as during the preceding year, there were programs and picnics for Fellowship members who were in town, on a less formal basis than the winter meetings, with occasional activities such as field trips or story hours for the children. But when full activities resumed in the fall--wham! our problem was bigger than ever. More than a hundred children were enrolled in the Sunday school, and there was less than \$1400 in the building fund.

The treasurer, Bob Kipp, reported that 58.6% of the receipts that could be identified came from five individual families. He pointed out that no attempt was made to keep track of whether individuals who pledged certain amounts had actually paid. The treasurer kept a record of the total amount pledged, and when he might expect payment; but he didn't keep names. The Finance Chairman kept the pledge sheets. (If we Unitarians have a common article of faith, it may be "Let Not the Left Hand Know What the Right Hand Giveth." It is ever so today.)

In October, following a covered dish dinner in the north dining room of the Congregational Church, Jim Gunn and the Space Men reported on their search for better places to meet. One site presented building difficulties, with no level area for parking. Another consisted of two five-acre tracts, priced at \$10,000 each, one of which had an old brick structure and difficulty of access which ruled it out. Old homes were selling for \$25,000 to \$40,000, and then would not be suitable without extensive remodeling. It was mentioned that the Presbyterian Church might soon be for sale; but the price would probably be \$75,000 or more.

About this time, school consolidation in Kansas was occurring on a grand scale, which meant that there might be old schools available. Some city schools were even considered, but posed problems in providing parking. Lee Miller and Amby Saricks toured the countryside inspecting possible school buildings, and found the most favorable location to be the Pleasant Valley School, three miles south of Lawrence off Highway 59.

The Space Committee voted 5 to 1, with one abstention, to recommend buying the Pleasant Valley property, plus two acres of adjoining land. The building was deemed to be well-constructed, in good condition, with a light, dry basement (that was then; this is now) and with adequate water for all facilities, except perhaps for drinking. However, the sewer system was inadequate, which might mean a new well and a new sewer.

The Sunday school staff was enthusiastic about being closer to nature, and having play space for youngsters. But not everyone was happy about a move to the country. Bob Dentler and Bob Kipp, later to become City Manager of Kansas City, Missouri, had some strong arguments against the site. They pointed out that we were further distancing ourselves from the larger community, making it more difficult to attract non-University members. Kipp felt it was unlikely that the city would ever grow to the southwest. (Look out the windows, present members, to see that sometimes prophets can miss the mark.) He thought it unwise to make a substantial investment in a building that wouldn't be adequate for some years. He argued that we should look ahead to the possibility of selling later, and in this case it would be hard to liquidate our assets.

The discussion veered off into how we might make the property fit our needs. Erect a quonset hut or a Butler building for the adults and leave the school house for the children? Buy another school house and move it to the site, alongside the existing school? Use the school for the adults, and build a Sunday school addition?

The discussion veered yet again. What might some of the alternatives cost? For a temporary structure to augment the school house, probably \$12,000. For a second school building to be moved in, who knew? Who even knew how much Pleasant Valley might cost? For an addition to the school building, \$40,000 as a minimum figure to construct and furnish adequate space, according to Don Schaake, the architect in the discussion.

The discussion veered yet again. (Unitarians may or may not think talk is cheap; but this talk was about something not cheap, paying for our dream.) We finally voted our willingness to pledge, over a 3-year period, sufficient funds to take care of such a building program, without the use of a professional fund raising group, which would have cost another \$2,500.

In view of the fact that the Pleasant Valley school would probably not be available until sometime the next year--and in spite of Bob Kipp's arguments against--Erik Wright moved, Gorden Beck seconded, that the Executive Board be empowered to proceed with negotiations for the land, plus 2 acres adjoining. Motion carried.

That pivotal meeting had run so long that Allen Crafton's usually eagerly-awaited entertainment was postponed to a later time. Business came before pleasure that evening, and would again.

At the Annual Meeting of January 20, 1960, changes in the By-Laws were approved:

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#### ARTICLE VI. Officers

The officers of the Fellowship shall be the Fellowship Chairman, Assistant Chairman, Secretary and Treasurer. These officers, together with 3 Directors and the retiring chairman shall constitute the Executive Committee. The Chairman of Religious Education shall be an ex officio member of the Executive Committee. At each Annual Meeting there shall be chosen by ballot the Chairman, Assistant Chairman, Secretary and Treasurer, all of whom shall hold their offices for one year and until their successors have been elected and qualified, and who shall perform the duties usually pertaining to these offices, and one Director who

shall hold office for 3 years. A nominating committee of three members shall also be chosen at the Annual Meeting. No person shall hold the same office longer than two consecutive full terms and no Director shall succeed himself.

#### ARTICLE VII. Fiscal Year

The fiscal year shall end December 31.

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Arguments for and against a Unitarian-Universalist merger were presented, with Roy Laird for, and Lee Miller against. After considerable discussion, it was proposed that we reject the merger plan. More discussion. It was moved to table the previous motion. The motion lost. We voted 31 to 6 against the specific merger plan.

The officers elected for the next year:

Chairman: Leland D. Miller  
Assistant Chairman: J. Eldon Fields  
Secretary: Betty Laird  
Treasurer: Alvin Schild  
Directors:       3-year term: Duane Postlethwaite  
                  2-year term: Martha Hood  
                  1-year term: Cyrus De Coster

The discussion concerning acquisition of various properties raged anew in the Annual Meeting. (Nothing like a good discussion to keep Unitarians gathered together, even if the matter discussed has been hashed over before.)

All the decisions made in the previous long-drawn-out meeting were at last made official, and after expressions of appreciation for the wonderful job done by the outgoing officers, and thanks from Mary Boyden for the committees that had done all the work, the meeting finally adjourned at 11:15 p.m.

On January 28, 1960, the Finance Chairman mailed a form to members in an attempt to determine a sound basis for considering possible purchases, underlining that it was simply to find out the *financial potential* of the group.

Since two-thirds of contributions received were now going into the building fund, and operating funds were running low, the Finance Chairman found it necessary to mail out pledge forms for the operating budget, right on the heels of the pledge forms for the building fund. Finances were definitely becoming complex.

During this exciting time of planning for a home of our own, a Newsletter was being published and mailed to members. Through the diligence of Roy and Betty Laird and Tom and Georgia Ryther, we Unitarians were tempted to visit Strong Hall auditorium to listen to talks by members, by ministers from visiting Unitarian churches, by professors from the University, by speakers for other denominations, and to hear read "An Unsatisfactory Play by George Bernard Shaw," under the direction of Gordon Beck. The play had first been performed in Dublin, because the Lord Chamberlain of England refused to license it. It was banned for many years from English stages because of its "sacrilegious" nature. Shaw was even reproved by Tolstoy for writing the play, "The problem is too important to be spoken in jest."

First mention of the Mitten Tree, to become a beloved tradition, was announced for the Christmas program of 1959. Also included in the "Christmas present from the Sunday Schoolers" was the Children's Choir, singing carols accompanied by Margaret Ling, harpist, who also played "A Festival of Carols" by Benjamin Britten. Lou Lyda read "A Child's Christmas in Wales" by Dylan Thomas. The Newsletter has a hand-written notation, "Large attendance."

The Unitarian thespian group was shifting into high gear, with readings from Edgar Lee Masters' "Spoon River Anthology", J.M. Synge's "Riders to the Sea" and "Samuel Beckett's "Waiting for Godot". Frequently named readers were Amby Saricks, Gordon Beck, Lee Miller, Betty Laird, Dan Palmquist, Jessica Crafton, Bea Harvey, Herk Harvey, Mary Kay Palmquist and Glenn Hunt.

And, finally, in the Newsletter of March 1960, came a headlined announcement:

***WE'RE PROPERTY OWNERS!***

But our new home was by no means ready for us yet...

**IX**

**THE CAMPUS YEARS**

**Preparing For The Move**

Saturday, March 12, 1960, Lee Miller, acting on behalf of the Executive Committee and the Fellowship, but appearing alone--we didn't want the auctioneer to suspect we were too eager--was the successful bidder on the Pleasant Valley School property.

The Fellowship's high bid of \$4,275 was accepted by the School Board, occupancy to be determined by availability to the Board of a new consolidated building, either in September, 1960, or January, 1961.

The Fellowship was faced with the immediate problem of how best to use its property to satisfy its expanding needs. The Executive Committee was earnestly soliciting help in solving the problem, and expecting a hot discussion during a dinner-business meeting scheduled for March 30. There was a potluck first at the City Building, 8th and Vermont Streets, starting at 6:30 p.m. There was no mention in the Newsletter of entertainment. Why should there be? There was going to be plenty of it when discussion of plans for the new property came up.

Acting more or less on the divergent opinions from that group, the Executive Committee grappled with the problems of Sewer, Water and Building. We were now aware that a new septic tank with a lateral field was necessary, and that rest rooms must be placed at ground level, or we must install a sump pump to raise sewage from the basement. We chose not to dig a new well, nor try to salvage the old one, although we considered installing a cistern and having our drinking water hauled. We could build a new adult building for approximately \$12,000, or we could build a new section for Sunday School for about \$15,000. An entrance-restroom connection between the two buildings (at an estimated cost of \$3,000) was needed to satisfy fire safety regulations.

We chose to redecorate the old building for the adults, add an 8-room addition for the kids, install the new entrance and restrooms, buy more land for parking, and ask Don Schaake to be the architect. It was another late-into-the-night meeting for the Executive Board, and an expensive one for the membership. Any wonder that we Unitarians decided to do as much of the work as we could manage ourselves?

The first use of Pleasant Valley by the Fellowship was Easter Sunday, April 17, 1960, when the children of the Sunday School met as usual at Strong Hall and were transported to Pleasant Valley. They wore old clothes and brought old spoons to dig with, while planting flowers on the grounds. Adults, after hearing Amby Saricks on the subject "Unitarians and Easter" at Strong Hall, caravanned out to join the youngsters.

Now Board Meetings and Business Meetings grew ever longer, as views were aired on changes to be made in the old school building, "absolute musts" for the Sunday school addition, possible ways and means for acquiring the start-up money, and how to go about accomplishing the work we had decided to tackle on our own. But the edifice complex--as H. G. Whittington called it--that we Unitarians suffered from could not stem the flow of stimulating Sunday meetings still being held in Strong Hall.

The first report of a chamber music program appeared in the Newsletter in November of 1960; guest speakers from University Departments continued to share their knowledge in many fields; a series on national myths brought discussion of political issues into our meetings; Ellsworth Smith, Executive Secretary of the Western Unitarian Association, told us that it was possible Fellowships would soon outnumber churches (Aha! we were on the cutting edge of Unitarianism!); and a panel of members Al Schild, Gordon Beck, Helen Waggoner, Lee Miller and Nina Postlewaite grappled with questions of what that cutting edge consisted of here in Lawrence. Citing the Newsletter: "The panel did not entirely resolve the question of God; and while the general impression was that an external deity is not 'necessary,' He is not entirely denied membership in the Unitarian brotherhood." The best attended program of the year, however, was a reading of George Bernard Shaw's, "The Black Girl In Search of God."

Meetings for a college group were being held in members' homes, often with food as a possible inducement to attend. (Campus houses did not serve Sunday night supper.) For whatever reason, over 100 students had professed an interest in Unitarianism in 1960, compared to the dozen or so the previous year.

The Annual Meeting of January 19, 1961, followed a covered dish supper at the 4-H Fairgrounds. It was reported that for the College Age Discussion Group, only the two dinner meetings were well attended, leading to a rather obvious conclusion. An evening discussion group (for "old people") had been discontinued, for lack of interest (and perhaps dinners.)

The Finance Committee reported collections to the Building Fund going very well. Response to the pledge drive had enabled a goal of \$30,000 to be reached within two weeks. As a consequence, it was possible for the Fellowship Chairman and Finance Committee Chairman to meet on October 14, 1960, with the Board of Trustees of the Iowa Unitarian Association to request of the IUA a loan of \$7,500 on a second mortgage, to be repaid over a ten year period. February 15 was set as the deadline for specifications for the building to be erected at Pleasant Valley.

New officers elected:

Chairman: Eldon Fields  
Assistant Chairman: Ambrose Saricks  
Treasurer: Al Schild  
Secretary: Carol Worth  
3 yr. Board Member: Mel Mencher

At a mid-February Board Meeting, it was reported that AUA's building fund was all loaned out, and we should look to other sources for a loan; but at another Board Meeting ten days later, it was reported that Finance Committee Chairman Lichtwardt had met with IUA in Des Moines, and found them willing to sell shares of A.T.&T. to give us \$10,000.

At a special Business Meeting on March 12, members voted to give authority to the Executive Committee to borrow from the Lawrence National Bank the sum of \$5,000, and from the Iowa Unitarian Association \$10,000, with the provision that said loans provide for prepayment without penalty. We Unitarians intended to be out of debt in record time.

By the final regular meeting in May, Paul Gilles had accepted chairmanship of a newly-formed Properties Committee to coordinate volunteer labor for painting and renovations on the existing building. To save \$225 on the installation of a new septic tank and its laterals, Ken Travis had arranged for a backhoe to dig the hole and the trenches, and was asking at least nine men to demonstrate the strength of their convictions by showing up on a Friday afternoon and most of a Saturday to spread gravel, lay tile and cover the trenches. Paul had a better idea: an all-member picnic would be held, and while the children of the Sunday School carried the tiles to be put in place, *everyone* could join in the shovel brigade.

All summer, work crews were out in force. The teacher's desk in the school house was on a raised platform, which was removed. The blackboards, too, were taken down, and that left gaping holes in the plastered walls, holes that had to be covered with paneling, much of which was installed by Roy Laird and Al Schild. From leftover paneling, Al Schild built the lectern still in use today. The Properties Committee graded a parking lot and had crushed rock brought in to surface it. A couple of the men poured sidewalks. (Did they, or did they not, use the Sunday school Kool-Aid pitcher to mix one small batch of concrete, as one long-time member remembers?) Paint crews labored over the ceilings and the walls, and then paint-scraping crews followed up on the windows. There was some concern whether all our chores would be finished in time for a dedication in the fall; but, with Paul Gilles' efficiency in outlining chores remaining, and the cooperation of nearly everyone associated with the Fellowship, only clean-up of the grounds was on Gilles' priority list on the last Sunday meeting to be held in Strong Hall, November 19, 1961.

During that summer of hard work, notices of work schedules were several times headlined in the Newsletter, "And At the Kirk..." Apparently this phrase was too "churchy" for some among us. The compiler of the Newsletter, "after a gentle reminder," headed up work schedules with "At The Unitarian Meeting House," official title of our new home.

The first meeting to be held at The Unitarian Meeting House was December 3, 1961. Work was well underway on the Dedication, to be held December 10; but suggestions for a dedication statement, in one or two sentences, were still being solicited by Betty Laird, Chairman of the Dedication Committee.

We were no longer preparing for the move, we were *moving*...

## X

### PLEASANT VALLEY DAYS

#### Settling In

The Dedication of The Meeting House for the Lawrence Unitarian Fellowship, Inc. was held on December 10, 1961, with an overflow crowd attending.

The program, researched by Allen Crafton and written by Trudy Travis, consisted of a Welcome by Chairman J. Eldon Fields, followed by a script, "Our Heritage of Unitarianism," with a Narrator, Amby Saricks, and Readers who quoted passages from William Ellery Channing, Thomas Jefferson, Theodore Parker, Ralph Waldo Emerson, Orestes Brownson, Jabez Sunderland, William C. Tenney, Col. O. E. Learnard, and John Luther Adams.

This powerful flow of words was amplified from time to time with music: Margaret Ling, harpist, played "Mirage" by Salzedo; the Children's Choir sang the Doxology (a verse from a Unitarian hymn known to us as "The Old One Hundredth,") and also a Christmas carol, "It Came Upon A Midnight Clear," with words written by a Unitarian, Edmund Hamilton Sears.

A very moving moment in the Dedication came when Martha Hood, who had been a member of the earlier Unitarian church, read the poem, "Each In His Own Tongue," written by her personal friend, William Herbert Carruth, who had been a member of both the first stone church and the one to follow. As Mrs. Hood's sweet, aged voice recalled the familiar words, many of us felt that Carruth, a former president of the Lawrence Unitarian Society, may often have looked across this very valley to see "the wild geese flying high," and that Unitarianism had come full circle.

The Statement of Dedication, by Eldon Fields, was somewhat more than the one or two sentences Betty Laird had mentioned in the Newsletter, but was endorsed by all:

#### DEDICATION

We dedicate this morning not a church in the accepted sense, but a home. We dedicate this building to religion because we are concerned with the meaning and values of religion to ourselves and our children. We dedicate it to the spirit of freedom, not of tyranny; to diversity, not conformity. We dedicate it in the assurance that tolerance shall prevail among us, and with the expectation that our and our children's concepts and meanings will change, as Unitarians have changed them in the past. "A moment is vital," writes William Barrett, Professor of Philosophy at Yale, "only when it is able to generate differences among its followers; when everybody agrees...it has declined into the stereotyped rigidity of death." Therefore, above all, we dedicate this house, and through it our efforts, to the continuance of a vital spiritual movement.

As we take over this new home in the Kansas countryside, may we keep our heritage of freedom, our search for truths, and our faith in man's progress before us as affirmations which have been signets of Unitarianism throughout its long, and frequently stormy path through history.

\* \* \*

Rising to their feet, perhaps in a reflex left over from the diverse faiths of their pasts, the members closed the Dedication Program by singing a favorite hymn, "For the Beauty of the Earth."

And went downstairs for coffee, of course.

Who is likely to have attended that day? Possibly everyone on the Fellowship Membership List, as of January 15, shortly after the Dedication Program, along with their children and their guests.

## MEMBERSHIP, SHORTLY FOLLOWING THE DEDICATION

Armitage, Kenneth and Katie; Baker, Charles M.; Balfour, Bill and Oane; Beck, Gordon and Libbie; Benedict, Marion; Beth, Elmer and Ella; Boyden, Mary; Cerf, Anne; Chiapusso, Jan; Chiles, Ray; Coover, Leslie; Crafton, Allen and Jessica; DeCoster, Cyrus and Barbara; Dolbee, Myrtle; Dyer, Ruth; Dykes, Jane; Eissenstat, Bernard and Martha; Fauhl, Marshall and Ruth; Fields, Eldon and Cornelia; Fields, Jim; Franzen, Hugo (Fritz) and Susan; Gibson, Veda; Gibson, Hilda; Gibson, Carl; Gilles, Paul and Helen; Gunn, Jim and Jane; Hadley, Christopher; Hart, Bing; Heltzel, Lloyd and Emma; Hood, Martha; Ketznel, Lee; Klinknett, Jack; Laird, Roy and Betty; Laptad, Evadne; Lee, Ralph; Lewis, Jerry; Lichtwardt, Bob and Betty; Lind, Robert and Elena; Ling, Dan and Margaret; Loram, Ian and Margaret; Maxwell, Kenneth and Jo; McCready, Tom and Bette; McEwen, Bill and Miriam; Mencher, Mel and Helen; Menton, Seymour and Catherine; Miller, Lee and Mary; Oldfather, Tensie; Orel, Harold and Charlyn; Ormond, Don and Lois; Palmquist, Dan and Mary; Phillips, Marshall and Karen; Postlethwaite, Duane and Nina; Reed, Ralph and Ann; Roofe, Paul and Helen; Rosson, Harold and Missy; Rowland, Sherry and Joanne; Runnels, Suzanne; Saricks, Amby and Reese; Schaake, Don and Pat; Schild, Al and Joyce; Shontz, Frank and Nancy; Smith, Tom and Eleanor; Staley, Charles and Rhoda; Storer, Wyman and Mary; Storer, Dave; Stump, Bob and Jeanne; Titus, James and Virginia; Travis, Kenneth and Trudy; Waggoner, George; Warriner, Marian; Weir, Jack and Ruth; Welch, Bob; Whittington, H. G. and Ruth; Worth, George and Carol; Wright, Erik and Beatrice.

We had a whole lot going for us--112 adult members, and their numerous offspring out in the Sunday school rooms--as we began to settle into the Unitarian Meeting House...

