

From Within These Walls

*100 Years at 10 South Gilbert
1908 - 2008*

DEDICATION

Throughout this year of remembering and celebrating, we have often thought about and relied upon the work of Mary Bell Glick (1909-2007), who tirelessly collected, preserved, and disseminated information and stories about the Unitarian Universalist Society of Iowa City, its people, and its past. In the last years of her life, Mary Bell often asked, "Have you started to plan the centennial celebration yet?" We're sorry that Mary Bell left us before the celebrating began. We dedicate this collection to her.

ACKNOWLEDGEMENT

With deep gratitude to the State Historical Society of Iowa for preserving and housing so many remarkable articles, photographs, and artifacts from our congregation's past, and especially to Mary Bennett of the Special Collections Department, for sharing her knowledge and enthusiasm about our congregation's collection.

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100 Years at 10 South Gilbert

1908 - 2008



From Within These Walls is a project of the UUSIC Building Centennial Team: Jeanette Carter, Susan Eberly, Marilyn Jennewein, David Martin, Betty McKray, Charity Rowley, Faye Strayer, and Mark Yuskis, with the help of many others in our UUSIC community. This booklet was edited and published by Susan Eberly.

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**UUSIC Building Centennial
Special Events 2008**



“Clarence Darrow” (Gary Anderson) with John Hayek at the performance of *Clarence Darrow: The Search for Justice*, April 2008.



A Special Exhibit: Duren Ward’s Meskwaki Photographs, August 2008.



Peggy Houston, portraying Rev. Eleanor Gordon as she tells her story to UUSIC children during the *Parade of Ministers*, September 2008.

PREFACE

On a cold winter night nearly two years ago, three members of our congregation huddled in front of a VCR in Jeanette Carter's living room to watch a 1992 recording of the *Parade of Ministers*. Entertained and inspired by that excellent performance, we expanded the group to form a committee of eight for the purpose of planning a celebration of the 100th anniversary of our congregation's move in 1908 to our current home at the corner of Iowa Avenue and Gilbert Street.

Early in our discussions, we determined that we wanted to build upon, yet go beyond, the work that already had been done for the 75th Anniversary Celebration in 1983 and the Sesquicentennial Celebration in 1991. In addition to celebrating the historical importance of our building, we wanted to remember and celebrate the notable events and activities that have occurred in the past 100 years, both within the walls of our building and beyond our physical home as we have reached out to, participated in, and influenced the larger community. Thus was born our theme, "From Within These Walls."

To accomplish this, we have taken both a chronological approach, by creating the visual timeline of our congregation's history that has been displayed on the wall in Channing Hall throughout 2008; and a thematic approach, by focusing for each of the past ten months on a different topic of our congregational life by means of exhibits and a series of special newsletter inserts in the *UU News*, which are reprinted in the pages that follow.

In addition to these written and visual remembrances, we have produced five major events in 2008: a celebration of our 100-year-old Felgemaker organ during a special Sunday morning service in January; co-sponsorship, along with the American Constitution Society at the College of Law, of the professional performance, *Clarence Darrow: The Search for Justice* in April; a one-day exhibit in August of the *Ward-Meskwaki Photograph Collection*, on loan from the State Historical Society of Iowa; a re-enactment of the *Parade of Ministers* during a special Sunday morning service in September; and an evening of entertainment and information by local historian, Loren Horton, on October 25, 2008, almost exactly 100 years from the dedication of our building in 1908.

Often during this year of research we have been both amazed and amused as we have discovered that the same situations have arisen again and again to challenge our congregation: the need for more money to keep operations going, the need for more space for RE, the need for a new boiler, the need for a new roof, the need for a new minister. Yet what emerges from this study of our past is an understanding of the enduring strength of our congregation, the dedication of our members with their collective determination to find solutions, to make things work, to keep things going. Thus, while remembering the past, we can look to the future with confidence, knowing that our congregation will endure.

Throughout 2008, we called on members and friends as we gathered significant information and artifacts about the building, accumulating a rich collection of materials to draw upon for this year-long celebration. It has been a remarkable reminder of the role UUSIC has played, not just in the lives of our members and friends, but in our community as well.

Thank you, everyone - we couldn't have done it without you!

Marilyn Jennewein, Building Centennial Committee

October 2008

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Our Congregation's Early Homes

Jeanette Carter

This article was the first of a series of articles leading up to the centennial of our society building in October, 2008. As we celebrate our building's first 100 years, we also acknowledge a heritage of Universalist and Unitarian presence in Iowa City that began in the 1830's - before Iowa became a state. Universalist ministers led services in members' log cabins and in the territorial government headquarters until 1841, when a building was purchased for \$90.

In 1843, the Universalist congregation built a church on Dubuque Street. Described in an old *Iowa City Daily Press* article as a "pretentious structure for its day," its front gable stated: "He that is our God is the God of Salvation." The 20 years that followed proved difficult for the building and its members; it was incomplete when it was destroyed by fire in 1868.



A one-time bowling alley at the corner of Burlington and Dubuque was rented while a new church was constructed on the corner of Clinton and Iowa (now Phillips Hall). This structure, with its 50-foot tower, was dedicated on January 12, 1873, and cost \$17,450.

In 1878, the struggling Universalists accepted an offer from the American Unitarian Association - the AUA would provide a minister in return for the use of the building. The building was sold to the Iowa Universalist Convention in 1896, and three years later it was sold to the Iowa Unitarian Association. This grand building was damaged by fire twice, the last time in 1896, which led to a decision to build a new structure. Between 1900 and 1906, the state of Iowa purchased the old building for the university.