## XI

### THE UNITARIAN MEETING HOUSE

#### The Early Months

In the January 18, 1962 Annual Meeting, following the Dedication, the minutes reveal our first recorded efforts to increase membership, now that there was room to accommodate more people. Where a couple of years earlier we Unitarians had been worrying about whether we wanted to grow or remain exclusive, Membership Committee Chairman Mary Miller now reported that she and her group had tried having a mix of old and prospective members entertained in members' homes, only to have that practice labeled by some as "too aggressive an approach." (What was it Eldon had quoted in the Dedication, less than a month before, about "...a moment [being] vital only when it is able to generate differences among its followers...") For now the committee was concentrating on making visitors and new members feel welcome, and helping them get acquainted.

A College Age group, of 12-20 young people, was meeting every other Sunday evening, usually in the homes of Cornelia Fields, Reese Saricks and Veda Gibson, with the hostesses preparing food. There was a 35-cent donation to cover costs, but the group easily ate up its profits.

An LRY (Liberal Religious Youth) group was in the process of forming unofficially (since it had no real sponsor). Eight to eleven high school age students met fairly regularly in homes, with no adults at the meeting, although an adult was present in the home.



The Religious Education Committee Chairman, Nina Postlethwaite, reported that the Sunday school collection still was going to pay for the Korean girl's support, while most of the supplies used in the past year had been paid for out of the teachers' pockets. Those dedicated souls were Pam Loram, Ann Weir and Roberta Smith for the pre-schoolers; Emmy Howard, kindergarten; Ruth Whittington, first grade; Katie Armitage, second grade; Don Ormand, third grade; Bill Balfour, fourth grade; Helen Gilles, fifth grade; Lee Miller, junior high. Reese Saricks and Helen Gilles were commended for arranging parties for the young people. Bill Balfour's comments on how pleased our children and their teachers were with the new building prompted a round of applause for all the Sunday school personnel.

A proposed budget was presented, moved and seconded for approval. But before passage, questions were raised concerning the need for a part-time secretary--too early for that, but hold the thought, in case the paper work gets heavier; the need for a lawn mower--might as well hire the mower along with someone to use it, when the time comes. Right now, we need a snow plow more!--the need to increase the amount in the budget for building maintenance and improvement--patience, Paul, the money will no doubt be there when all unpaid pledges are received. And then the motion to approve the budget as presented was passed.

New officers elected at that 1962 meeting:

Chairman: H. G. Whittington  
Asst. Chairman: Trudy Travis  
Secretary: Nancy Shontz  
Treasurer: Harold Rosson  
3-yr Director: Ambrose Saricks

When the new Board took up its duties, it decided to hire a janitor, have the Pleasant Valley property surveyed by the County Engineer, file tax exemption forms so that the parking lot would be non-taxable, send letters to the Meeting House's party line members to ask cooperation in case of emergency calls directed toward our group, affirmed that we Unitarians would be co-sponsors of the Brotherhood Banquet to be held in February, and learned that Lee and Mary Miller would attend the Leadership Seminar for Fellowships within the Midwestern Unitarian and Universalist meeting in March.

Duane Postlethwaite resigned as a member of the Board because he and his family were moving to Costa Rica. Paul Gilles was appointed in his place, but felt it necessary to decline.

In later Board meetings, decisions were made: to contribute one Sunday's collection (the second Sunday in May) to the annual drive of the Unitarian Service Committee; to buy a replacement for the dying ditto machine; to recall all keys to the Meeting House (since so often it was found unlocked in midweek) and reissue them, with records kept of the recipients; and to try to quell an unholy congestion and confusion then reigning during coffee hour on Sunday mornings, by requesting speakers to end their talks promptly at 10:55 a.m. and teachers in the Sunday school to keep their charges in the rooms until 11:15 a.m.

The Program Committee was being urged to include USC materials such as movies or descriptions of its projects in future programming, and the Lairds were encouraged to include information received from USC in the Newsletter. Characteristically, however, the Fellowship was maintaining its policy of *not* listing its programs among the Saturday evening Christian church announcements in the Journal World.

In order to help members and newcomers get acquainted, a name tag system was to be instituted, and a workshop for future Sunday school teachers was planned. To answer complaints that speakers had to face the glare from the north windows (along with a lovely rural view toward the Hill) the room arrangement was turned 90 degrees, to see if that lessened the light problem.

Lee Miller had been enthusiastic in his report of the Leadership Workshop sponsored by the Prairie States Association, and suggested that smaller workshops, of 4 or 5 neighboring fellowships, should be promoted. We Unitarians felt that, if the Prairie States Association were to ask Miller to head such a workshop, he would have our authorization to do so.

And the Newsletter contained an important announcement: THE MEETING HOUSE'S PHONE RING IS ONE. DO NOT ANSWER TWO RINGS. WE'VE HAD A COMPLAINT.

The programs, during our year of passage from Strong Hall to the Meeting House, continued a series on other religions, and continued also a series of member-scientists exploring their own beliefs, with Paul Gilles expressing both humility and enthusiasm for scientific inquiry by his statement, "I don't know about the origin of the universe or about God, but I know more about this than all my progenitors put together."

The Lawrence Centennial film, "From Six Gun to Sixty-One," written by Allen Crafton, was shown. We heard "Sin" discussed, and "The People of Southeast Asia and the West."

A two-part panel dealt with "The Fellowship and Social Action," with the membership leaning toward "social concern" rather than "social action" as its way to fulfill outside obligations. (Yet when Jessica Crafton reported to us that the Unitarian Church in New Orleans was under investigation by Louisiana's Un-American Activities Committee for its support of integration, we Unitarians put our money where our hearts were by pledging our collection for one January Sunday to the emergency fund of the New Orleans church, a total of \$118.)

A new series was begun on "Literature and Morals," which included discussions by Walter Meserve on Eugene O'Neil and his search for values, and Hal Orel on Charles Dickens.

Easter brought an Allen Crafton-scripted departure from our usual format: an all-women cast praising the season in music, poetry and quotations.

"The usual format" for our programs had, like Topsy, just grown. We started with a greeting from the Chairman, heard a reading of the reader's choice by some member of our group, listened to the speaker for the day, and then had a question and answer period, occasionally rather intimidating for the speaker, as one long-time member recalls. "Sometimes the questions afterward were really very challenging. I remember one particular member whose remarks were often pretty barbed. It made some of us squirm for the speakers." But if our programs had simply evolved in their format, they were to evolve even more in the years to come.

We Unitarians were continuing our Work Days, with the date of the last regular meeting to be a picnic-work session. The less formal programs typical of our summer sessions were to continue in 1961, as outlined by the Program Committee.

And what of the Sunday school group, whose need for space had been the spur which prompted the move to Pleasant Valley? A woman who was among the first group to move into "our very own place" remembers the transition from Strong Hall to the Meeting House as "...just wonderful--a very spiritual way to grow up, among the meadowlarks and the

sound of the wind blowing. I remember heading out for the creek, as soon as we were dismissed; and I remember the awful taste of cocoa made from the well water. It was potable; but it tasted terrible. Can't remember much about the Sunday school lessons, except we got a little tired of 'Jesus, the Carpenter's Son.'"

(This young woman grew up to become Religious Education Director for several Unitarian churches. Let us assume that she made use of different materials from the one cited; but what greater praise could there be for our Sunday school than that, "...it was a very spiritual way to grow up"?)

So ended the very earliest months of our Pleasant Valley days...

## XII

### THE TIMES THEY WERE A'CHANGING...

In the very early 60s, we Unitarians were so caught up in exciting changes of our own that we may not have been too concerned with some of the stresses and strains already beginning to reshape American society. Our finances were in good shape; we were adding new members at a steady rate; our programs seemed to satisfy the needs of the group; the subjects discussed at Board meetings often simply reflected internal operations of the Fellowship:

We were asking ourselves what provisions should we be making for recognizing life's milestones such as weddings, funerals and naming our children.

We were considering whether a Social Concerns Committee, which had been set up on a one-year trial basis, should be continued.

We were enhancing our property with paint and plantings, with a hand-carved collection plate by Dan Palmquist, paintings by Joyce Schild and Allen Crafton, furnishings such as the membership sideboard from Martha Hood and draperies from Irene Malone.

We were appointing an Archivist, and authorizing the purchase of a \$25 filing cabinet to contain our records.

We were getting somewhat fussy about the order of our programs: the readings preceding the main speaker were not to exceed five minutes; the subject of the reading was to be coordinated with the ensuing talk; the Program Chairman was to introduce the speaker...

We were authorizing the Treasurer to make the current payment on our loan from AUA in full, while overpaying the IUA loan, just so at least \$1,000 was left in our bank account--looking forward to being debt-free within two to three years.

We were deciding to give the janitor a \$10 Christmas bonus.

We were beginning to question whether our status should change to that of a church, having started to receive applications from prospective ministers.

And yet...

...along with these more or less procedural matters, signs of the times were beginning to show up in our Sunday meetings, either in the topics discussed, or in our coffee hour conversations. Retention of the Social Concerns Committee was overwhelmingly approved, and subsequent programs began to reflect our disquiet over racial tensions, the possible infringement of minority religious rights in schools, the role of women in society, and the area of sex education in Lawrence schools.

Member Dr. Dale Clinton had offered two films on venereal disease, "Innocent Party" and "Dance, Little Children," for consideration by the Program committee. The debate over the suitability of the films led to a discussion of whether we Unitarians should be offering sex education in our Sunday school, the first mention in the record of what was to become one of the most highly praised offerings in the school's curriculum throughout the years.

Members concerned with racial discrimination at a large swimming pool in the city were urging us to go on record as opposing the pool owner's policy. Other members were reluctant to force a private business to adopt measures which the businessman felt would endanger that business. We Unitarians were learning that social concerns can reflect a diversity of opinions; and we were moving toward what was to become our accepted policy for many years on local issues: we would work individually toward our goals--speak out in our meetings, circulate petitions here, and campaign outside the Fellowship for our beliefs--but we would not commit the entire membership to any one course of action. (The policy served us well, in most cases. The ones among us who opposed discrimination at the pool were in the vanguard of those who convinced the city fathers to build the public pool where all Lawrence people can swim.)

As we moved into a second year in Pleasant Valley, we had added these new members to our roll: Albert Benedict, Lawrence and Lynne Bodle, Dr. Dale and Cynthia Clinton, Margaret Jacobs, Louis and Marian Locatell, Irene Malone, Linda Mowbray, Fred and Carolyn Stephenson, Gordon and Judith Thurow, Tyson Travis, Barbara Smith, Joel and Ellen Gold, Edward and Geneva (Jean) Shaw, and Barbara Waggoner.

The Postlethwaites, the Menchers, the Eissenstats and the Franzens had been lost to us when they moved out of the community.

The Sunday school was functioning smoothly under the guidance of individual teachers: Karen Phillips, kindergarten; Libby Beck, first grade; Ruth Weir, second grade; Tensie Oldfather, third grade; Helen Gilles fourth grade; Margaret Jacobs, fifth grade; Nola Pickett, sixth grade and Bob Lichtwardt, junior high. Ann Weir, Carol Fields, Roberta Smith and Jennie Ashton were helping with the pre-schoolers. The Sunday school was now sending its collections to the support of Johnny Narcho, a Papago Indian boy. (We would call him a Native American now.)

When time for the Annual Meeting rolled around on January 17, 1963, this new slate of officers to could look forward to presiding over a smoothly-operating Fellowship:

Chairman: Kenneth Travis  
Asst. Chairman: Dan Ling  
Treasurer: Harold Rosson  
Secretary: Carolyn Stephenson  
3-yr Board Member: Joanne Rowland

Shortly afterward, newly-appointed committee chairs reflected the degree with which our interests had widened, and the willingness of our members to serve:

Archives: Allen Crafton  
College Group: Jim Fields  
Finance: Mary Boyden  
Hospitality: Ed and Jean Shaw  
Membership: Ruth Dyer  
Programs: Jack Weir  
Properties: Larry Bodle  
Publicity: Ruth and Marshall Fauhl  
Social Concerns: Richard Burke  
Special Ceremonies: Lee Miller  
Young People: Helen Gilles and Reese Saricks

Fred and Carolyn Stephenson were our delegates to the Prairie States Unitarian Universalist Association's annual conference. (PSUUA was successor to the IUA.)

We were devoting time and thought to how we could help our young people earn a Religion and Life award from Girl/Boy Scout troupes. (That business of "I believe in God," in the handbook...) With guidance from Boston, we made it possible for Chris Saricks and Tim Gilles to attain the badge by counting our Sunday school collection.

LRY had begun to function independently, serving many non-Unitarian youth in the community. That recently-formed LRY body was as lively as any group of young people in the turbulent sixties; but in hearteningly positive ways: Erik Wright, Jr. attended a Board Meeting, asking us to send him to the Missouri Valley LRY federation to see if our group might sponsor a young African student, George Kuria, who had been in the United States for one year. We underwrote the LRY to the amount of \$250; when Kuria arrived, he was enthusiastically adopted by the youngsters in the Bodle family, with whom he lived, and he provided the Fellowship with one of its most provocative programs during his stay in Lawrence. Kuria also was teaching LRY members Swahili, to their delight.

LRY took over the supervision of the 3- and 4-year olds in our nursery, for a small fee, which they used to help support their programs. Some of our LRY young people attended the fall conference in Des Moines, where Erik Wright, Jr. was elected editor of the official LRY newspaper. By the following spring, our young people were attending a conference of the Missouri Valley LRY in Alton, Illinois, unescorted, since no adult could be found to sponsor them. While there, they had received acclaim for a beautiful reading of "The Snow Goose", with original music composed by young Wright. The program was to be repeated in several locations in Lawrence following their return.

But not all was smooth sailing. Very soon after its construction, the Sunday school wing was giving problems. Water seepage on the northeast corner damaged both ceilings and floors. "The roof crisis" in short order necessitated reshingling that part of the property, with an unanticipated drain on finances.

For awhile, programming had continued much as before, with the series on the Philosophies of Science, the series on History, the series on Literature and Morals, and programs reflecting our growing interest in matters of public health, the environment and our responsibilities to our children in respect to movies, TV and magazines--along with the ever-popular play readings by the thespians among us.

Programs also dealt with our responsibility for providing memorial services, a responsibility soon to be provided when Elmer Beth and Allen Crafton officiated at the service for a beloved member, Martha Manley Hood, on January 28, 1963.

The Social Concerns committee led a discussion on a recent Supreme Court decision on religion in the public schools.

Some of us were helping the Lawrence branch of NAACP canvas the local Negro community (when that race still referred to themselves with that term) aiming toward improving employment and housing opportunities in Lawrence.

And then came November 22, 1963, and the assassination of a President...

On the following Sunday, at the very time when Eldon Fields was delivering a moving commentary on our slain leader, giving us hope at a time when hope seemed to be in short supply, another murder was occurring in Dallas, and we were hearing on our car radios on the way home from Fellowship another reason to shudder at the rising tide of violence in America.

There was a reason for us to be concerned about the welfare of our own group, as well. Our attendance had had a sudden and puzzling downturn. In late December Frank Shontz presented a program, "Where Is Everyone?" and suggested as possible answers: We had subtly changed from a disagreeing group to an agreeing group. There was a lessening of controversy, regrettable to those of us who thrived on controversy. Our programs were becoming too similar to University-type lectures. Our programs should have more member participation, more concern with values. (Frank may not have considered the chilling effect the recent "roof crisis" and its unexpected expense may have had on a group who had long resisted pledging, and now were being reminded of the need for even more money.)

However, the direction that our programming was shortly to take seems to indicate that we felt we were not making social concerns a significant enough part of our shared lives.

Within a few months Helen Gilles and Dale Clinton had initiated the sex education program in our Sunday school. Since nothing comparable was offered in the public schools, children from other faiths were being welcomed into our Sunday morning program, at least for that series. We older Unitarians were hearing panel discussions by young people Dolores Totten, Tom Coffman, Trudy Meserve and Larry Schmidt on "Changing Sexual Values in America." Another program reviewed for us "The Racial Legacy of the 19th Century South." Our Social Concerns committee had lost its reluctance about being associated with Christian congregations in the community and had joined the Committee for Cooperative Social Action of the Lawrence Council of Churches. The program for March 22, 1964, dealt with the Federal Civil Rights Bill then before the Senate, and with the Public Accommodations ordinance before the City Commission. A later program dealt with the moral responsibility of the Fellowship in regard to local integration problems.

But by that time, at the 1964 annual meeting, a new group of officers had come on board:

Chairman: Al Schild  
Asst. Chairman: Veda Gibson  
Treasurer: Fred Stephenson  
Secretary: Cynthia Clinton  
Board Member: Bill Balfour

And a whole new group of indefatigable Sunday school teachers had guided our kids through another fatiguing year. They were:

Lynne Bodle, kindergarten  
Joel Gold, first grade  
Nancy Shontz, second grade  
Tensie Oldfather, third grade  
Cathy Menton, fourth grade  
Margaret Jacobs, fifth grade  
Nola Pickett, sixth grade  
James and Virginia Titus, junior high

The times were changing, and we were changing with them...

### XIII

#### WE WEATHER THE TURBULENT SIXTIES

Our Board members in the early months of 1964 were busy with such matters as designating Allen Crafton as our official historian, and with appointing Eldon Fields, H. G. Whittington and Amby Saricks as a committee to suggest changes in the By-Laws. (There had been much discussion of late as to whether election of officers should be by written ballot or voice vote; and a felt lack of continuity on our Board suggested that it might be wise to make the Assistant Chairman a Chairman Elect, someone in training for the role.)

The Board also voted to prepay \$1000, in addition to our regular payment on the Fellowship note. But Board Members' time was occasionally squandered with such mundane matters as ordering letterhead stationery and deciding whether or not to purchase a battery-operated clock for the Fellowship wall.

The programs, when the Fellowship reconvened in the fall, started with a renewal of our dedication to social concerns: "The Implications in the Use of Drugs," "Poverty in America," and a two-part discussion by a college group on "Civil Rights and the University."

National topics in our programming were Calder Pickett's "The Press and the Issues of 1964," a report on a book about the John Birch society and a panel discussion from a campus group, "K.U. Students Look at the Election."

We had begun the practice of having greeters stationed at the doorway, to make guests feel welcome and members feel more at home.

The LRY group was still going strong. Jim Collinson, Gay Cook, Jack English, Carol Fields, Tim Gilles, Barbara Michener, Chris Saricks, Mary Sonneborn, Mary Sudlow, Doug Wariner, and Woody Wright had attended the Missouri Valley Federation of LRY in Davenport, Iowa, with Lynn Kazmayer of our group accompanying them.

New members, as of September, 1964, were: Calder and Nola Pickett, Lawrence S. Bee, David and Eileen Beard, Jack and Carolyn Salmon, Melvin and Carin Steckler, and Frank and Ede Leek.

Lynne Bodle had taken over as the Sunday school librarian. (There were to be frequent appeals in the Newsletter for information on the whereabouts of needed books.) She was also on our list of "saints"--those who served as teachers: Lynne Bodle, kindergarten; Roberta Maranell, first grade; Missy Rosson, Carol Worth (alternating), second and third grade; Betty Laird, fourth grade; Reese Saricks, Cathy Menton, fifth and sixth grades; Helen Gilles, junior high.

Mothers of our 3- and 4-year olds were being asked to sign up for nursery duty one month at a time. (Apparently the LRY had cooled in its enthusiasm for minding the tots.)

The Annual Meeting in January of 1965 elected these new officers:

Chairman: Joel Gold  
Asst. Chairman: Jeanne Stump  
Secretary: Lois Clark  
Treasurer: Fred Stephenson  
Board Member: Roy Laird

New committees had been formed, with the these members chairing them: Program: John Clark; Social Concerns: H. G. Whittington; Religious Education: Amby Saricks; Planning: Paul Gilles; Membership: Veda Gibson; Hospitality: Ruth Weir; Library: Oane Balfour; Newsletter: Barbara DeCoster; Properties: Fred Stephenson; Finance: Larry Bodle; Flowers: Cynthia Clinton.

In March, 1965, Chairman Joel Gold spoke briefly on the Fellowship's sorrow and outrage at the wanton murder of Unitarian minister James Reeb in Selma, Alabama.

KURL (K.U. Religious Liberals) Lynn Kazmayer, Linda Cook, Don Rhoades, David Leonard and Thomas Switlik gave us "A Report on Bogalusa and Jonesboro," telling us that their car had been fired on and one member of their group assaulted--occurrences they regarded as "minor incidents." A member of our group rose "to salute young people willing to risk their lives in the hope that the promises of 1776 will be realized by all of America's citizens"-- to enthusiastic applause from the floor.

Throughout that spring, the junior high Sunday schoolers, under Helen Gilles' guidance, had been committed to citizenship, taking over responsibility for some painting work at the Fellowship and holding bake sales and rummage sales to make money to bring their friend Johnny Narcho to Lawrence.

By June, they were able to realize their aim, meeting Johnny on his arrival in Topeka, hosting him in their homes, and squiring him around Lawrence, an exciting week for everyone in the junior high group.

In June of 1965, Allen Crafton directed a letter to the Board, a letter which asked us to examine our reason(s) for being, as the text of that letter reveals:

"The Executive Board, Unitarian Fellowship:

"Perhaps what I am writing is not important or it represents a worry of an old man or misses the point of the situation or something else; but at least I am getting this off my chest to the Executive Board and not before the entire group.



"Our association is built around our Sunday morning meetings. This is when we get together, communicate, get to know each other. It is taken for granted that we have willingly eliminated all the traditional Christian references and church trappings from our meetings: sacred music, prayer, responsive readings, hymn singing, even passing the collection plate. It is evident and accepted that the conventional idea of worship, centering around the importance of God, of any god, doesn't play any part in our services. There may be Christians among us; a few of us are deists, others are skeptics, agnostics, atheists. This makes our objective a difficult task; it tends to push us over to the side of the negative rather than draw us towards the positive.

"I feel we should face the question: what is the purpose of our weekly meetings? I've heard several reasons expressed. One is: our primary purpose is our Sunday school--to give our children *something*. A subsequent question is: *what*? A third question grows out of these: we provide a Sunday school for our children, carrying them through their adolescence, *then* they are ready for our adult meetings but *then* what have we to offer them?

"Some say: our purpose is social; we should get together on Sunday mornings, meet one another, listen to a talk, have our pleasant coffee hour, collect the children and return home. For some of us this is sufficient and satisfactory. For others it is not. Let me paraphrase a statement of one of our members: 'I hear nothing at the meetings that I don't hear or read elsewhere. I want more than a social hour. I'd rather take a drive or stay home and read a book. Then I wouldn't feel that I have wasted my time.'

"Some others say: 'Since we don't want sermons or conventional rehashes of conventional religions, what we should have are good meaty discussions of social problems: civil rights, freedom of the press, juvenile delinquency, etc.' Most of us would agree that we want some of these discussions; some would object that there are too many of them. Still others are not happy with them because, they say, they hear a discussion, then it's over and done with, without result; then next Sunday we hear a discussion of something else, then we're done with it; and in almost every instance the attitude of the speaker is pessimistic; what we hear constantly is that there is something wrong with something. We'd be shocked if someone would declare that there were things to be happy over and encouraged about; we wouldn't know how to take it if a speaker said that man is progressing and there are grounds for hope. *And*, we make no effort as a group to right any wrong. We just come back next Sunday to hear something that is sad or temporarily disturbing. Judging from what we hear in many of our meetings, the world is in a hell of a mess... I've heard criticism of this nature a number of times.

"I feel that we have an unanswered question: what shall we do in our meetings, what do we want them to be? For a year I had charge of the programs. I know how difficult it is to provide them. I know how often I failed. You know that Professor Y is an authority on X. You contact him. He agrees to speak. He doesn't make preparation. His hour is a flop. You are to blame. (By the way, we've discussed this question of programs before, we've had answers in questionnaires, but nothing ever came of our discussions.) We have no positive plan or objective. Surely we should have more than we have at present. Whether something somewhat religious or something which is not religious (in the accepted sense) at all, but devoted to educational conditions in Upper Uganda or the reading of a satiric play should be presented. Whether we would like a bit of ritual or formality or are happier with none at all. I heard a member remark, 'Why couldn't our short reading at the beginning be something hopeful, spiritual, have a life to it, give us something which binds us together?--then we could go on to the mental or social subject the speaker has to give.' Another commented, 'A brief clasping of hands in human fellowship wouldn't hurt us.'

"These comments raise a general question. Certainly all religious groups and many secular groups have found something helpful in things they do and experience and feel together. A number of our association have expressed themselves in favor of something of this sort: a responsive reading, a recital in unison, a period of silent meditation. In a questionnaire of a few years ago, if I remember correctly, a majority was in favor of something like this. Of course, others were not. We haven't settled the question: should we do something together or shouldn't we?

"I like this fellowship. I admire its sincerity and its absence of hypocrisy. I feel comfortable here. It's fine that I can say what I'm saying without fear of excommunication or that one of you can say with honesty in his heart that I don't know what I'm talking about. There is a wholesomeness, maturity and tolerance about some phases of our organization (or lack of organization) which I welcome and cherish.

"But there are sad results of our policy or no policy. One is that many individual members are not made to feel any sense of duty or obligation for coming to our meetings, any responsibility towards or for the programs. They are not made to feel that they are active participants in *anything*. This is true of some of us.

"We are subject to outside criticism. In certain quarters we are looked upon as intellectual snobs and this brings up the question of our image. Are we intellectual snobs? Do we want this reputation? Do we care?

"Another criticism I have heard is that we are using the name *Unitarian* under false pretenses. What justification have we for calling ourselves Unitarians, that is, Christian believers in the one God?

"Still another criticism is that the word *fellowship* is a misnomer; that a stranger coming to our meetings or a person who is not associated with the University is given no feeling of fellowship. There is nothing in the contents or character of our programs or of our behavior to give him a sense of fellowship.

"And finally I would bring up the point that we are not growing. Our membership changes too rapidly. People come two or three times, then vanish. I assume they want something at the meetings and don't find it. We lose a number of our membership each year. True, we get new members who take their places, then *they* leave. In 1962 we averaged from 60 to 70. We don't number that many today.

"All I have been saying, I believe, stems back to the nature of our meetings.

"My conclusion is that because of our tolerance, our liberalness, our endeavor to please our individual selves, which means a number of individual dissenters, we don't, we can't come out in favor of anything. So we maintain a pleasant genial negativism. We may call ourselves humanists, if we can be humanists and not be more positive than we seem to be. I am at times discouraged and disappointed, not so much because of some specific plan or positive policy, as because we don't seem to have any. I wish we could get somewhere, sometime with the question of the character of our meetings; but I'm beginning to doubt if we ever will; I'm afraid we'll persist in snobbish or rudderless or negative behavior until we cease to function as an organization.

"Now! Somebody tell me I'm all wrong and that this communication proves it.

Allen Crafton"

Wow!

Within weeks, Amby Saricks was repeating a program, "The Liberal Way of Religion", a rebuttal of sorts to Crafton's doubts, first prepared for delivery at the summer session of the year before. Whatever of Crafton's questions Amby may not have answered, were soon to be investigated in a formal survey which the Board authorized Franklin Shontz and Robert Dentler to prepare as quickly as possible.

The results of that survey, dated March 15, 1966, contain these Final Comments:

"The major purposes of the questionnaire were to stimulate thought and to sample opinion (in that order of importance--at least to the writer [Shontz]). Apparently, these purposes have been served. The results of the survey have been presented at meetings of the Fellowship members. The Planning Committee has considered the findings and has, perhaps, been stimulated into action, at least in part, by the very fact that the survey has been conducted.

"Some of the opinions are quite clear. The respondents want the Fellowship to provide ceremonies, such as weddings and funerals. They like the current programs, but they seem to want an increase in programs of a religious spiritual type. They see the need for hired administrative help, but they are not currently in favor of having a minister. They judge the problem of membership to be the least important issue before the group.

"There seemed to be some indication that the chronologically younger respondents are more in favor of (or less opposed to) decisions and policies that would make the Fellowship a more obviously religious organization.

*"Conclusion:*

"Of course, findings alone do not prescribe or proscribe actions or policies. They merely provide information which may be useful to those specific groups or individuals who are directly responsible for initiating actions or for formulating policies. This report makes these findings available to those with such responsibilities. It will be they who ultimately determine whether the survey has been a success."

Whether the results of the survey answered Crafton's questions to his satisfaction isn't recorded. They did, however, fire up Paul Gilles, as Chairman of the Planning Committee, to provide an exhaustive report, following "meeting after meeting after meeting" of his group, a report presented to the Board and later to the Fellowship, with these recommendations:

1. That the Fellowship continue without the services of a minister.
2. That we remain at the Pleasant Valley location.
3. That we purchase additional land contiguous with the existing tract so that the area will be increased from the present 2.25 acres to at least 5 acres.
4. That we begin planning for further construction.
5. That we improve the present facilities by (and there followed a list of 13 improvements).
6. That we experiment with different types of programs (and there followed 20 suggestions for programming).

Other Board Meetings dealt with changes in the By-Laws. Some were only to bring them up to date, as in the change in

\* \* \*

ARTICLE IV. Denominational Affiliation

This Fellowship shall be a member of the American Universalist Association.

\* \* \*

The title, Assistant Chairman, in ARTICLE VI. was to be amended to read Chairman Elect.

\* \* \*

The existing ARTICLE VII. was to be replaced with one on a Sunday school board, placing those offices directly following other Officers:

\* \* \*

ARTICLE VII. The Sunday School Board

The Sunday School Board shall be a six-member board, consisting of the Chairman for the Religious Education Committee, Sunday School Superintendent, Record Keeper-Treasurer, Program Chairman of the Upper Division, Teacher Recruiter and Librarian, with terms of half these members expiring each year. The members are selected by the Executive Board for a two-year term. The first year, the Sunday School Board is formed, the Record Keeper-Treasurer, the Program Chairman and the Teacher Recruiter shall serve one year, ending January 1964.

\* \* \*

Subsequent ARTICLES were to be renumbered VIII, IX, and X, to reflect their new positions in the By-Laws.

\* \* \*

The Board was also anticipating that our indebtedness would be erased by December 1965, although the Treasurer felt some anxiety, due to our "financial informality", since the operating fund would be our only fund after 1965.

Then...

**!!!!FLASH!!!!**

There must have been a mortgage burning, although this significant event is not recorded officially. Rather, the Newsletter announced that a mortgage-burning party and folksing for adults was scheduled for Saturday, October 16, 1965. Present members recall that the event took place; but the burning left not an ash to drift down into the archives.

In January of 1966 we elected these officers:

Chairman: Calder Pickett  
Asst. Chairman: Nancy Shontz  
Secretary: Beverly Nordmark  
Treasurer: Edward Shaw

The Amendments to the By-Laws had not yet been voted officially, hence we still had an Assistant Chairman. (And have you noticed that, except for Mary Boyden who was Chairman in 1959, the top responsibilities on the Board were not usually filled by women?)

--Not that "women's work" wasn't being competently done, and thoroughly appreciated at the Unitarian Meeting House. Betty Laird's witty report for the Ceremonies Advisory Committee revealed that we Unitarians were free to conduct some ceremonies, but not the one many parents were most concerned about, marriages.

One could be born and one could die with the signature of an accompanying physician (of which we Unitarians had an ample supply) but according to Kansas law, a marriage certificate must be signed by "a licensed preacher of the Gospel." We, of course, had neither Gospel nor licensed preacher. As a matter of fact, no church had a licensed preacher, because Kansas did not license them. Therefore, the law had been interpreted by the Kansas Attorney General to mean that the certificate might be signed by anyone accepted by the head of his church (in our case, the parent church in Boston) as qualified to officiate in a marriage ceremony. Letters were pending concerning this matter, of which more later...

Which didn't keep the Ceremonies Advisory Committee from suggesting various forms Unitarian marriages might take. A program in May demonstrated several, with the parts of bride and groom played by Allen and Jessica Crafton, whose long-time devotion to each other added solemnity to the vows exchanged.

A Recognition service, to salute those graduating from our Sunday school program into adult Unitarianism became a regular part of our programming.

At the Ceremonies Committee's suggestion, we opened an "in event of death file" containing our answers to a questionnaire soliciting our wishes for personal Memorial Services--a file which contained only one response. Apparently, we felt that good Unitarians never die, or (like ordinary people) we were reluctant to acknowledge the inevitable.

The inevitable did occur, however. In October, we paid tribute to Allen Crafton, that superbly talented, irrepressible, questioning spirit who had brightened our lives since the earliest days of the Fellowship. Old-timers here can still remember him at the piano on our social occasions, belting out the songs from World War I, some with slightly risqué lyrics, which could either delight or offend us--especially if they were parodies of religious songs we had learned in orthodox congregations. Allen had been a pilot in World War I, the founder of the first small town community theater program in America, a recipient of the Hope award in 1961, the author of five theater textbooks, and "Free State Fortress," in addition to his contributions to us in researching the material for our Dedication Program, and in assembling some of our most vividly-remembered programs.

The Committee Chairmanships during Calder Pickett's year of presiding were: Program: Gary Maranell; Religious Education: Amby Saricks; Planning: Paul Gilles; Properties: Larry Bodle; Ceremonies: Betty Laird; Young People: Lee Miller; Hospitality: LaVonne Cady; Membership: Carol Shankel; Music: Grace Knuckey; Flowers: Irene Malone; Library: Jean Shaw; Bulletin: Barbara DeCoster; Publicity: Ruth Fauhl; Finance: Al Schild; Arts & Crafts: Joyce Schild; Social Concerns: Dale Clinton; Archives: Eldon Fields.

By the time regular meetings resumed in the fall of 1966, the Board was considering (and drawing up a job description) for a part-time Religious Education Director, with the Board empowered to hire what had become a sorely-needed employee. Hildred Cyr was the Board's choice.

LRY, with the support of Helen Gilles, was planning to earn money to attend an upcoming conference in Lincoln by serving lunch to the Fellowship on one Sunday. \$1.00 per adult; 50 cents for kids. Becky and Tim Gilles had our approval for 15 members of LRY to attend a Kansas City cookout rally; and a regional LRY Leadership Conference was to be held in Lawrence in January.

Roy Laird had obtained from Jean McKnight, librarian of the School of Journalism, a copy of William Carruth's poem, "Each In His Own Tongue," written in the poet's own hand, to be hung in our Meeting House.

Joel and Ellen Reid Gold had agreed to be our representatives in Des Moines at the second Annual Meeting of Prairie Star District.

Dr. Dale Clinton had reported for the Social Concerns Committee those actions of ours which deserved our continued support and promotion: Efforts to improve local fair housing, the construction of a public swimming facility, and introduction of sex education in our schools.

Tom Kellogg and John Garlinghouse of KURL had presented a program, "The Senseless War in Vietnam."

Our honor students, Cathy Binns, Chris Saricks, Tim Gilles and Woody Wright were recognized in a meeting.

Bob Georges and Ellen Reid Gold led a discussion on the need for a minister. Both seemed in favor of the idea, telling us that having a minister would not necessarily make us a church, but that a minister would be, in effect, a Program Chairman, a Sunday School Superintendent, and a Chairman of the Fellowship, taking over for us some of the more difficult roles in the Fellowship. The news from UUA that a minimum salary for such a paragon would be \$7,000 annually seemed to rule out the possibility; we simply didn't have the money, but To Have or To Have Not has been a continuing subject for discussion from time to time throughout our history.

One long-time member recalls a period when the subject of having a minister was a hot topic, so hot that several ministers were invited to give programs, and that settled the issue for this member. "I thought they were awful. I thought, if this is what ministers do for you, I want no part of it. I'd been neutral before; but that really pushed me over the edge. If it ain't broke, don't fix it."--Reason, perhaps, why, when submitted to a vote, the long-running controversy over whether or not to have a minister, had resulted that year in a 2-to-1 tally against.

Meanwhile, back in the Sixties, Calder had received a letter from Joseph Barth, Director of the Ministry, UUA, Boston, refusing, in accordance with instructions from the Kansas Attorney General, to authorize anyone other than an ordained minister to perform marriages. *What?* Thwarted by our own parent organization? Was there no way around this edict? Well, perhaps. Judge Rankin, who sometimes attended our meetings, volunteered to officiate at Unitarian weddings, if needed. But stay tuned. More on this subject in pages to come.

We were weathering the turbulent Sixties in characteristic hotly debated ways...

## XIV

### SEGUE TO THE SEVENTIES

The Sixties had lost little of their turbulence, but we Unitarians tried to maintain our optimism; or perhaps we were simply becoming more accustomed to the slings and arrows of outrageous fortune when our next group of officers was elected in 1967:

Chairman: Gary Maranell  
Asst. Chairman: Lee Ketzel  
Secretary: Mary Miller  
Board Members: Larry Bodle  
Dale Clinton  
(Jan. to Sep.) Del Shankel  
(Sep. to Jan.) Roy Laird

Our list of Committees continued to get longer, involving more and more of us to serve with these Chairmen: Program: Joel Gold; Hospitality: Ellen Reid Gold; Music: Darrell Handel; Membership: Louis Irwin; Religious Education: Harold Rosson; Library: Carolyn Stephenson; Finance: Al Schild; Flowers: Irene Malone; Ceremonies: Cliff Ketzel; Archives: Amby Saricks; Bulletin: Bodles and Stephensons; Social Concerns: John Cairns; Properties: Larry Bodle; UUSC: Carolyn Stephenson; Publicity: Ruth & Marshall Faulh.

The Board had tabled a suggestion that we use part of our Community Service funds to help two black youths continue their education at Ft. Scott and Arkansas City Junior Colleges, arguing that we did not know their academic standings, whether the proposed junior colleges were worthwhile educational institutions, and why they weren't planning to attend K.U. At the next Board meeting, after a plea from Cornelia Fields to support the Ballard Center in encouraging the boys to continue their educations, the Board decided to grant the \$400 requested. And several months later, Lee Miller was back before the Board, protesting that the money would be better spent to help needy occupational therapy students on campus. (We Unitarians seem reluctant to sidestep what we consider any good basis for argument.)

And we were still trying to find a way to join our young people in holy (or at least legal) matrimony. The Annual Meeting devoted considerable time to suggestions for getting past the ruling from Boston. We wanted our own "Marryin' and Buryin' Sam" (the name--at least the first part of it--borrowed from a popular comic strip) and we considered running one of our members as a Justice of the Peace on a write-in vote; *or* withholding funds from UUA until it came around to a reasonable attitude; *or* soliciting support from our neighboring fellowships to get the action needed. And my, how vigorously we wrestled with what to call this officer! Chaplain? We didn't much care for that title; but neither thesaurus nor dictionary yielded a better term--yet. Whoever filled the office obviously should have a somewhat permanent status; turnovers on the Board should not prevent us from being able to perform this ceremony whenever it was requested.

Amby Saricks' program on the history of the Fellowship, presented in March of 1992 reveals that Charlie Oldfather provided us with legal advice, followed up with additional guidance from Topeka. The following resolution was then drawn up:

## RESOLUTION

### WHEREAS,

(a) it has long been the desire of members of the Unitarian Fellowship of Lawrence that a duly authorized member of the Fellowship be able to perform the ceremonial functions of clergyman, and especially to solemnize marriages, and

(b) Chapter 207 of the 1968 Laws of Kansas authorizes a licentiate of a denominational body to solemnize marriages upon the filing of credentials of license with the judge of a probate court in the county of his residence,

NOW, THEREFORE, BE IT RESOLVED, that the Unitarian Fellowship of Lawrence hereby appoints AMBROSE SARICKS, a resident of Douglas County, Kansas, its licentiate and authorizes him to solemnize marriages contracted in the State of Kansas in accordance with the laws of the State of Kansas.

FURTHER RESOLVED, that the said AMBROSE SARICKS, licentiate, be authorized to file his credentials of license to solemnize marriages with the judge of the probate court in the County of Douglas, State of Kansas.

\* \* \*

In due course, Charles Rankin, the probate judge, signed the necessary paper. We had our "Marryin' Sam", under the somewhat disturbing title of Licentiate, although some among us thought of calling him Father Ambrose. Amby was appointed in February, and in October Eldon Fields was also made a Licentiate. Later, when Amby moved to Wichita, Ellen Reid Gold was signed into the office by Judge Mike Elwell.

But before the Ceremonies Committee had ironed out all the problems of qualifying Amby to perform marriages, it was suddenly called on to officiate at a Memorial Service, that for Stewart Travis, 15, son of Ken and Trudy, who died in an automobile accident. Later that year, the Fellowship also conducted a Memorial Service for Ella Beth.

Helen Gilles, who served that summer as camp physician at Unistar, Star Island, Cass Lake, Minnesota, reported that UU was not all an intellectual religion, that the young people there brought emotion to their discussions, some of which, as an adult she might not always agree with, but she considered the group "tremendous kids." Among those attending the camp from Lawrence: Mark Reed; Melanie Oldfather; Becky, Kathy and Tim Gilles; Woody Wright; Susy Hatfield; Linda Schild; Steve Thurston; and Lance Williams.

The Fellowship's brief experiment with having a paid Religious Education Director ground to a halt, reluctantly, for lack of funds. Hildred Cyr shortly thereafter agreed to continue to serve without pay.

Considerable time at the next Annual Meeting, January 1968, was devoted to the problem of disciplining unruly children in the Sunday school. That meeting was the one in which these officers took over the reins:

Chairman: Helen Gilles  
Asst. Chairman: Bill Balfour  
Secretary: Margie McKinney  
Treasurer: Cy DeCoster  
3 yr. Board Member: Veda Gibson



We welcomed Jay Blackhall Clinton and Katherine Jo Gold as very new members; and Recognition Sunday was held to honor Martha Fauhl, Dianne Miller, Alison Saricks and Cristi Titus.

LRY went Trick or Treating for UNICEF, and presented a play "Impromptu," with actors Chris Clifford, Kathy Gilles, Chris Oldfather, and Neal Pease, and lighting by David DeCoster. The play was followed by a discussion of the President's Report on Civil Disorder.

Other programs reflected our interest in social concerns. The Reverend Jack McCall had reported on Lawrence's housing shortage for low-income families, and the rise in school dropouts among the poor. We had previously had a report on the Peace Center, where high school students might get counseling for conscientious objector classification. Paul Gilles, Tak Higuchi, Bob Lichtwardt and Bob Smith had led a discussion, "Scientists and Peace." Roy Laird had spoken on "Alternatives to Armagedon." There was a tribute to Martin Luther King, Jr., and Mrs. Marie Fowler of St. Louis had titled her program, "Being Black"--first use in our Newsletter of the then politically correct term. Bob Nunley gave us a bleak view of the decade to come; and Joel Gold led a discussion of Richard N. Goodwin's "Reflections: Sources of the Public Unhappiness," attributing our malaise to an acute awareness of our inability to shape our destiny. And--portent of things to come, within the Fellowship and without--one program was devoted to "An Attorney Looks at Divorce." Also a portent of things to come: a program entitled, "The Impact of Computers on Society."

Hal Orel took over the repertory group's presentation of Ugo Betti's "Corruption in the Palace of Justice." Later, the DeCoster players brought us Camus' "The Misunderstanding."

Man was about to walk on the moon; but our concerns were more down to earth. George Kuria, the student from Africa, was now living with the John Clark family. Shelley Miller had been our representative to a Prairie Star meeting. A new addition to the Newsletter was "Out Back," weekly reports on what was going on in Religious Education. It outlined the programs for each grade by turns. In September, newborn Kelly Jean Shankel was welcomed into the Fellowship. What was to become a new tradition for the Fellowship appeared in November of that year, with the first Thanksgiving buffet dinner, served on the Saturday night before the holiday.

Our Sunday School teachers for that year of the turbulent Sixties were: Preschool: Ruth Warriner and Liz Gentry; first and second grades: Barbara Hilpman; third grade: Jean Umholtz; fourth grade: Ross McKinney, Jr.; fifth and sixth grades: Jean Shaw; junior high: Marshall Jack.

Elected in January 1969, to lead us into the new decade:

Chairman: Hal Orel  
Asst. Chairman: Jean Shaw  
Secretary: Lynn Handel  
Treasurer: Jim Koevenig  
Board Member: Elmer Beth

with the following Chairmen heading Committees: Irene Malone: Flowers; Kenneth Travis: Properties; Helen Gilles: Membership; Ceremonies: Lynne Bodle; Program: Del Shankel; UUA Service: Carolyn Stephenson; Publicity: Ruth Fauhl; Finance: Lee Ketzal; Religious Education: Carolyn Stephenson; Religious Education Director: Fred Stephenson; Archivist: Amby Saricks; Librarian: Calder Pickett; Bulletin: Clark Baulekes.

As some of the last words on the Sixties, and looking toward the Seventies, there appeared this notice in the Newsletter:

#### AN IMPORTANT NOTE FROM THE TREASURER

This past month, the finances of the Unitarian Fellowship of Lawrence dropped to \$132.00. The decline resulted mainly from a large bill for grading and gravelling the parking lot and the installation of a new pump, quarterly payment to UUA, and a gradual reduction in contributions. At present, we do not have sufficient funds to pay our upcoming summer bills (lawn mowing, insurance, etc.)

If I were a Mormon, I would order you to tith. If I were a Catholic, I would explain what your fair share would be and ask how you wished to pay it. If I were a Methodist, I would request contributions. Since I am a Unitarian, I allow you to draw your own conclusions and take whatever action you deem appropriate.

James L. Koevenig  
Treasurer

Our pockets might be empty, but our membership list had many to draw from. Just before we bid farewell to the Sixties, the Membership Committee reported these people on the rolls: Charles Baker, Bill and Oane Balfour, Maynard and Virginia Bauleke, Lil and Jack Baur, Jacqueline Beahm, Lawrence Bee, Lee Bendheim, Elmer Beth, Bev and Larry Blades, Dick and Pat Blair, Larry and Lynne Bodle, Ed Bleier, Mary Boyden, Paul and Frances Burton, John and Lois Clark, Chis Clifford, Dale and Cynthia Clinton, Ray and Hildred Cyr, Hob and Helen Crockett, Cyrus and Barbara DeCoster, Jane Dykes, Donald and Dorene Eilenstine, Marshall and Ruth Fauhl, Eldon and Cornelia Fields, Herta Galton, Charles and Ann Gati, Joan Gentry, Veda Gibson, Paul and Helen Gilles, Joel and Ellen Reid Gold, Jim and Jane Gunn, Marilyn Hall, Darell and Lynn Handel, Takeru and Aga Higuchi, Paul and Barbara Hilpman, James and Jean Hoard, Roberta Hussain, Louis and Carol Irwin, J. Marshall Jack, William and Barbara Kastner, Clifford and Lee Ketzal, Jim and Kathy Koevenig, David and Clare Kopp, Roy and Betty Laird, Jerry Lewis, Bob and Betty Lichtwardt, Irene Malone, Gary and Roberta Maranell, Margie McKinney, Lee and Mary Miller, Walt Michener, Beverly Nordmark, Grant Nordmark, Bob and Ann Nunley, Tensie Oldfather, Harold and Charlyn Orel, Dan and Mary Palmquist, Eric Palmquist, Bobby and Bonnie Patton, Calder and Nola Pickett, Bud and Jo Price, Ralph and Ann Reed, Harold and Missy Rosson, Emily Russell, Amby and Reese Saricks, Don and Pat Schaake, Al and Joyce Schild, Delbert and Carol Shankel, Ed and Jean Shaw, Frank and Nancy Shontz, Donald Shorock, Robert and Celia Smith, Fred and Carolyn Stephenson, Jamie Stiles, Bob and Jeanne Stump, Cris Titus, Ken and Trudy Travis, Bill and Linda Tuttle, Fawzy Ulaby, Alan and Mary Anne Wallace, Marian Warriner, Jack and Ruth Weir, Daniel and Lorita Whitaker, George and Carol Worth, and Erik and Beatrice Wright.

And there was also a listing of Young Unitarians: Garry Clark, Liz Gentry, Eric Ketzal, Ross McKinney, Jr., Shelley Miller, Susan Nordmark, Neal Pease, Linda and Darcy Schild, Ruth Warriner, and Arnold Weir.

We were out in force to face the Seventies...

## XV

### WE BECOME INVOLVED IN CONTROVERSY

When we Unitarians met for the Annual Meeting in January of 1970, we were used to spirited discussions--used to them? We positively relished them. As one long-time member recalls, "The Annual Meetings used to be such a gas. It was sort of a free-for-all. People were being very witty and always challenging something in the budget, or something else. The first of our Annual Meetings when everything went through without a hitch, I thought, 'We're losing our spunk.'"

That meeting may have had its minor controversies (How much do we give UUA? \$1000 or \$1200? We settled for the latter.) Hal Orel handed over to Hal Rosson, in a sort of a Hal, Hal, the gang's all here transfer, the traditional black shoe string from which dangled the keys to the Fellowship, as the following leaders assumed their duties:

Chairman: Hal Rosson  
Asst. Chairman: Jo Price  
Secretary: Rosella Pratt  
Treasurer: Maynard Bauleke  
Board Member: Bob Smith

In that 1970 Meeting, we went on record in support of the upcoming bond issue for a new public library (something We Unitarians could agree on) and, for the first time, the question was raised, "Should we offer to pay taxes, as a moral issue?" Mary Miller remembers that it was Tensie Oldfather who made the query. We may have exhausted our arguments, for and against, that night because the Minutes do not record a vote one way or another. But by the Board Meeting of October 10, 1970, the Chairman was asking for a rereading of those Minutes to determine what, if anything, had been decided. To donate an amount equal to what we might pay in taxes to some worthy cause must have still been an on-going subject of discussion within the group.

A cause for argument arose early on, when decisions were being made about the division of Community Service funds. We seemed to have no compunction about giving to Headquarters, a counseling service for drug abusers; the objections were raised about helping fund the Peace Center.

We Unitarian Sunday schoolers were about to add a second child, in addition to Johnny Narcho, to our Save The Children efforts. Johnny was now a student in junior college. The new child would probably be Vietnamese, since the Sunday School was saving coins to aid a Vietnamese family. And the junior high group was collecting clothing to send to children in the Cumberland Mountains. To encourage them, the Board offered to pay the postage for the shipments. Thanks, but no thanks, the kids said. They'd pay the shipping charges themselves!

We were again solvent, thanks to the Treasurer's plea. And early in February, we were appointing Shelley Miller to the Board, as the representative of LRY. In February also, a Centron film, LEO BEUERMAN, written by Trudy Travis, was nominated for an Academy Award in the Short Documentary category.

We applauded a bumper crop of ninth graders as Recognition Sunday honored these graduates of our Sunday School: Fred Beahm, Gary Clark, Nan Reed, Becky Craig, Eric Gentry, Trudy Relinger, Sheila Hurst, Steve Leonard, Mark Stiles, Mike Maranell, Margo McKinney, Jim Miller, John Nunley, and Alicia Russell.

That was the year when death took members Marshall Fauhl and Elmer Beth; it was also the year when Amby moved to Wichita. But on the plus side, two young men out of our Fellowship, Erik Wright and Tim Gilles, were preparing for the ministry through the Unitarian Theological Schools.

Our programs continued to reflect our interest in current, and sometimes unsettling, events. The new Chancellor, E. Laurence Chalmers had come out to the Meeting House to speak to us. A representative of the Concerned Black Parents group had shared with us her feeling that low expectations for black youth were a deterrent to quality education for them. There had been rumors of drug use in our building during a time when LRY was meeting here. LRY representative Kevin Kuhlke had appeared before the Board to address the rumor, reporting that the (non-Unitarian) adult sponsor had left early, but that some young people may have returned later. Kuhlke promised that, if the rumor proved true, the one suspected of breaking the rules would be disciplined by LRY. Later, Helen Gilles delivered a program, "A Look at the Drug Scene."

A notice in the Newsletter showed our concern for the environment: "In the interest of ecology, the trash burner has been removed. Coffee hosts now have the responsibility for hauling home a plastic sack of garbage."

And a group of us attended the Silent Vigil For Peace In Indochina on Christmas Day from 5:00-8:00 p. m. in South Park.

But Trouble--*big trouble*--was brewing right here in our river city fellowship...trouble innocently invited by our wish to be supportive of liberal ideas...

In April or May, the Board seems to have been approached by Winifred Heron and Marcia Paludan, who were organizing an alternative school, the Lorien School, asking us to consider allowing them to use our facilities. The Board agreed to present the matter to the membership. In the meantime, the Board felt we should consult an attorney to see if our tax exempt status would be affected. That legal opinion seems to have been delayed. (All these "seems to have been" reflect the fact that there had been a sudden turnover of reporters in the Newsletter, with some Sundays underreported; and some matters may have been discussed but not reported in the Minutes of the Board.) It appears that there was divided opinion among our members; but the Board felt the majority was in favor of allowing Lorien's request. The Board designated Roberta Maranell as coordinator with the alternative school. Lorien made no response; but, without notice, moved into our building in late August.

And things went downhill from there.

Communication seems to have been poor between members of the Fellowship. Carolyn Stephenson, Sunday School Director, submitted her resignation when confronted without warning of Lorien's occupation of the Sunday School rooms. That response created problems enough, it would seem; but matters were to get worse.

Before the problems could be resolved, it was time for the 1971 Annual Meeting, where new officers inherited the controversy.

Chairman: Roy Laird  
Asst. Chairman: Lynne Bodle  
Secretary: Marian Warriner  
Treasurer: Maynard Bauleke  
Board Member: Walter Crockett

New Committee Appointees: Bulletin: Nordmarks, Herons, Palmquists and Pratts; Properties: Rosson, Smith, Eversole, Horn, Bodle and Travis; Archivist: George Worth; Publicity: Grant Nordmark; Religious Education: Bob Smith; Ceremonies: Hal Rosson; Flowers: Irene Malone; Social Concerns: Emily Russell; Hospitality: Helen Gilles; UUSC: Jean Shaw; Librarian: Virginia Bauleke.

At the Annual Meeting which ushered in this new leadership, January 21, 1971, a comprehensive report took up the matter of the Lorien School's use of the Meeting House, up to that date. And now Lorien had requested from the incoming Board that it be allowed to use the Meeting House for another year.

There was an extended discussion of the character of the school, its aims and the wear and tear on our building; but it was decided to delay action on Lorien's request until after Marsha Paludan had given a program and progress report. No further action was taken.

Meanwhile, perhaps having gotten wind of some dissatisfaction with their misuse of the property and having been invited to be present for the Fellowship meeting which would consider their request, Heron and Paludan replied by letter:

It is important that the decision be reached in the most open and relaxed way possible. Therefore, no one representing Lorien will attend. We feel that if there are even a few members who do not agree with our using the building that we will find another location. We will repair all the damages...

The Lorien School had submitted a proposed contract, to which the Board had agreed verbally, pending that legal opinion. The contract had never been signed. It said:

1. Lorien could use our facilities, mainly the Sunday School in the east end of the building, the basement of the main building, and occasionally the Fellowship room. This was not limited by contract.
2. Lorien agreed to repair or replacement of damaged property; to pay expense increase in utilities; clean up each day, return arrangement to proper use for Sunday. Equipment would be shared, but Lorien would not use our expendable supplies.
3. The lease defined responsibilities of staff and insurance. The lease cannot be assigned. We have the right to enter the premises but not interfere with their business.
4. They can make improvements.
5. Marcia Paludan and Harold Rosson are the respective responsible parties.

If we Unitarians delight in discussion, we had a delightful evening on March 8, 1971, when we came to grips with whether or not to allow Lorien to use our premises for another year. The Properties Committee reported that many windows had been broken by our guests, and that Lorien had paid the bill for replacing them, except for the labor supplied by the Fellowship, whereupon someone objected to our members donating such labor. Some were happy with the arrangement; others were not.

Ruts in the yard were deemed to be the responsibility of Lorien to repair; but they were taking no initiative. Tracked-in mud and a generally messy appearance were deplored. But what could we do?

And then the Sunday School people added their concerns: Lorien children who now attended our Sunday School regarded the premises as their property, "our school." They were difficult to discipline; they would not abide by the Fellowship program. Sunday mornings were chaos. Lorien was using rooms other than those specified in the contract, helping themselves to some of our supplies, and failing to return the rooms to arrangements suitable for our Sunday school groups.

The grumbles rumbled on: Numerous telephone calls requesting privileges; installation of permanent equipment without permission; Unitarian children now feeling excluded; building frequently left unlocked. On the other hand, reason whispered sweet and low: Hey, we blew it. If a contract were signed and in effect, some of the irritants would be missing. Some of us are in sympathy with Lorien's philosophy, even though we can't quite define it. Other church groups have shared facilities and had problems, but managed to find solutions to those problems. We have a commitment to rationalism; we should be able to work things out.

Eventually, Hob Crockett made a motion:

...to appoint a committee to consist of three representatives of the present Sunday School teachers and the Religious Education Committee, and one representative from the Board who will meet with a committee of Lorien School, of such size as they determine, to see whether some kind of mutually acceptable arrangement can be worked out and then report to the Board. In the meantime, Lorien School will use the end room of the Sunday School, the downstairs of the building only, toilets, grounds and stay out of all other Sunday School rooms.

Motion seconded, and passed with a vote of 28 yes, 10 no, in a secret ballot.

Not until May 3 was a meeting finally arranged with Lorien School representatives Bob Anngenbrugge, Sheldon Adelberg and Rita Lucas. Our side sent Carol Worth, Roberta Maranell, Joyce Schild and Maynard Bauleke. The meeting left both groups dissatisfied.

But meanwhile, State Health Inspectors had been around to label our rest rooms as "outside toilets", and to declare our kitchen inadequate for a lunch program. Maybe that report gave both sides an out.

In a following Board meeting, Hob Crockett, who had been one of the voices of reason earlier, moved that we end the relationship by May 31. Motion carried. The decision left wounds. Some members asked that their names be struck from the roll as a result, and others simply failed to attend with any regularity thereafter.

Our Social Concerns Committee had allocated \$125 to STEP, \$125 to Headquarters and \$125 to Concerned Black Parents, with the promise to consider funds for the Peace Center, after a program concerning it had been presented to the Fellowship and attitudes toward the group determined. (The decision: \$125 to the Peace Center, as well.)

The Religious Education Committee had bought a kit, "All About Sexuality," and by November was making this course available to junior high students, with written consent from their parents. The teachers were Helen Gilles, Jean Shaw, Larry Bodle, Gary Maranell, Bob Smith and George Worth. There was a pre-class session for parents.

In August, Roberta Maranell, who had replaced Carolyn Stephenson as Religious Education Director, resigned. (More fallout from the Lorien affair?) By December, the Sunday School situation was reported to the Board as being "very bad."

And the By-Laws were to be amended once again, to spell out in more detail the makeup of the Board:

\* \* \*

#### ARTICLE VI. Officers

The Officers of the Fellowship shall be the Fellowship Chairman, the Chairman-Elect, Secretary and Treasurer. These Officers together with three Directors and an LRY representative shall constitute the Executive Committee. The Chairman of the Religious Education Committee shall be an ex officio member of the Executive Committee. At each Annual Meeting there shall be chosen by ballot the Chairman, Chairman-Elect, Secretary and Treasurer, and three members of a Nominating Committee, all of whom shall hold their offices for one year, beginning July 1 and until their successors have been elected and qualified, and who shall perform the duties usually pertaining to those offices.

\* \* \*

Ed and Jean Shaw were our delegates to a Prairie Star District meeting on Religious Education, held October 15, 16 and 17.

Toward the end of the year, we Unitarians were deciding to give the janitor a Christmas bonus of \$30; and the Newsletter was publishing the report of the Nominating Committee's slate for the upcoming year.

Controversy was, we hoped, behind us...

### XVI

#### SHOWING OUR COMMITMENT

When regular meetings resumed in the fall of 1971, we were sometimes presented with programs of great beauty--Eldon Fields' wildflower pictures, for example--and other times challenged with weighty questions, such as those of Chuck Warriner's "What Is Man? Who am I?" We heard about the role of women, from the Women's Coalition, and learned about life in a kibbutz. We listened to the message of war songs, and pondered what should be done about the welfare mess. Ellen Reid Gold and E. J. Bonner led us in a discussion of the book, "Beyond Freedom and Dignity." Cornelia Fields and Margie McKinney made an urgent appeal for donations to the Emergency Food Bank.

On January 20, 1972, the keys to our little kingdom passed to a new set of leaders:

Chairman: Ellen Reid Gold  
Chairman-Elect: Dick Eversole  
Secretary: Donna Swall  
Treasurer: Morris Pratt  
Board Member: Winnie Heron

The following members were then lined up to head committees: Program: Cliff Ketzal; Ceremonies: George Worth; Membership: Helen Crockett; Archivist: George Worth; Social Concerns: Leslie Ketzal; Publicity: Irene Malone; Properties: Del Shankel; Religious Education: John Clark; Hospitality: Lee Miller; Finance: Irene Malone; Flowers: Lil Baur; Newsletter: Oane Balfour, Winnie Heron, the Millers. (Shelley and Kim Miller had offered to run off and mail the Newsletter. The offer was accepted before they could change their minds.)

Sunday school teachers at the time: Nursery: Joyce Schild; Toddlers: Barbara Schowen; first and second grades: Sherri Levenson; third and fourth grades: Robin and Dick Eversole; fifth and sixth grades: Jean Shaw; junior high: Helen Gilles and Larry Bodle.

The Ceremonies Chairman, reporting for the year past, told us that there had been neither Memorials nor funerals, and only a few weddings. (Sorry, no mention of names for the latter events we had worked so hard to be able to celebrate.)

After Shelley and Kim Miller had volunteered to work on the Newsletter, there was a discussion about whether we should reduce the amount budgeted for that item. No action.

Jean Shaw moved that \$700 be added to the budget, to be at the disposal of our Social Concerns Committee, and regarded as our contribution "in lieu of taxes." Lee Miller seconded; but the motion failed. The budget was passed as proposed.

Tensie Oldfather's name was added to the listing of the Board, as a one-year Director.

And then we continued our exciting pattern of haggling over what we were here for. Jean Shaw moved "to direct the Board to review the history of UUA with respect to tax exempt status. What can we as a Fellowship do?"--Immediately amended by Roy Laird to include "...and that no final action be taken without a vote of the Fellowship in a business meeting." (Still gun shy over that controversy which had raged during his Chairmanship?)

We voted to change the By-Laws title Chairman to Chairperson, and Chairman-Elect to Chairperson-Elect, in deference to our newly-elected leader. The gender-neutral term Chair was yet to come.

The Board, during those early months of 1972, continued to explore the facts necessary for a group decision regarding tax exempt status. The Board itself did not favor having that status waived, going on record rather for donating an amount equivalent to what our taxes would be--had we been required to pay them--to some community expenditure such as the fire department. By November, when we knew what the equivalent of our taxes would be (\$210), the Board had decided to donate that amount to Lawrence School District 497, to add to a welfare fund for student aid.



Other ways which the Board felt we might make contributions to the community, other than donating money, were:

1. Allow the use of our building for 4-H meetings;
2. Allow the use of our building as a polling place;
3. Participate in the development of a rural water district; and
4. Share the cost of road repairs.

The Board had already voted in favor of having Tensie sign us up for participation in a proposed rural water district. And someone had introduced a discussion of the possible legal implications if there should be an injury during an LRY-sponsored use of our hall. There were also Minutes related to the need for painting. (The only other Properties item to get more mention in the archives than painting appears to be keys--who has them, and who hasn't used them to lock up when they leave?) In the case of this Board, there was a suggestion that we hire Craig Cyr to do the painting, or allow him to earn a Scout merit badge by that chore.

In November, Ed Shaw, reporting on the Prairie Star Meeting, warned that there would be very little support for local fellowships coming from Boston. Henceforth, we were to look to the District, now organized in terms of Clusters. Council Grove was to host the next two Cluster meetings. At that same Board meeting, a question was raised about whether we should be withholding social security taxes on the amount we paid the janitor. It had been determined that it was legal not to, since his work was on a contract basis; finally the decision was that if it was legal, it was ethical. Toward the end of that calendar year, the Board seems also to have been very concerned with defining the role of "advisor" to LRY.

Programming for that summer ran only through June; for the first six months, we had heard--among other things--reports on "Changing Patterns in Feminist Rhetoric," discussions on prison reform, genetic engineering, and managing crises at UUA. We had had a Recognition Sunday (sadly, the names of those recognized did not make it into the record), and Betty Laird had assembled a cast for a reading of Christopher Fry's "Venus Observed."

When we reconvened in September, we began a series, "As seen by...", starting with "The Democratic Convention, As Seen By Two Delegates", Betty Jo Charlton and Dan Conyers (speakers), and continuing with "The Lawrence School System, As Seen From the Board of Education," (Helen Gilles, speaker); "The City of Lawrence, As Seen From the City Commission," (Nancy Hambleton, speaker); "Suffering, As Seen By the Experiencer and the Observer," (Beatrice Wright, speaker); "Christianity, As Seen By Members of the Mustard Seed Fellowship."

There had been garden plots plowed for our use that spring. In the fall, Jean Shaw's fifth and sixth grade Sunday School group, who had earlier planted wheat in their patch, now harvested the crop, thrashed it, ground it into flour and finally baked it into bread. Obviously, Jean was going to be a hard act to follow in the Sunday school. When next we see her name in the record, she is teamed up with Tensie Oldfather, shepherding the first and second graders, who presumably were too young for farm and kitchen duties. Joining Jean as Sunday School teachers during that time were Roberta Maranell and Robin Eversole, third and fourth grades, Gary Maranell and John Clark, fifth and sixth grades, and Nancy Dahl, Ted Wilson, Dave Heron and Larry Bodle, teaching a comparative religion course to the junior high group.

To round out a full year, the Unitarian-Universalist Association recognized the Unitarian Fellowship of Lawrence, Inc. as an "Honor Society for giving its full suggested share to support denominational programs and services."

And now it was 1973 and the Newsletter was publishing the nominees to be voted on in the next Annual Meeting.

Chairperson: Dick Eversole  
Chairperson-Elect: Hortense Oldfather  
Treasurer: Morris Pratt  
Secretary: Harvey Doemland  
3 yr Board Member: Joyce Dana

When the election of those Officers was official, we were back to arguing once more about how our "in lieu of taxes" monies were to be spent. Lee Miller moved that "any significant expenditure of Social Concerns, and in-lieu-of-taxes, be discussed in a Fellowship meeting prior to commitment of such money." The motion failed. The money went to the school welfare program, as the Board had previously decided.

By March, the new Board was seriously concerned about the reported rowdy conduct of some members of LRY. A window had been broken, and although LRY promised that someone would pay for its repair, there was an opinion expressed that "LRY seems to be falling apart." After petitioning several of our adults, we did get Bill Deacon to agree to be advisor to the group.

Chairperson Dick Eversole also announced these people as heading up committees: Bulletin: Mary Miller, Lois Clark, Winnie Heron and Marian Warriner; Hospitality: Lee Miller; Properties: Maynard Bauleke; Membership: J. Heggan; Religious Education: B. Hussain; Flowers: Cornelia Fields; Program: John Throne; Ceremonies: Rosella Pratt; Archivist: George Griffin; Publicity: Gloria Throne; UUSC Representative: Marian Warriner.

A February issue of the Newsletter names the new members who had signed our book since last year: Ted and Judy Wilson, Gregg Stump, Dennis and Nancy Dahl, Virginia Wolf, Ingrid Lee, Joyce Dana, Fawaz and Mary Ann Ulaby, Mary Louise Sherm, Carolyn and Grover Everett, Kit and Becky Richardson, Mike Legler, Mark Maranell, Jon Oldfather, Jennifer Shaw, Debbie Horn, and Howard Bauleke.

In April our Board agreed that we would co-sponsor the appearance in Lawrence of the Chicago Children's Choir. And in May, Board Minutes reveal new problems with our water pump, which had been struck by lightning. Uh-oh! Remember what happened to the first Unitarian Church in Lawrence? It, too, was struck by lightning, and had to be phased out.

By September, the roster of Sunday School teachers read: junior high: Joel Gold and Jean Shaw; fifth and sixth grades: Robin Eversole and Jo Price; third and fourth grades: Bobbi Hussain and Judy Wilson; first and second grades: Winnie Heron and Barbara Schowen; Kindergarten: Gloria Throne and Sally Wilkens.

Johnny Narcho had been replaced as the Sunday School's sponsored Indian child by an eleven year old Navajo, Roy Nelson.

The Thanksgiving Dinner, to be held at the Meeting House, was scheduled for 2:00 p.m. on the holiday, rather than in the evening on the Saturday before, as in previous years.

We were asked to send delegates to the 10th Annual Prairie Star District Meeting; but no one had yet agreed to attend.

We had added several more years of commitment to our community and to Unitarianism to our time in Pleasant Valley...

## XVII

### LEADING UP TO A REDEDICATION

Among the Committee reports presented at the Annual Meeting which wrapped up Ellen Reid Gold's year as Chairperson was one from Eldon Fields outlining the duties of a Chaplain (apparently that legal term Licentiate wasn't popular with those to whom it applied; "Chaplain" continued to appear in Minutes and Newsletters for some time.) Eldon reported that, since 1971, our Chaplains had performed 13 marriages--three for Fellowship families, three for K.U. Unitarians, the rest for people who chose a licentiate for reasons of their own.

Jean Shaw reported that the Social Concerns Committee had split its allocated funds (\$200) equally between St. Mary's Indian Mission and School District 497--our "in lieu of taxes" donations.

When the proposed budget came up for discussion, Ed Shaw explained a \$500 item for Boston on the basis that Beacon Press needed extra funds to cover the costs of its difficulties encountered by the publication of the Pentagon Papers. Paul Gilles objected to the amount proposed for our Sunday School; he wanted that item restored to its 1973 level. After the usual back-and-forth, back-and-forth repartee for which our Annual Meetings have become famous, the budget was approved, as amended by Paul.

Tensie Oldfather accepted an appointment as our UN envoy, and then accepted the keys when the election of Officers for 1974 was held:

Chairperson: Tensie Oldfather  
Chairperson-Elect: Dave Heron  
Treasurer: Irene Malone  
Secretary: Barbara Schowen  
3 yr Board Member: Bobby Patton

By February, Committees were operational, with these Chairpersons: Finance: Morris Pratt; Properties: Harvey Doemland; Program: Oane Balfour/Carol Shankel; Membership: Bill Deacon; Flowers: Linda Tuttle; Bulletin: Deanne Bonnar; Hospitality: Lee Miller; Social Concerns: Carol Worth; Publicity: Gloria Throne; Ceremonies: Veda Gibson; LRY Sponsors: the Bonnars.

Tensie was reporting to the Board that we should be earmarking \$300 for a connection to the Wakarusa Water District's line, to be installed sometime later.

In February Jennifer Shaw and Jennifer Gold were working on preparations for an LRY conference to be held here, with 50-plus young people from Kansas, Nebraska and Iowa expected.

By March, the Board had learned that the Herons would be leaving Lawrence, requiring a replacement of the Chairperson-Elect and the Board Member At Large. (How to go about making replacements? Watch for an upcoming amendment to the By-Laws to cover such a contingency.) To take care of the immediate problem, Lee Ketzal was persuaded to accept Chairperson-Elect status, and Ted Wilson agreed to become Board Member at Large.

The Board approved a request from Headquarters, Inc. for permission to have an overnight stay at the Meeting House. Then reconsidered, and asked for a token donation to cover the cost of the utilities. More concerning this token-donation business later.

Kim Miller had volunteered to be our representative at the annual UUA Meeting in New York, June 24-30. (Twenty years later, she was still remembering this event as one of the highlights of her years in our Fellowship.)

Tensie Oldfather had approached Mr. Maloney about our acquiring additional land to square off our holdings, but found that it was impossible because of platting regulations in effect at the time.

In September, we had nine enrollees in the Human Sexuality course taught by Helen Gilles, Becky Gilles Richardson and George Worth. There was some minor static coming out of Boston that such courses were not to be taught by physicians; but since we knew Helen better than Boston did, we tuned the static out.

Some fellow named Bill Glass was conducting an evangelical crusade in Lawrence, and had been invited to speak in both junior high and high school assemblies. Representing our Board, Tensie sent a letter to the Superintendent of Schools questioning whether it was Constitutionally appropriate for Glass to do so. The letter of protest apparently fell on deaf ears (correction, blind eyes), since no response was ever received.

That October, Jean and Ed Shaw, Emily Russell, Bill Deacon and Jennifer Shaw (of LRY) served as delegates to the Prairie Star District Meeting. Lee Miller was nominated for a National UUA Committee Post.

What was the nature of our programming during that period? Here are some of the topics: "Facts, Rumors, Opinions--and Watergate," "The Kansas Election of 1974," "Acupuncture," "Sin, and the Compensation Therefor," "Women In Literature," "Transcendental Meditation," "Where Ethics Live," and "What We Think Goes On Inside Your Head." Oh, and we Unitarians were also tapping our toes to programs of Bluegrass music, and feasting our eyes on art brought to us by Joyce Schild, Carol Shankel and Jeanne Stump.

The Tireless Toilers in the Outback were: Preschool/Kindergarten: Gloria Throne, Pat Doemland, Virginia Wolf, Sally Wilkins; first and second grades: Winnie Heron, Barbara Schowen; third and fourth grades: Bobbi Hussein, Judy Wilson; fifth and sixth grades: Jo Price, Robin Eversole; junior high: Joel Gold, Jean Shaw, Hob Crockett.

One glorious Sunday Kim and Shelley Miller brought 15 (Count 'em, 15!) dozen blueberry muffins they had baked to make that Sunday special.

The White Elephant Auction, which was becoming something of a tradition, brought in \$200; and we applauded Calder Pickett, whose "The American Past" had just won the Peabody Award for outstanding achievement in radio/TV for KANU-FM.

On Recognition Sunday, we welcomed Howard Bauleke, Craig Cyr, Ruth Lichtwardt, Havron Saunders, Merrill Shankel and Dan Shaw as Sunday School graduates.

The Annual Meeting of January 23, 1975, brought these Officers on board:

Chairperson: Lee Ketzell  
Chairperson-Elect: Ed Shaw  
Secretary: Hildred Cyr  
Treasurer: Irene Malone  
3 yr Board Member: Jack Weir

What had become a Recurring Subject For Discussion made a brief reappearance, when Tensie proposed that we consider a visiting minister, perhaps on one Sunday each month. Joel replied that he was not interested. To satisfy our need for high-spirited wrangling, we kicked the idea around until it got lost in a motion to let the visiting ministers (whoever they were) come and present their case. The motion was defeated 14-12.

The Committees were to be chaired that year by: Membership: Lois Clark; Social Concerns: Veda Gibson; Flowers: Jo Price; Finance: Morris Pratt; Program: Oane Balfour; Hospitality: Judy and Ted Wilson; Ceremonies: Hal Orel; Landscaping: Oane Balfour; Library: Mary Boyden; Properties: Cliff Ketzal/Morris Pratt; Bulletin: Deanne Bonnar; Religious Education: Ramon Powers.

And shepherding the lambs in the Outback: Preschool: Susan Russell, Ingrid Lee, Jo Bedard; Kindergarten, first grade, and second grade: Nancy Dahl, Charlyn Orel; third, fourth, and fifth grades: Dennis Dahl; sixth grade and junior high: Jean Shaw.

Early in its tenure, the Board proposed an amendment to the By-Laws pinning down responsibility for replacing Board Members lost to us in an increasingly mobile society. There was to be the following addition to:

\* \* \*

#### ARTICLE VI. Officers

For two consecutive weeks prior to the Annual Meeting, the Nominating Committee shall cause to have published in the Newsletter a listing of all nominees. It shall be the further responsibility of the Nominating Committee to submit nominees for any vacancies among the Fellowship Officers or Directors which may occur before the next Annual Meeting.

\* \* \*

In March, Eldon Fields resigned the position of Licentiate. He wished Amby Saricks (now back from Wichita) to return to the position.

Tensie Oldfather reported on her meeting with the rural water district. We would have to pay a minimum of \$13 per month, plus the cost of piping the water from the road into our building. However, it was likely to be a year before the district line was laid.

A bulletin from Topeka reported that the Shawnee Mission and Lawrence Fellowships were interested in discussing sharing a minister. That was news to us.

Then in May, just when the Lorien School unpleasantness was receding into memory, controversy threatened to rear its head again. Martha Boyt, spokesperson for four members of the Lawrence Lesbian Alliance, presented a request to the Board for the use of our building once a week, to be used by as many as 50 women for the purposes of getting acquainted, learning self-defense and consciousness raising. Oh, and potluck suppers once a month. They asked to use our facilities rent free, as a community service project, on our part.

We Unitarians talked about it; and, as is usual with us, there were pros and cons to be considered. We shared with LLA the state of our finances (desperate) and they agreed to pay any increase in our electric bill for June and July. Cool heads were also at work drawing up a paper:

### Guidelines For Use of Fellowship Facilities by Others

It specified, among other things, that there be a \$20 key deposit; required that the Fellowship phone not be used as a contact point in any advertising; asked immediate payment of any difference in utility billing between the months "others" were using the building, compared to the same months in previous years, and that our Board be given the telephone numbers of all members of any steering committee.

Ed Shaw presented the Guidelines to the representatives of the Lawrence Lesbian Alliance. They declined our offer to let them use the building. (Reason: They couldn't come up with the \$20, and they didn't want the responsibility for a building such as ours.) So much for what might have been a controversy.

Amby Saricks told the Board that he did not wish to resume the position of Licentiate. What did that mean? Were he and Eldon each bending over backwards to allow the other this plum? Or was it more of a pain in the neck? To be continued...

During 1975, we heard programs with titles such as "Why Missionaries Should Stay Home," "The Psycho-Dynamics of Homosexuality and Lesbianism," and "Emerging Programs for Women Athletes at K.U." Jack Weir, Cliff Ketzell, Nan Dahl and Larry Bodle described for us why "Less Is Better." Afterward, Joel asked if the title should be taken to mean that the fewer who attended, the better. Cliff replied, "Well, in a limited way, yes." Joel said his side was hurting.

Barkley Clark, the mayor, told us his philosophy of city government; and we also heard programs about an Ashram, Kansas nursing homes, and the Kansas State Penitentiary. Betty Laird and Martha Parker discussed their book, "Soil of Our Souls," illustrated by Joyce Schild. Bill Kuhlke, Dolo Brooking, Jack Winerock and Susan Elkins had brought us their "Spoon River Sampler," earning a standing ovation.

In September, the Jim Bonnars had agreed to be LRY sponsors; but by December they had resigned. More work for the Nominating Committee.

Under Jean Shaw, Religious Education Director, the youngest in our flock were being tended by: Infants: Bill Oldfather; first and second grades: Nancy Dahl and Charlyn Orel; third and fourth grades: Dennis Dahl.

We were coming up on what would be Bicentennial Year for our country, and fifteen years of tenancy in Pleasant Valley.

The first Board meeting of '76 had us worrying about including propane bills, utilities and postage to the upcoming budget. We were seeing costs skyrocket as the energy crisis hit us and KPL alike. Then, too, there was considerable discussion of problems in producing the Newsletter: paper costs were going up; the ditto machine was breaking down. The Board also discussed color-coding the name tags, to end the embarrassment of some (who?) had approached one(s) they didn't know with a welcoming hand, only to find that the welcomee(s) had been attending regularly for months. That meeting also sought an amendment to the By-Laws, necessary to allow Irene to succeed herself as Treasurer, which was approved. At that meeting also, Bobby Patton reported on the Fellowship's Refugee Fund, which was helping to support several Vietnamese families; and Tensie reported that she had sold 15 dozen boxes of the UUSC holiday greeting cards. She also expressed her opinion that the Guidelines drawn up for the use of the Meeting House was one of the biggest gains made recently by our group.

The Annual Meeting, held seventeen days later, elected Officers for 1976 as follows:

Chairperson: Ed Shaw  
Chairperson-Elect: Mary Miller  
Secretary: Dennis Dahl  
Treasurer: Irene Malone  
3-yr Board Member: Hildred Cyr

That Meeting appears, from the Minutes, to have been among the more fun-filled of our Wit-and-Wisdom get-togethers. Early on, Nan Dahl had reported that the phone in the Sunday School continued to ring, although the extension had been taken out. Joel inquired, "How long have you been hearing this ringing?" Nan's reply, "Since I started teaching Sunday School."

During a discussion of the budget, Joel had asked if our insurance premium for malicious mischief covered him for insulting our Sunday morning speakers. Lois Clark had suggested, "Perhaps you should pay that part of our premium."

At the conclusion of the Meeting, Joel had promised not to object to the Minutes of this session when they were read in '77, to sighs of great relief from those attending.

An updated Membership List gave us an opportunity to check on who may have joined or dropped out in recent years:

#### MEMBERSHIP ROLL (JANUARY 1976)

Pat Bailey, Bill and Oane Balfour, Frank and Betty Baron, Maynard and Virginia Bauleke, Jack and Lillian Baur, William and Lisa Berry, Lanelle Blackmon, Richard and Pat Blair, Ed Bleir, Larry and Lynne Bodle, Jim and Deanne Bonnar, Jean and Glover Bonner, Larry S. Bonura, Mary Boyden, Paul and Frances Burton, John and Lois Clark, Chris Clifford, Dale and Cynthia Clinton, Jane Topping Combest, Hob and Helen Crockett, Hildred Cyr, Ray Cyr, Dennis and Nancy Dahl, Bill Deacon, Gideon and Marilyn Deak, Harvey and Pat Doemland, Pat and Lori Doemland, Grover and Carolyn Everett, Dick and Robin Eversole, Ruth Fauhl, Eldon and Cornelia Fields, Veda Gibson, Paul and Helen Gilles, Eleanor Gilroy, Joel and Ellen Reid Gold, George Griffin, Bill and Shirley Griffith, Gary and Joan Grunewald, Jim and Jane Gunn, Carolyn Hallenbeck, Takeru and Agi Higuchi, Elaine Houston, Michael and Emily Jennison, Dale and Ellen Johnson, Cliff and Lee Ketzel, Eric Ketzel, Roy and Betty Laird, Ingrid Lee, Jerry Lewis, Bob and Betty Lichtwardt, Irene Malone, Gary Maranell, Margie McKinney, Lee Miller, Mary Miller, Kim and Shelley Miller, Bonnie Moore, Madelyn Moss, Earl and Harriet Nehring, Bob and Ann Nunley, Tensie and Jon Oldfather, Hal and Charlyn Orel, Dan and Mary Palmquist, Linda Parker, Bobby Patton, Calder and Nola Pickett, Ray and Eva Powers, Morris and Rosella Pratt, Laurence and Jo Price, Becky Randall, Ralph and Ann Reed, Harold and Missy Rosson, Diana Rosson, Emily and Alicia Russell, Amby and Reese Saricks, Don and Pat Schaake, Al, Joyce and Darcy Schild, Richard and Barbara Schowen, Ray Selzman, Del and Carol Shankel, Ed and Jean Shaw, Frank and Nancy Shontz, Barbara Smith, Tom and Eleanor Smith, Rhoda Snedecor, Kay Sokol, Fern Sorenson, Roberta Spires, Wyman and Mary Storer, Bob, Jeanne and Greg Stump, Forrest and Donna Swall, John and Gloria Throne, Kathleen Topping, Ken and Trudy Travis, Bill Tuttle, Linda Tuttle, Fawwaz and Mary Ann Ulaby, George and Barbara Waggoner, Marion Warriner, Jack and Ruth Weir, Ronald and Sally Wilkens, Ted and Judy Wilson, Laura Wilson, Edgar Wolfe, George and Carol Worth, and Erik and Beatrice Wright.

In February, the Board learned of an opportunity to sponsor a return of the Chicago Children's Choir; the group had Sunday evening, April 18th, available and asked a \$300 fee, plus hospitality for its singers. Rosella Pratt was to coordinate the hospitality arrangements; Lynne Bodle would handle publicity. The Fellowship would pay \$50 for use of the high school auditorium, and a free will offering at the concert was expected to cover the Choir's fee.

At one Board meeting, Ed Shaw had just begun to express his concern that we Unitarians were becoming a middle-aged breed, with too few young people coming up through Sunday School or LRY to keep us viable, when a hit-and-run accident damaged three Board Members' cars left parked at the curb; the meeting dissolved without consideration of where, when (or if ever?) it would meet again.

The Committee Chairs announced for early '76: Program: Jack Weir; Finance: Morris Pratt; Hospitality: Fern Sorenson/The Everetts; Social Concerns: Bill Deacon; Religious Education: Jean Shaw; Properties: Cliff Shaw/Harvey Doemland; Membership: Mary Miller; Ceremonies: Amby Saricks; Landscaping: Ellen Johnson; Archivist: Lee Ketzell; Publicity: Lee Ketzell; Bulletin: Bill Balfour/Emily Russell.

By May our finances were in better shape, thanks to the sale of stock donated to the Fellowship by members with an A#1 Angel rating.

But our leadership was about to become snarled, in spite of amendments to smooth out transitions from year to year. Ed Shaw, the present Chair, was to leave in mid-summer, and Mary Miller, Chair-Elect, would be leaving, also. The previous Nominating Committee was recalled to service to suggest a new Chair-Elect at a fall business meeting. Tensie Oldfather and Ted Wilson were asked to serve on the Board in the meantime. Bobby Patton was to serve out what remained of Ed's term.

And our programming went its wonderful way: We heard from Charlie Oldfather on playing Abraham Lincoln. Hal Orel gave us a delightful potpourri, "The Edwardian Age." George and Carol Worth put together an Easter program in which the devil (played by Amby Saricks!!!) played a losing role. Hob Crockett asked, "If the Best Is Yet to Be, How Come We're So Uptight About It?" There was a series on Death and Grief, and a program on Thinking Metric. When regular meetings began again in the fall, there was Eldon Fields--ever a favorite--discussing "Iconoclasts and Dissenters," the people who weren't invited to participate in the Bicentennial celebrations.

On Recognition Sunday, we applauded Margaret Bodle, Alison Gold, Mark Maranell and Sandra Shaw.

We were trying out a Dinners For Eight idea, get-togethers in members' homes for the purpose of getting better acquainted with each other. The idea had come from elsewhere; we amended it to be Dinners for Seven or Nine, so that singles in our group would not feel excluded.

Amby Saricks had written a letter which was to be sent to present and former members concerning a Rededication of the Meeting House. We had granted permission to K.U.'s German Club to use the building November 10-14 for presentation of Bertolt Brecht's "Der Jasager un der Neinsager"--subject to the Guidelines, of course. Alex Brown and Ann Shaw would be using the hall six hours a week for Modern Dance classes, with the rate per month raised to \$50.

The Christmas party that year was to be at the Weir's. Helen Gilles and Ellen Reid Gold were to decorate the Meeting House with greenery for the Rededication Program.



On Sunday, December 12, a full house was on hand as Amby, assisted by Lee Ketzal, Craig Cyr, Clark Cyr, Emily Russell, Lois Clark, William Balfour, Irene Malone, Mary Miller, Eldon Fields, Margaret Ling, George Worth, Cynthia Clinton and the children from the Sunday School, led us through the fifteen years since our move to Pleasant Valley. Many past Chairmen were present; the same harp solo we had heard at the Dedication was played; and once again "For the Beauty of the Earth" rang out in many voices (and many keys).

A day to remember!

## XVIII

### MOVING RIGHT ALONG

The 1977 Annual Meeting in which Bill Balfour received the keys from Bobby Patton, also saw the election of these Officers:

Chair-Elect: Veda Gibson  
Secretary: Roberta Spires  
Treasurer: Gideon Deak  
Director: Carol Shankel

In accepting the Chairmanship, Bill noted that this inauguration was taking place on the same date as the national one. He was humbled by the coincidence. In a later Board meeting, he said he considered a high point of his administration the day when Oane presented him with a new shoestring to replace the broken and knotted one used to hold the keys he had received that night.

There was the usual nit-picking hither and thither over items in the proposed budget, with the only change an increase of \$200 in the maintenance item to cover some anticipated replacements in the Sunday School rooms.

A question was raised concerning what had happened to LRY. Joel reported that it was in limbo. When interested people scheduled meetings, no one showed. Perhaps there are too many other uses for young people's time. (Did he mean TV?)

In a March meeting of the Board, there was concern expressed that the groups using our building were not paying enough to cover the increased expenses--a quandary. We knew they were meeting here because they could not afford other halls; but could we afford to subsidize them? That same Board meeting agreed that there would be no formal summer meetings.

The Gilleses were still active with the Human Sexuality program. And these other good people were serving as Committee Chairs: Hospitality: Rosella Pratt; Finance: George Worth; Publicity: Lee Ketzal; Library: Hildred Cyr; Bulletin: Lois Clark; Membership: Bobby Patton; Properties: Cliff Ketzal/Harvey Doemland/Paul Gilles; Social Concerns: Bill Deacon; Music & Flowers: Oane Balfour; Archives & Ceremonies: Amby Saricks.

The Ceremonies Committee was called upon to provide a Memorial service for Wyman Storer, a truly dedicated Unitarian, one who had not only helped found this Fellowship, but had also been a member of the Church which preceded it.

During 1977, programs included such topics as "Being Catholic in a Contemporary World," "Sallie Casey Thayer and Her Collection," "Science, A Creative Art," and "Medical Education." John Clark and Ted Wilson discussed their book, "Three Generations in 20th Century America." We heard about prison reform, in the nation and in Kansas. Nancy Shontz and Mike Wildgen debated the merits of a proposed change from the City Manager/Commission form of local government to a Mayor/Council form. And we heard a report on Moon's Unification Church.

Craig and Clark Cyr received their Religion and Life Scouting awards at Recognition Sunday. The names of our graduates were not included in the Newsletter.

The Annual Meeting of 1978 seemed to focus almost entirely on matters of money. Insufficient funds had come in to meet our Social Concerns budgeted contributions. The Newsletter had been made possible by Bobby Patton's having it run off in his office at cost. The utility bills were soaring out of sight. (During the Battle of the Budget, Bill Balfour tiptoed around turning off the lights.) The Properties people had a list of needed repairs awaiting funds. Everything seemed to hinge on too much going out, not enough coming in. Rosella Pratt pointed out that we needed a more accurate membership list, since our contributions to UUA were based on the number of members. We Unitarians suggested to the Board that a telephone survey or a questionnaire on mailback postcards be undertaken to determine if non-attenders whose names were in our book still considered themselves members. And LRY, so short a time ago popular and full of pep, had ceased to function at all.

We Unitarians still had something going for us, however: a new set of Officers with positive attitudes, elected at that 1978 meeting:

Chair: Veda Gibson  
Chair-Elect: Bill Deacon  
Treasurer: Gideon Deak  
Secretary: Linda Tuttle  
Board Member: Cliff Ketzal

By February, Committee Chairs had been appointed: Finance, Ed Shaw; Library: Hildred Cyr; Membership: Irene Malone; Flowers/Music: Oane Balfour; Hospitality: Helen Crockett; Newsletter: Bill Balfour; Properties: Morris Pratt; Service: Lil Baur; Social Concerns: Emily Russell; Special Events: Judy Kroeger.

In March, the Board meeting was given over to consideration of changes in LRY suggested by Boston. Shelley Miller, Alison Gold, Sandra Shaw and Rebecca Schmidt discussed what effect new policies (apparently determined by one man) might have. Our Board agreed with our young people; the changes were too sudden and too drastic. We voted that the structure should remain the same, at least for another year.

In May we decided on our delegates to General Assembly: Hildred Cyr and Bill Deacon, with Jean Shaw as a possible alternate.

During that spring our Sunday School was held together by the strengths of: Nan Dahl and Charlyn Orel, Kindergarten, first grade, and second grade; Judy Kroeger, third and fourth grades; Linda Paull: fifth and sixth grades; The Swinths and the Swalls: junior high; Jean Umholtz: Nursery; Shelley Miller: LRY.

By September, the Minutes revealed us to be discussing missing keys and possibly changing the locks (that again!) and the Board was seriously concerned about a sharp downturn in membership. We Unitarians discussed ways to attract and hold new people (announcements on public bulletin boards? ads on radio? warmer greetings upon their arrival at a meeting?)

signing them up immediately to serve on a committee?) While we were juggling all these methods of entrapment, some of us were also putting forth the idea of a minister (that, too, again!) A Ms. Betty Pingle, Minister of the Second Unitarian Church in Omaha, was invited to come talk with us about our problems. She came, even though she had heard that the Unitarian Fellowship of Lawrence was in the habit of devouring Unitarian Ministers.

Her program was only one among many for that year: Calder Pickett favored us with another of his multimedia events, "Voices out of the Past," Cliff Ketzal admonished us, "Don't Blame Everything on Jimmy [Carter]." We had a two-part series on Jesus. We heard the Topeka Fellowship's version of "Oh, God!" We were told about "Being Single in a Couples World," "Values Orientation In the Future," "The Recent History of Southern Ireland," "Koreagate," and "International Peace and Justice." Ruth Weir served us Hot Cross Buns as a finale for a spirited music event at Easter. The Christmas program, as ever, won accolades in the Newsletter; we love the Mitten Tree and we loved Bill Balfour as Santa. And on Recognition Sunday, we even recorded the names of our graduates: Glen Martin, Queta Moore, Tim Orel, Crystal Shield, Bill Tuttle and Skye Woelfel.

The Christmas party that year was at the home of Jack and Lil Baur. And shortly thereafter, we were reading in the Newsletter the Nominees for a new slate of officers for 1979:

Chair: Bill Deacon  
Chair-Elect: Mary Miller  
Treasurer: Grover Everett  
Secretary: Linda Tuttle  
Board Member: Polly Trillich

Shortly after their election, the members of the Board considered whether there should be a change in our fiscal year--from beginning on January 1st, to a beginning sometime in the summer. There was also the first mention in the record of the need to make our facilities more accessible to the handicapped.

Sandra Shaw, Shelley Miller and Becky Schmidt petitioned the Board for permission to use the building for a camp-in. Permission granted, provided we received \$1.00 per person attending. Heating costs were still climbing; before that year was over, we had figured them as \$58.00 per day, plus electricity, insurance and janitor services. We then determined we should charge \$75.00 per day during December, January, February and March, and \$55.00 during the rest of the year. Consideration was being given to glassing in the walkway south of the Sunday School rooms.

The Board was also deciding on the definition of an Associate Member: Someone who does not want to be a member of UUA nationally, but wants to be associated with the Unitarian Fellowship of Lawrence, Inc.

Mary Miller was learning that abiding by the By-Laws can be a drawn-out affair. Agreeing to learn our leadership role as a Chairperson-Elect, she had had to step in months ahead of time when the Chairperson became unable to perform that duty; then she was elected later to head the Board for her own full term.

During the first part of her extended service, programming included a two-part series on Child Abuse, and other talks on The Effects of Television on Young People, The Role of Rituals In Our Civilization, Dealing With Diversity, A Personal Odyssey Toward Liberal Religion, Preparation for Retirement, and South Africa: Freedom Rising.

There was a Recognition Sunday for Christie Cheng, Gordon Castle, Allegra Woelfel and Kirsten Swinth; and (something new!) a naming ceremony for the Boulton children, and for Adrienne, Ann and Ross Miller.

Reese Saricks appears to have assumed responsibility for continuing the thespian group, preparing scripts and working with members to present "The Silver Whistle", by Robert McEnroe, and "God's Favorite," about Job.

The 1980 Annual Meeting saw the election of these Officers:

Chairperson: Mary Miller  
Chairperson-Elect: Jim Woelfel  
Secretary: Mark Larson  
Treasurer: Grover Everett  
3 yr Board Member: Lois Clark

With these people chairing Committees: Program, Walt Bruening; Membership, Phil Fleming; Religious Education, Judy Wilson; Hospitality, Ted Wilson; Properties, Ross Miller; Social Concerns, Betty Baron; Social Action & UUSC, Lil Baur; Finance, George Worth.

That year began with much soul-searching about the future of the Fellowship. We wondered if car pooling would make it possible for more people to attend meetings. We considered running an ad in the Yellow Pages, and then speculated whether that might require us to pay the higher rates charged business telephones. We installed a recorded message machine which would give callers a report on the subject for the meeting. We tried the Dinners-for-Eight (Seven? Nine?) idea again, recalling that it had seemed to have made those who had attended feel closer to us. In the midst of all this dredging into the depths, Cliff Ketznel was heard to remark, "We talk; but we don't want a new or different group of people. We simply want to perpetuate the Lawrence Unitarian Fellowship as it is, without much change."

In the end, we invited the Reverend Betty Pingle down from Omaha again after two years, possibly hoping she would help us sort out our priorities. She scheduled meetings with teenagers interested in obtaining Conscientious Objector status; she directed us in responsive readings; she preached a sermon, and she led us in song. When the weekend was over, it appeared that Cliff may have been right all along.

Other programs that year: a series on Aging; a series on Nuclear Energy; a series on Religious Values In Literature, starting with Dickens; an eyewitness account of a visit to Iran, regarding the American Hostages. We heard about Changes in the American Family; and Bill Luceros and Lil Baur discussed UUSC topics for the year. We had panels arguing the pros and cons of a downtown mall, and issues in the upcoming election. The rafters rang to the glorious voices of the Motet Singers; and one Sunday in June, we were all invited to the wedding of Ed Shaw and Cynthia Clinton. Recognition Sunday honored Laura Bodle, Matthew Boulton and Laura Wilson.

Out in Sunday school row, there were three groupings: Primary, under the tutelage of Anne Miller and Carole Boulton; Intermediate, led by Reese Saricks and Elle Patton; and Junior High, taught by the Gillesees and the Wilsons.

We had moved all the way up to the Eighties...

## XIX

### THE ME DECADE?--FOR US IT WAS THE WE DECADE!

We Unitarians had begun the 1980s with Mary Miller in the middle months of her Chairmanship-and-a-half-plus term, and with problems brought on by weather and energy costs. In February, we were facing the necessity of replacing the roof, and wondering if it would be at all possible for us to do the job ourselves. We had installed plastic along the breezeway leading to the Sunday School rooms, in an attempt to keep that area warmer, and we were once again worrying about moisture in the basement. Bagworms were causing our Arborvitae to become Arbormortis. We were also experiencing sticky problems with the mailing labels on the Newsletter. Oh, to be able to have the pre-gummed variety; but forget it. They were twice as expensive. Money was so much a problem that the Board briefly considered asking tuition from non-Unitarian youngsters enrolled in our Sunday School's Human Sexuality program. And then reconsidered. That was a contribution to the community we did not wish to put a price on.

By March, things appear to have been in better shape. Like the tides, which flow out and then back, our financial situation ebbs and flows. And we were going with the flow just then. Real problems were so scarce for one Meeting that the Board resorted to discussing whether or not we should change the name of the Newsletter. Larry Bodle reported that the roof was too steep for us to attempt; so we settled for seeking estimates. We were replacing our old flimsy name tags with permanent ones decorated with a Unitarian emblem. We were also considering hiring a part-time typist, and we had Chairs for these committees: Properties, Larry Bodle; Library, Hildred Cyr; UUSC, Elle Patton; Kitchen, Rosella Pratt; Finance, Bobby Patton; Music, Lynn McWilliams; Hospitality, Nancy Barkley; Flowers: Lil Baur.

The Board had decided to include an Annual Naming and Welcoming Ceremony to the Easter program, with Amby to preside in honoring Courtney Miller and Adam and Ruth McWilliams, as well as Katy Gold.

The Board received a letter from a feminist among us who had been upset by the "sexist implications of the Easter program." All those "He" and "Him" references. To which one wit responded that perhaps there should be more thought given to the "kind" rather than the generic "man" in "mankind." And the matter wasn't dropped there. This paragraph later appeared in the archives: "If an individual wants to express his/her opinion, he/she himself/herself should not try to personipulate others; but some members of (wo)mankind feel that such epersoncipation amounts to bastardization (no sexism intended) of the language and does not help to further the cause of appreciating one another, whether we are masculine/feminist and/or feminine." To paraphrase Pogo, it would appear that we had met the enemy and (s)he was us.

On May 10th, we lost a most respected member with the death of Erik Wright. A Memorial Service, with Amby Saricks officiating, was held on June 21, in Swarthout Auditorium.

Minding the younger minds that year: Nursery, Anne Miller; Preschool, Ellen Johnson/Laura Wilson/Diana Rosson; Primary: Lil Baur/Tensie Oldfather/Matt Boulton; Elementary, Reese Saricks /Elle Patton; Junior High, The Schowens/The Gilleses; R. E. Director, Betty Baron.

Summer storms resulted in further damage to the roof. Insurance paid off so that we could finally hire the reroofing work done. We had new draperies, thanks to Lil and Jack Baur and Ross Miller. Unitarian bridge games were held regularly in members' homes, as they had been for some years, but with an inflationary twist: \$1.50 donation, rather than the previous \$1.00. One of our Licentiates, Eldon Fields, won the First Annual Chancellor's Teaching Award.

Our programs were as varied and fascinating as ever: "Positive and Negative Aspects of Being a Unitarian," "Religion in Literature: Thomas Hardy," "Shogun and Toyota: The Japanese, Medieval and Modern," "Musings and Ramblings on Pediatrics in Lawrence," and "Looking for God In South American Literature." There were panel discussions on problems facing the UN, and on the Religious Coalition for Abortion Rights. Lynne Bodle coordinated the Easter presentation, for which Margaret Bodle designed a program cover, and Laura Bodle played several instruments. Amby directed our thespians in a reading of Hermann Gressiecker's "Royal Gambit," and Reese Saricks and Elle Patton delighted us with "The Best Christmas Ever."

By the time the Nominating Committee met to consider a new slate of Officers for 1981, it had been decided that the then current Board Members would serve until May, to make our fiscal and programming years coincide. Also, the Annual Meeting would take place at a Sunday morning meeting, rather than the usual evening affair, which sometimes became a long-into-the-night business. And the Nominees were...

Chair: Jim Woelfel  
Chair-Elect: Ted Wilson  
Treasurer: Carolyn Hollenbeck  
Secretary: Betty Baron  
3 yr Board Member: Phil Fleming

The new Officers were confronted with the same kinds of headaches owners of an old house face: problems with the plumbing, a damp basement, an inefficient furnace and a sump pump that didn't know the meaning of work. The Board coped by holding shorter meetings, often convening after Fellowship, rather than in the evenings. Hunger whets the mind as well as the appetite. Problems seem to be solved more quickly, and the work gets done with greater efficiency when lunch is waiting.

We Unitarians were concerned about the health of a devoted member, Oane Balfour. She had suffered a stroke earlier and had been confined to a nursing home until accommodations became available at Presbyterian Manor. We were being urged to visit any time.

A survey among members revealed that many of us wanted more music and perhaps even some ritual in the Sunday morning meetings.

In May of 1982, we convened to transact yearly business and elect these members to places on the Board:

Chair: Ted Wilson  
Chair-Elect: Charlyn Orel  
Secretary: Jack Baur  
Treasurer: Marian Warriner  
Co-Board Members: Ross and Anne Miller

On August 20, 1982, Oane Balfour lost her fight for life. A Memorial Service was conducted by Amby and Eldon at the Fellowship on August 29th.

During the remainder of that year, Board Members devoted much time in meetings to the task of defining Fellowship goals. Society at large might be caught up in self-indulgences--a characteristic that later earned the 80s the label "The Me Decade;" but we were seriously outlining where we stood in relation to each other and to our community. We were restructuring our fiscal year; rethinking our priorities; reinventing the Fellowship.

By the time of the next Annual Meeting, May 1, 1983, we had solved some of the problems our aging property presented: we had a permanent walkway enclosure for the south side of the Sunday School; we had changed the workings of the furnace; and we had settled, temporarily, our problems in how to pay for those improvements as well as for the contributions we wished to make expressing our social concerns.

The new Officers elected at the 1983 meeting were:

Chair: Charlyn Orel  
Chair-elect: Lynne Bodle  
Secretary: Susan Ahern Marusco  
Treasurer: Marian Warriner  
3 yr Board Member: Bill Balfour

And there is even mention in the archives of those who were serving as Chairs for the Committees which always spur much of the action of our group: Program, Mary Miller; Membership, Tensie Oldfather; Hospitality, Lynne Renick; Flowers, Lynne Renick; Properties, Ed Shaw; Religious Education, Betty Baron; UUSC, Mark Larson; Social Concerns, Jack Baur; Kitchen, Cynthia Shaw; Finance, Larry Bodle; Ceremonies/Archives: Amby Saricks; Library, Elle Patton.

That year, our delegates for the General Assembly at Bowdoin College, Brunswick, Maine, were at first reported as Judy Wilson and Barbara Smith. Later Judy's place was filled by Hildred Cyr.

That is also the year that our Unitarian kids Laura Bodle, Katy Gold and Jill Shankel all won firsts in the State Piano Contest in Baldwin.

During the eighteen months or so that had passed since mention was last made of our programming, we had enjoyed such Sunday Morning topics as: "New Harmony: Utopia Revisited," "Ethics, Religion and Government," "Consumer Advocacy In the Age of Reagan," "Whatever Happened to the Falkland Islands?" "88 Keys to a Livelihood," "The Making of a Radical," "Cultural Ecology of the Kansas River," "Feminine Images of God," "American Jews and Israel," "Conflict Resolution," and "Whatever Happened to a Cancer Cure?" Hildred Cyr and Barbara Smith had reported on the General Assembly they had attended, and we had heard about Zen Buddhism and Hospice Care.

The slate of Officers elected in May of 1984:

Chair: Lynne Bodle  
Chair-Elect: Harvey Doemland  
Secretary: Ellen Johnson  
Treasurer: Jo Price  
Co-Board Members: Ross and Ann Miller

Minutes of an August Board Meeting that year show that the Eureka Springs, Arkansas Fellowship had written asking if we were interested in trading programs and visitors with their group. And the Topeka Fellowship had written again inquiring if we might like to share a minister with them. At that time of year, the Board was also scheduling the traditional

Clean- Up Sunday, prior to the resumption of meetings. And it was time again to juggle the list of absolute-must repairs or replacements for the building. Carpeting for the big room downstairs, the kitchen and the nursery got the go-ahead.

In September, we had contracted with Retta and Ozzie Hendricks-Backus to become caretakers for the building.

We were much concerned about falling attendance. Andrea Warren had suggested that we sponsor publicity on KANU, and that perhaps we should advertise an Open House, inviting people to come out to see what we were like. Our reduced membership was thought to be related to the fact that too many of us were too busy to assume the kind of responsibilities volunteer leadership required. The Ad Hoc Committee To Alternatives To An All Volunteer Staff was formed, peopled by Lois Clark, Margo Helms, Cliff Ketzler, Andrea Warren, Ted Wilson and Norman Hjerstad.

The Ad Hoc Committee evaluated the significant commitment required in four areas: 1) The expression of Unitarian values and spirituality; 2) Pastoral Care; 3) Membership and Community relations; and 4) Religious Education. After much consideration, the Committee's recommendations:

1. The search for a minister should be tabled for at least two years.
2. Expansion of the responsibilities of the Chair and/or Committee Heads.
3. Efforts to "build in" concern for spiritual beliefs and values be made formal:
  - a. One program each month devoted to comparative, or other approaches to religion, or to moral-ethical values.
  - b. One program each month to feature a more formal religious service (conducted by a guest minister).
4. Expanded support for membership and religious education, to include multiyear appointments and financial support for special training.
5. Recruitment for a person with qualifications to serve as "pastoral care representative." If necessary, to provide a stipend, or the establishment of a Committee identified with the function.
6. Consideration of a paid secretary for the Fellowship.

While all this thinking and recommending was going on, we Unitarians were still assembling on Sundays to learn about, "The Convention You Didn't See," "The American Indian Family in Lawrence and the 20th Century," "Eleanor Roosevelt, Where Are You When We Need You?" "A Charles Ives Sampler," "The Transcendental Influence of Frank Lloyd Wright," and "Allen Crafton: Theater Pioneer and Humanist." We had exulted in a Fall Music and Poetry program, and listened to a panel of our peers explain, "Why I Come To Fellowship On Sunday Mornings." Bobby Patton and the University Players had brought us an Allen Crafton radio show, "The Homestead of the Free." Mark Larson and Hildred Cyr had told us, "Almost Everything You Ever Wanted to Know in 30 Minutes About General Assembly, But Were Afraid to Ask."

The Newsletter gave a glowing report for the efforts of Reese Saricks and Elle Patton in bringing us, "Emmett Otter's Jugband Christmas," adapted by Nan Scott, and with these players: Sarah Schowen, Stephanie Weaver, Sarah Woelfel, Tony Scott, Andrea Hoag, Phillip Adams, Jon Boulton, David Doemland, Patti Jenkins, Maya Baron, Chris Boulton, Eric Darnell, Lisa Boulton, Sally Boulton, Christopher Baron and Eleanor Scott. On the same program, the Junior High read, "We Claim Christmas," featuring Kira Gould, Carrie Harper, Ginny Weaver, Jay Clinton, Leslie Spires, Stacey Roth, Andy Wilson, Susie Schowen, Eric Anderson, Michael Boulton and Elizabeth Boulton.



And on one lump-in-the-throat Sunday morning, we had the dedication and first lighting of The Chalice. It was intended to be presented in memory of Leuty Langford, Reese Saricks' mother; but because of Reese's own extended illness, it was presented in memory of both Leuty and Reese.

Then, once again, it was time for the changing of the guard. Nominated for 1985 were:

Chair: Harvey Doemland  
Chair-Elect: Jerry Harper  
Secretary: Ellen Johnson  
Treasurer: Fern Badger  
3 yr Board Member: Betsy Weaver  
2 yr Board Member: Andrea Warren  
1 yr Board Members: Anne & Ross Miller

We were almost half-way through our We Decade...

## XX

### LATER IN THE EIGHTIES

While we Unitarians were in the midst of deciding how or whether to implement the recommendations of the Ad Hoc Committee To Alternatives To An All-Volunteer Staff, we still went right on serving voluntarily. Lynne Bodle was planning to represent us at the UUA General Assembly in Atlanta in June--even after taking part in two recent family weddings. Yvonne Willingham had presented us with a leaded glass chalice in memory of Reese Saricks; and Andrea Warren had written a recruitment brochure which was to be ready for distribution to prospective members in the fall. Larry Bodle had devised a method for saving money on our electric bill, by monitoring our usage to prevent surges. We were instituting a pledge system in the Budget, to earmark \$10,000 toward hiring a resource person in 1986 or '87. And wee Unitarians (and some not so wee) in our Sunday School were being taught by volunteers: Helen Gilles/Pat Doemland, Juniors/Seniors; Gloria Throne/Steve Glick, fourth, fifth, and sixth grades; Katy Gold/Jill Shankel, first, second, and third grades; Glenda Cummins/Carrie Harper/Susie Schowen, 2½ yrs. to Kindergarten.

In September, Beatrice Wright had received the Higuchi-Ervin Youngberg Award in Applied Science; and in December, Rob Weaver had an article on genetic engineering published in *National Geographic*. That same December, Andrea Warren had a story about a house fire published in *Women's Day*.

To enlighten us on Sunday mornings, we had programs such as "Religious Dimensions of the Pro-Choice Position," "The Kissinger Report: One Year Later," "An Introduction to Elderhostels," "Go Directly to Jail, Do Not Pass Go, Do Not Collect \$200," "China, and the Trans-Siberian Railway," and Raymond Nichols telling us, "I Never Kept a Diary." We had heard Averill's Plymouth singers, along with bluegrass music; and our Welcoming Ceremony honored Judy Burry, Margo Helms, Sara Orel, Stan and Ann Weil, Yvonne Willingham, Tom Miller, Edith and Harvey Blum, Marcy Heim, Nan, Jerry and Carrie Harper, Jim Mayo and Milo Ransopher.

We also heard programs on the UN's 40th Anniversary and the Lawrence Community Theater. There were Sunday mornings when we were confronted with "Triumphs, Trials and Tribulations of a Public Servant," "The Bible and Archeology," and "Yes, Dorothy, There Is A Kansas."

We reintroduced the White Elephant Auction, now named in honor of its initiator: the Oane Balfour Memorial Auction. And we moved our celebration of Thanksgiving, the Dinner, to the Sunday before the holiday.

We were in need of a sign out front, identifying our Meeting House; and one Board Meeting was almost entirely devoted to writing and rewriting a pledge letter which revealed how much we loved to live dangerously: asking to establish a \$10,000 reserve fund as a start toward being able to pay someone to help with our administrative duties.

The Chairs of Committees were: Program, Lee and Cliff Ketzal; Membership, Veda Gibson; Hospitality, Judy Wilson; Flowers, Lil Baur; Properties, Morris Pratt; Religious Education, Betsy Weaver; Social Action, Jack Baur; Social Concerns, Carol Worth; Kitchen, Betty and Bob Lichtwardt; Finance, Mary Miller; Ceremonies/Archives, Lynne Bodle; Library, Jack Baur; Bulletin, Mary Boyden.

Charlyn Orel donated a stainless steel coffee urn, in memory of her mother.

Late in 1985, we Unitarians received word that a former Chairman, Lee Miller, had died in a plane crash in Texas.

In January of 1986, we were thinking of remodeling the north wall of the Sunday School wing; our Social Concerns committee was reporting on our donations to the Emergency Services Council, WTCS, Penn House, Hospice, the Ballard Center, Shelter and Independent Living. We had also joined LINK, providing a noon meal on a regular basis to those in need, as an additional public service to the community.

Our Annual Meeting in May, 1986, while we were still "operating on a shoestring," saw the shoestring (with keys attached) pass to a new Chair, and his fellow volunteers:

Chair: Jerry Harper  
Chair-Elect: Judy Wilson  
Secretary: Lynne Renick  
Treasurer: Jack Baur  
3 yr Board Member: Andrea Warren  
2 yr Board Member: Betsy Weaver  
1 yr Board Member: Margo Helms  
Ex-Officio: Harvey Doemland

Committee Heads whose names made it into the Minutes or the Newsletter: Flowers, Charlyn Orel; Social Concerns, Tensie Oldfather; Membership, Helen Gilles; National Issues Forum, Jack Baur; Finance, Lee Ketzal; Hospitality, Margo Helms; Religious Education, Lynne Renick/Betsy Weaver; Music, Harvey Doemland; Program, Jerry Harper; Social Action (UUSC), Nan Harper.

That is the year that Lynne Bodle received a Thanks Badge, the highest adult honor in Girl Scouting.

In April, there was a Memorial to young Ben Doerr, victim of a traffic accident, and only son of Andrea Warren.

On Recognition Sunday, we welcomed Loretta and Ozzie Backus IV, David Beard, Stuart Boley, Ivan and Margaret Cunningham, Vallapa Cunningham, Bill and Miriam Foster, Inci and Norman Paige, Jack Pearce, Lake and Susan Robertson, Peg Saricks and Glenn Shafer. And our Naming Ceremony was in honor of Oswald Prentiss Backus V, Timothy Norman Hjerstad and John Brandon Nightingale.

The first meeting in the fall--as had become traditional--was the Clean-Up day, when we descended upon the Meeting House with mops, rakes, rags and buckets to restore it to a presentable condition; after that, we presented such programs as "Interpretation of the Constitution by the Rehnquist Court," "The Sin Amendments," "Writing a Romance Novel," "Religious Apparitions," "The High Cost of Poverty," "Many Trails to Haskell," "Religious Value Judgments," "The ABCs of the Unitarian Universalist Association," "Nicaragua: Some Observations," and "Who Should Care For America's Preschoolers?" We Unitarians heard Eldon Fields talk of Hope; Stan Herd talk of Crop Art; and a panel of our fellows talk about "Why We Come to Fellowship If We Don't Like Coffee." There were also presentations about Australia, Zen and Zen Art, and reinstating the death penalty in Kansas.

We had an Easter potluck dinner, and a Thanksgiving potluck, too--the latter now known as our Harvest Festival. We made one of our newest traditions, the Naming Ceremony, a part of our Christmas program, introducing Benjamin Robertson, Nicolette Weil and Willard Backus to the Fellowship. And Recognition Sunday honored Eleanor Scott.

Lee Ketzal was our representative at the Prairie Star District meeting in Lincoln that year.

Consideration was given to having a choir, with Harvey Doemland suggested as Choir Master. A Stand-Up Choir now serves from time to time (If you want to sing, stand up front!) but Harvey has eluded us as its leader.

We divided up the Sunday School teaching privileges among a variety of volunteers, most of whom served a month or so at a time: Tensie Oldfather, Chris Burry, Linda Tuttle, Caroline Cross and Cliff Ketzal, Toddlers; Margo Helms, Michelle Sack, Carrie Harper, Nan Harper and Retta Backus, Preschool; Lynne Bodle, Vallapa Cunningham, Sara Schowen, first through fourth grades; Stuart Boley, Larry Bodle, Elle Patton, Lynne Renick, fifth through seventh grades.

Presented as nominees for offices at the Annual Meeting held May 5, 1987, were:

Chair: Judy Wilson  
Chair-Elect: Carolyn Cross  
Secretary: Lynne Renick  
Treasurer: Jack Baur  
Ex Officio: Jerry Harper  
3 yr Board Member: Betsy Weaver  
2 yr Board Member: Margo Helms  
1 yr Board Member: Michelle Sack

Those Officers appear to have faced one of our down cycles in contributions. The Minutes and the Newsletters were peppered with appeals: \$\$\$\$ NEED \$\$\$\$

However, we Unitarians were making history (at least, this one) by winning honors: George Worth received the Chancellor's Award for Excellence in Teaching; and Carolyn Cross was recognized as the Outstanding Woman Staff Member by the University's Commission on the Status of Women. That was also the year when long-time member Beatrice Wright retired from teaching, and was off for China.

The Board proposed, and the membership accepted, an amendment to the By-Laws to have a Treasurer-Elect added to the list of Officers, as we moved toward even greater continuity in our leadership.

Programming reflected our involvement with local, national and international issues and concerns: There was a report from the Downtown Improvement Committee; and one which revealed activities behind the scenes at the Lawrence Community Theater. On the national front, we held one very long meeting attempting to define the Fellowship's position on condemning the Administration's aid to the Contras. We debated many alternative motions, none of which survived a vote. Another meeting reviewed Televangelism for us. Other mind-bending matters discussed for us were Voodoo and Hypnotherapy. Internationally, we learned about "Chernobyl and Its Effects."

That year was a bonanza year for us when it came to our Traditional Ceremonies. At the Naming Ceremony, we honored seven youngsters, four of whom were third generation Unitarians: Elizabeth Evelyn Bodle, granddaughter of Lynne and Larry Bodle, Erin Dianne McBride, granddaughter of Mary Miller, Matthew Alan Rombeck, grandson of Harvey and Pat Doemland, Emily Layton Nightingale, granddaughter of Lois Clark, as well as Emily Charlotte Sack, Ayla Crystal Ritz and Abraham Thompson Dutton Miller.

Our Recognition Sunday brought a record number up front to be welcomed: John and Cheryl Bodle, Tim Miller, Earl and Harriet Nehring, Kyle Thompson, Bing Hart, Louise and Ric Silber, Pauline Scheve, Andrew Wilson, Pete and Anne Rowland and Tamara Dutton.

In February, a Sunday meeting had to be cancelled because of a frozen propane line.

By May, problems with the heating system seemed less important, as we looked forward to the Annual Meeting of 1988, at which these people had been persuaded to run for office:

Chair: Carolyn Cross  
Chair-Elect: Ric Silber  
Secretary: Lynne Renick  
Treasurer: Stuart Boley  
Board Member: Milo Ransopher

High on the list of priorities was a new roof. There were to be two separate pledge drives: one for the new roof and one for the general operating budget. Ric Silber was soon signing the papers for a loan to make the roof possible, and once again aiming for the impossible: rounding up all the missing keys to the building.

That summer a family campout was rated as a roaring success (someone had counted fifteen kids in the group.)

In July we lost one of our most witty and willing workhorses: Cliff Ketzell. Cliff had been an only child, and found at the Fellowship the brothers and sisters he had longed for in his youth. He preferred that his life be celebrated, not mourned, by his extended family here; and so he made provision in his will for a Unitarian party following his passing. That kind of memorial has become somewhat of a tradition with us, as other Unitarians, including Morris Pratt and Shelley Miller, have followed the path Cliff blazed.

That year, for the first time, mention was made in the Newsletter of a Committee to Provide Wheelchair Access to our building. Political cartoons began to appear in Newsletter pages, too; but along with the amusing, there was also evidence of our efforts to cut costs. Every week saw an appeal for help in weeding out the inactives on our mailing list. As a Unitarian Fellowship we were members of the national Unitarian Universalist Association, and annually paid \$24 per member to UUA and \$6 per member to the Prairie Star District of UUA. Those payments constituted one of the largest line items in our budget. In an effort to align our payments more closely to active membership, we were proposing amendments to the By-Laws:

\* \* \*

### ARTICLE III. Membership

Any person may join this Fellowship who is in sympathy with its purposes and program, and who has so designated by signing its membership list. For the purposes of membership in the national Unitarian Universalist Association, a member must in addition have attended the Lawrence Fellowship in the past year, have made a monetary contribution, or otherwise have participated in an activity in support of the Lawrence Fellowship. Any member may withdraw from the Fellowship by asking the Executive or Membership Committee to remove his or her name from the list. The Membership Committee shall review the membership lists annually in order to clarify the current status of Fellowship members.

\* \* \*

Also, the word "regular" was to be deleted from the last sentence of ARTICLE VI. Officers, in the By-Laws.

Our programs that year had titles such as these: "Charles M. Sheldon: Minister, Journalist, Author," "Antarctica: A Rosetta Stone of Solar Activity and Climate," "Jury Selection and Probable Outcome of Trials," "Fifty Fungi," and "Some Unitarian Beliefs," plus a reenactment by Charlie Oldfather of a sermon presented in the Unitarian Church in Lawrence 100 years before. Andrea Warren interviewed Nancy Shontz--as she had previously interviewed Helen Gilles--to our shared pleasure. We heard about the planned development of a riverfront mall, about community corrections and about family therapy. Before the holiday, Phillip Kimble and Tim Miller told us about "Christmas Time Blues," and our Sunday School presented, "Kingdom of the Icicle Witches."

Sunday School classes where under the guidance of: Rani Cunningham, Nursery; Nancy Brothers/Mary Miller, Toddlers; Donna Laut, Elementary; Judith Lambert, Intermediate; Helen Gilles/Louise Silber: Preteens & Teens.

It would appear that there was a regrettable fallout from the Board during this time; at the next Annual Meeting, May 14, 1989, Ric Silber, who had been Chair-Elect, was no longer on the slate. Instead, the lineup had been readjusted thus:

Co-Chairs: Tim Miller and Tamara Dutton  
Chair-Elect: Lynne Renick  
Co-Secretaries: Ozzie and Retta Hendricks-Backus  
Treasurer: Nancy Shontz  
Treasurer-Elect: Bill Foster  
3 yr Board Member: Earl Nehring  
2 yr Board Member: Stuart Boley

We Unitarians were still asking ourselves, "What Does The Fellowship Want to Be?"--both in our programming, and in the questions to be answered by the Board and the new committees, chaired as follows: Building & Grounds, Ivan Cunningham; Building Access, Larry Bodle; Caring & Concerns, Eva Edmands; Coffee & Cookies, Fern Badger; Education, Jennifer Brown; Education Teachers & Support, Jean Dirks; Finance: Tom Cravens; Flowers: Lil Baur; Hospitality, Helen Gilles; Library/Archives/Newsletter: Nan Harper; LINK: Michele Sack; Membership, Lynne Bodle; National Issues, Mary Miller; Program, Lynne Renick; Social Concerns & Social Action, Jennifer Brown.

That was the year George Worth was recipient of the 1989/90 Humanities Research Fellowship, and Elly Wymia-Trey was recognized as the Outstanding Woman Student in Community Services. The American Society of Magazine Publishers had granted a summer internship to Carrie Harper to work two months at McGraw-Hill. It was also the year Ruth Faulh was hospitalized after being struck by a car. And before the year was past, Stuart Boley was trying to track down all the outstanding keys to the building.

It was about this time (Helen Gilles thinks) that she and Paul brought back from Des Moines one of the favorite traditions we have introduced into the Fellowship: coming up front to light candles to express our joys and concerns.

On Recognition Sunday, we welcomed these new members: Ed and Donna Laut, Nancy Brothers, Sarah Thomas, Jennifer Brown, Laurie Rothchild, Rani Cunningham, Ann Miller, Mary Allen, David Ritter, Janeine Cardin, Julie and Bruce Sergeant, Marilyn Schroeder, Richard Heckler, Beth Anne Mansur, Alison Anders, Andrea Anders, Barbara Jean Umholtz, Judith Lambert, Mark Umholtz, Danette Umholtz, Thomas Cravens, Jean Dirks, Dorothea Douglas, Jan Swalm and marci francisco.

The 1990s were upon us. We had been a Fellowship for 32 years, had had our ups and downs, but somehow had always come out with the emphasis on the fellowship that has bound us together...

## XXI

### UNITARIANISM IN LAWRENCE: Approaching the 140-Year Mark

1990, a new decade, a new set of Officers to whom the torch was passed:

Chair: Lynne Renick  
Chair-Elect: Louise Silber  
Co-Secretaries: Ozzie & Retta Hendricks-Backus  
Treasurer: Bill Foster  
Treasurer-Elect: Chuck Warriner  
1 yr Board Member: Stuart Boley  
2 yr Board Member: Earl Nehring  
3 yr Board Member: Jean Dirks  
Education Chair: Jennifer Brown  
Past Chair: Tamara Dutton

The VIPs who were guiding our children in the ways of Unitarianism were: Helen Nguyen/Laura Wilson, Nursery; Michele Sack/Mark Larson, Preschool; Jean Dirks/Donna Laut/Tom Cravens, Elementary; Marion Nartowicz/John Retherford, Intermediate; Louise Silber/Julie Sergeant, Junior High; Jennifer Brown, R. E. Chair; Jean Umholtz, R. E. Coordinator.

The first announcement, in the first Newsletter following the resumption of programs in the fall, probably was no surprise to any of us: WE NEED MONEY! We had overspent in the previous period, due to installing a new roof over our heads, and we had not yet caught up in contributions. These money-worry situations have never been permanent. As soon as we were once more gathered together, the \$\$\$ were forthcoming.

After the customary fall clean-up/picnic, we began programming in earnest, with a report from Ellen Gold and Lois Clark on the General Assembly session they had attended in Minneapolis in June, where they experienced an uplifting spirituality, "of the non-mushy variety."

The second announcement in the Newsletter was that coffee servers should take any trash created on Sundays back to town for disposal. Left here, and to its own devices, garbage reeks to high heaven, whether mentioning heaven in a Fellowship paper is countenanced or not.

There were jewels in our programming that year, including Eva Edmands' report, "A Pilgrimage to My Past," a follow-up on an 1987 program telling of her experiences during World War II. She had recently returned to Annecy, in the French Alps, to help in awarding a Medal of the Just to Father Claudius Longerey, who had sheltered her family. A stimulating discussion followed yet another program, in which William Schultz's "Unitarianism in a New Key" was reviewed. We also heard about Anti-Semitism and Racism in Lawrence, and Crisis in the Persian Gulf. Helen Gilles interviewed Morris Pratt, self-proclaimed as The Resident Red. We pondered the Ethical and Legal Dimensions of the Nancy Cruzan Case; heard Stephen Hawking's "A Brief History of Time" reviewed; and were amazed by members brave enough to attempt to define spirituality. Erik Wright, Jr. waxed nostalgic on his days in LRY, growing up in the Fellowship. And we marveled at what appears to have been the first ever Share Your Pleasures--a program with so many volunteers participating that we ran out of time and had to postpone some of *our* pleasure at their pleasure until a later date.

Ceremonies Sunday--a favorite tradition--brought these youngsters forward for the Naming ritual: Luna Celeste Novelo and Leila Mia Novelo (third generation Fellowship members), Valerie Susanna Montes, Lauren Aubrey Robertson, Damien Troy VanderVegte, Kelsey Lynne Leinmiller-Renick, Caitlin Margaret Leasure and Dylan David Leasure. Adult new members honored were Eva Haskin, Tony Montes, Kim Dougherty, Tammy Graham, Steve Graham and Pat Doemland, who admitted to being a slow decision maker. In absentia, these members were also applauded: Miriam Blum, Jim and Lene Cartter Brooke, Stuart Bullington, Jean and Kenneth Davis, Phyllis DeVries, Dave and Gunda Hiebert, Karen Matson and Bobbi Rahder.

A first mention of the threat to the Baker Wetlands by the proposed South Lawrence Trafficway appeared in the Newsletter.

Hal Orel received the Balfour Jeffrey Award in the Humanities.

And Bill Foster carved and presented us with the Flaming Chalice which now graces the front of our lectern, while Miriam Foster explained the symbolism of the design.

For the second year, we Unitarians were adopting an Indian family for the holidays. Our Christmas program that year was listed in the Newsletter as a Christmas-Chanukah celebration.

In January, a survey was being conducted on various means for making the building accessible to the handicapped. Some sort of ramp on the south side seemed to be the plan. We Unitarians who wished to do so were also participating in the Vigils for Peace in the Middle East being conducted in front of the Courthouse on Sundays.

Sunday School teachers during this first year of the 90s were: Marion Nartowitz/Karen Webber/Mark Larson/David Leasure for the Preschoolers; Nancy Jorn/Michele Sack/Norm Hjersted for the Elementary Grades; Tom Cravens, Jean Dirks, April Retherford for the Intermediate Grades; Karen Matson/Louise Silber, Eva Vlach for the Junior High Grades.

On May 5, 1991, the Annual Meeting ushered in these Officers:

Chair: Louise Silber  
Chair-Elect: Stuart Boley  
Secretary: Karen DeViney  
Treasurer: Chuck Warriner  
Treasurer-Elect: Larry Bodle  
3 yr Board Member: Alice Nida  
2 yr Board Member: Jean Dirks  
1 yr Board Member: Earl Nehring  
Religious Education Chair: Jennifer Brown  
Past Chair: Lynne Renick

This Board started with the same problem as the previous one: We still needed money...money...money...

But we Unitarians were too stunned to think about that for a while. On May 21, Morris Pratt died following surgery. He was aware that his chances for survival were slim; and so he had gotten together with his friend Eldon and spelled out the order of his own Memorial Service, and the celebration of his life to follow. We Unitarians did it his way.

1991-92 were years in which much thought seems to have been devoted to long range planning; but since many Board meetings were brief ones held after programs, and the minutes were even briefer than the meetings, an overview of our long range plans is missing from the record. Other sources indicate much discussion of growth prospects, possible expansion of activities and meetings, and the ever-present contemplation of overall space needs and improvements. Achieving handicap accessibility was high on the list, once we agreed we should stay home and build on what we had.

All glory, laud and honor to the compilers of the Newsletter, however. It tells us that such fascinating programs as the following were ready for us on Sunday mornings: "Perceptions of American Indians in History," "Four Scientific Eccentrics," and "New Insights from the Dead Sea Scrolls."

Teachers in our Sunday School classes at that time: Tony Backus/Ozzie Backus/Ric Silber, junior high/Upper Elementary; Norman Hjersted/Tom Cravens/Jean Dirks, Intermediate; Marion Nartowicz/Nancy Jorn/Abby Graham, Elementary; Jennifer Brown/Lynne Bodle/Debbie Leasure, Preschool.

That was the year Harvey Doemland and Frank Shontz were retiring. It was also the year Eva Edmands received the Mary Murphy Memorial Award from the Friends of the Public Library. And Stuart Beals won the Journal World's photography contest.

The Christmas program featured not only the Mitten Tree and our Sunday School youngsters, under the direction of Maryam Hjersted, but also the Sack Family Puppeteers.

Grievously, the adults' Christmas party ended with the tragic death of Lil Baur in a pedestrian traffic accident. All thought of whatever was scheduled for the next day, Sunday, was discarded, as the seating for the Fellowship was rearranged into a "family circle" where we Unitarians paid impromptu tribute to Lil--a morning remembered by many as one of the most moving programs they had ever attended.

Early 1992 brought us programs such as "Growing Older: Age 50 and Beyond," "The Camera and the Candidates," "Japanese Religion and Culture," "The Yugoslavian Conflict," and "Elizabeth Gaskill."



A program referred to frequently at the beginning of this account was one prepared by Amby Saricks on the history of the The Unitarian Fellowship of Lawrence, Inc., for the meeting of March 29, 1992. Even Amby was vague about some dates in his story, prompting one member to conclude that an official record should be compiled. You can trace what you are now reading back to that day. In due course, a History Committee was appointed. However, all who have participated in its efforts are now blaming uncertainties and inaccuracies in these pages on each other. And not one of us is available for future programs about Fellowship history. *Ever!*

On May 10, Amby conducted a Ceremonies Sunday naming Jeff Leland Miller, son of Ann and Byron, grandson of Mary; Hallie Jean Rombaugh, son of Elizabeth and Bob, granddaughter of Harvey and Pat Doemland; and Erin Sergeant, daughter of Julie and Bruce. New members welcomed to the fold were Beth and Ray Chao, Ann and Mike Goans, Don Knutson, Mariana and Henry D. Remple, Mellanie Robinson and Kathleen Harrison.

Programs later that year dealt with Cooperative Student Housing in Lawrence, Family Systems Theory, Spirituality from a Native American perspective, Visions and Visionaries, The Greenhouse effect, and Historic Communal Villages. Chuck Warriner told us, "They've Got It All Wrong About Liberalism," and Eldon Fields shared with us, "Some Election Reflections."

Next up for top jobs in the Fellowship (May 1992) were:

Chair: Stuart Boley  
Chair-Elect: Alice Nida  
Secretary: Betty Baron  
Treasurer: Larry Bodle  
Treasurer-Elect: Yvonne Willingham  
3 yr Board Member: Linda Tuttle  
2 yr Board Member: Jennifer Brown  
1 yr Board Member: Tony Backus  
Past Chair: Louise Silber

When meetings reconvened after the 1992 summer hiatus, we had a grand tour of the building, principally to show off the elevator. (The Properties People had not only *thought* long range planning, they had done something about those thoughts.) When Irene Malone rode the elevator on its maiden ascent was she making manifest the creed of the 1891 Lawrence Unitarian Church: "...Onward and Upward forever"?

A note in the Newsletter reminds us that the traditional Thanksgiving dinner was not being held because of the inhospitable condition of the banquet room. Moldy rugs? Debris from the elevator installation? Needing paint? What?

Our much admired "Wayward Professor," Joel Gold, suffered a broken leg in a fall that year; but he recovered sufficiently to help Ellen host the adult Christmas party in their home later.

Those who were often absent from meetings upstairs because they were Out Back with the younger UUs were: Eva Vlach Backus/Tony Backus/Ozzie Backus, junior and senior high; Nancy O'Connell/Retta Backus/Louise Silber, intermediate; Marion Nartowicz/Nancy Jorn/Jim and Lene Brooke, third grade; Debbie Leasure/Jean Dirks/Lisa Boley: Kindergarten, first grade, and second grade; Jennifer Brown, Mellanie Robinson, Chris Robinson, Preschool; Anna Dietz: nursery.

January of 1993 saw one Sunday's meeting cancelled because of 11 inches of snow in the parking lot. That was also the month when Amby and Eldon were called upon to conduct a funeral service for Kenneth Travis, an early Chairman. Soon thereafter, we Unitarians also lost member Bill Edmands. Eva prepared the text for his Memorial Service, and several Unitarians helped deliver it.

Greg Hack, Ann Homburger and Bruce Fowler, members of a 16-person delegation to visit the birthplace of Unitarianism in Hungary, spoke to us on their spiritual journey to and from Transylvania. Four of our members who were doing volunteer work on crisis management told us of how and why they got involved: Lauralyn Bodle, with Headquarters; Michele Sack, with LINK; Linda O'Donnell, with Hospice; Josie Rabyor, with AIDS victims in San Francisco.

Amby was in declining health and unable to be with us on many Sunday mornings. To honor him and Peg, as well as Reese, who had worked so diligently with the thespian group, Bertolt Brecht's "Galileo" was presented on two consecutive Sundays.

On Ceremonies Sunday, Amelia Chandra Weil was named. Ninth Graders Myka Small and Sara Heironimus were honored. And we welcomed new members Elizabeth Hatchett, Cheryl Powers, Josie Rabyor, Amy Conley, Dorian Heironimus, Jeana Jackson, Charlotte Mueller, Robert Valente and Cathy Webster.

Our Sunday School classes were busy raising \$140 to pay for a bench in the Baker Wetlands.

At our 1993 Annual Meeting, these people headed up the Nominating Committee's report:

Chair: Alice Nida  
Chair-Elect: Ellen Reid Gold  
Secretary: Lauralyn Bodle  
Treasurer: Yvonne Willingham  
Treasurer-Elect: Linda O'Donell  
3 yr Board Member: Stuart Beals  
2 yr Board Member: Linda Tuttle  
1 yr Board Member: Jennifer Brown

Programming continued with Phillip Kimball reading poetry, Alice Nida reporting on her attendance at General assembly, Nan Scott giving us a review of J. R. Tolkien's "Lord of the Rings," Hal Orel informing us about Sir Arthur Conan Doyle, Del Shankel remembering 35 years at K.U., the Warriners and Weirs on a trip to Washington, D. C. sponsored by the CloseUp Foundation, Tim Miller on Alternative Religions, Georgella Lyles on Dr. Martin Luther King, the Fosters and the Gilleses reading two UU sermons, Ellen Gold on "The Family of Origin," a panel discussion of the Simply Equal Coalition, led by Jack Baur, Eldon Fields discussing three of his favorite books, and the Crocketts on their Elderhostel trip to Turkey.

The remodeling and beautification efforts of this period resulted in additional building improvements: renovated bathrooms and a completely repainted coffee room downstairs, after much sanding, scraping, cleaning and paintbrush wielding, in the true spirit of Unitarian volunteerism. On the drawing boards for the coming year were a new kitchen, with a HOT water heater, and a facelift for the meeting room. When those plans were revealed, they led to another Great Debate.

The Great Paneling Debate can best be savored exactly as it was reported in the Minutes of the next Annual Meeting:

"Ellen called for an ordered continuation of the Great Paneling Debate, with a recommendation that it be limited to 10 minutes. Ozzie Backus presented his recommendation, as chair of Buildings and Grounds, that the paneling be removed and the wall painted.

"Paul Gilles spoke of the building's history, and noted the unity of the numerous wood accents in the room, as well as their acoustic quality. Lynne Bodle reminisced about painting. Retta Backus suggested we let the generational cycle pass, and then remove the paneling. Tony Backus said it would not be a technical problem.

"Maryam Hjersted recommended we leave the paneling, but paint it. Nan Harper noted the additional insulative value the paneling provides, as well as its acoustical properties and the warmth of the wood.

"Stuart Beals mentioned the intangible qualities the paneling represents for many of our members, and then let fly another generational barb, too odious to print here. Bea Wright said the wood is warm and, 'I am young in heart; old in generation. I embrace the paneling.'

"Miriam Foster suggested it is a trivial matter which really ought to be left to the committee. Alice Nida moved that we follow the committee's proposal, and two members seconded the motion. The motion did not carry."

Before leaving the subject of the building improvements which have done so much to enhance our surroundings, we Unitarians should applaud the efforts of the many who have made those accomplishments possible. At the risk of omitting equally worthy souls, let us sing the praises of many volunteers: the Backus family, one and all--Ozzie, Retta, Tony, Eva--Bill and Miriam Foster, Alice and Rick Nida, Stuart and Luke Boley, Mark Larson, Larry Bodle, Paul Gilles, Louise Silber, Mike Goans, Lauralyn Bodle, Mary Miller, Phillip Kimball, Jennifer Brown, Ellen Gold, Norman and Maryam Hjersted, Jean Dirks, Stuart Beals, Suzanne Epperson, Bill Scott, Tim Miller, and any others not shown in the records, but whose names should be in lights as well.

Throughout this busy time, we continued to hold Spring Celebrations, Harvest Festivals and Christmas programs which We Unitarians looked forward to as a part of the rituals we pretend not to have. We were approaching 1994, when Unitarianism was starting on its 140th year in Lawrence--although it had been latent for a few years there in the 1940s and '50s, prior to the establishment of this Fellowship.

People have become involved in the Fellowship for a variety of reasons. Frequently it has been the result of knowing members who have invited them to join us, or by becoming interested in liberal religious thought. Some have been Unitarians before coming to Lawrence. Dissatisfaction with an established church affiliation has brought others to our door. Often the motivation lies in the desire for their children to be able to attend a Sunday School and obtain a religious education broader than that attainable elsewhere. Others may simply be surveying the field when they visit us, and like what they see and hear.

Whatever has motivated people to join us, it has not always been enough to keep them with us permanently. Over the years some members have become inactive, and others have found greener pastures elsewhere. It is heartening to note how many have stayed active through the years, their ranks strengthened with periodic infusions of fresh--and usually younger--minds. Some of us lament the same things members have always complained about: too few high school and college students, the need for facility improvements, better ways to involve newcomers, improvements in methods for getting things done, and how much more simple (or *awful!*) it would be if we had a minister. But always overriding the lamentations has been a shared feeling of gratitude for what we have become, a group helping to reshape the liberal religious ideals so deeply rooted in our community.

What has kept the flame in the chalice alight, even if it sputtered there for awhile? Ask any of us. The answer is found in the title of this account: "We Unitarians." We. It is our people, with all their diversity in opinions, all their love of argument and each other, all their caring and concern, who have made Unitarianism a force in this community and in its members' lives throughout the history of Lawrence.

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#### HISTORY COMMITTEE

Earl & Harriet Nehring  
Mary Miller  
Lee Ketzel  
Trudy Travis