A new minister, Robert Loring, was hired in 1906 with the intention that his interest in architecture would be valuable for building a new building. And thus the story of our current building begins...



UUSIC Furnishings - A Link to Our Rich History

Jeanette Carter



Most of us have furniture, photographs, dishes, or other memorabilia passed down through generations that we treasure for the connections they provide to our family's past. So it is with the furnishings of our UUSIC

building - they are a link to our rich history.

In 1983 our dedicated and very knowledgeable UUSIC historian, Mary Bell Glick, recorded a wealth of information about the origins of many of the furnishings in our building in her publication *Furnishings and Friends, 75 Years - 1908 to 1983*. Our former minister, Thomas Mikelson, contributed several chapters to the contents. It is from this booklet that we share the history of some of our most treasured furnishings.



Several items were in place when the building was dedicated in 1908. They include the velvet collection bags, the marble-top table often used in the chancel to hold flowers, two high-back chairs, a chancel lectern, and a library table, now located near the west entrance of the sanctuary.

The largest piece of furniture is the “ushers’ cabinet” located at the back of the sanctuary. The inscription on this bookcase reads,

*In Memory of Katharine M. Horack
1854-1909*

Mrs. Horack and her husband became members of the local church in 1881, and were instrumental in forming the Unitarian church; Mr. Horack was an early member of the board. Their daughter, Bertha Shambaugh, Charity Rowley recently spoke at a Sunday service, was an active member of the society. She and her husband, Benjamin (long-time director of the State Historical Society of Iowa) donated the bookcase in 1912. Although built to fit the space where it now resides, it has spent time in Channing Hall in the past. The Horacks also donated a sterling christening bowl at the time of the dedication of our building. It was used for christening children for many years.



of the local president of about whom service, was husband, Historical Although spent time in donated a



The marble-top table, visible in photos of this church when it was dedicated and in our previous building, has seen duty in the Fireside Room and the chancel. It often holds flower displays for Sunday services. A label identifies it as having been purchased from Nixon & Doe, furniture dealers in Iowa City during the 1860s and '70s. In 1973 a renter who had thrown the table in a fit of anger shattered the marble top. His organization replaced it with an exact duplicate.



Other items present in the 1908 building are the two oak high-back chairs that were placed originally in the chancel. The minister sat in one of these stern-looking chairs each Sunday, facing the congregation. Thomas Mikelson chose to sit in the front pew, so the chairs were removed to the Fireside Room. An oak library table and the original chancel lectern,



seen in photos of our earlier building, have traveled around the sanctuary as well. They currently reside at the west entrance, where they hold materials for Sunday services.

Perhaps the most familiar possessions, used every Sunday for collections, are the red velvet bags carried by the ushers from pew to pew. No specific history is recorded for them. As Mary Bell wrote of these and several other items, "They were always there!"



How many of us are acquainted with "Ezekiel"? This lovely sculpture, which resides in a corner of the Fireside Room, was presented to UUSIC by the widow of its sculptor, Humbert Albrizio, a former faculty member of the UI College of Art. The Albrizios were friends of John and Peggy Gerber, long-time UUs. Mrs. Albrizio had donated Ezekiel to a church in Los Angeles, but when she took the Gerbers to see him they found him in a storeroom. The Gerbers offered to accept him for UUSIC, and so the sculpture was given to us on permanent loan.

Two more recent acquisitions are the pianos—one in Channing Hall and one in the sanctuary—Patrick Purswell was the music director in the 1960s when both were acquired: the blonde upright for the sanctuary (the organ having, presumably, wheezed its last), and soon after the Steinway baby grand.



Purchase of the Steinway was helped with a series of benefit concerts performed by him and his talented wife, Joan. Our tradition of clapping for special musicians was begun following a spectacular performance by Joan one Sunday morning.

The Mighty Felgemaker

Marilyn Jennewein

The pipe organ at the front of our sanctuary, dubbed "the Mighty Felgemaker" by some society members, was present when our building opened in 1908. According to member David Goodwin, who died several years ago, the organ was a gift from Andrew Carnegie, who "had been impressed with free public organ concerts in his own country."

The Felgemaker is a tracker non-electric organ, which allows air to be hand-pumped. In the early years, it was pumped "by a boy," and Goodwin remembered earning 25¢ an hour to pump the organ during the 1930s. Later, we added bellows operated by an electric motor.

By the early 1970s, the organ had fallen into serious disrepair. Professor Robert Triplett of Cornell College was the last to play it before it was deemed unplayable and unfixable.

Twenty years later, John Gerber, David Goodwin, Eleanor Goodwin Greene, Alex and Jean Kern, and Bob and Ruth Carlsen were major contributors to funding a repair effort, undertaken by a committee led by Jonni Ellsworth. John Bixler of Iowa City and Vince and Cheryl Gilbert of Dixon, Illinois, successfully restored the organ. In the fall of



1991, the glorious sounds of the Felgemaker once again filled our sanctuary, and a few months later we welcomed Paul Soderdahl as our organist.

The Mighty Felgemaker was celebrated
at a special Sunday service
on January 20, 2008.



Our Partner Church – Janosfalva

Joe Brisben

UUSIC started its partner church relationship with the Unitarian church in Janosfalva, Romania, as part of the celebration for our society's 150th anniversary in 1993. It was Rev. Don Fielding, a ministerial intern at UUSIC under Rev. Fritz Hudson, who suggested UUSIC develop this relationship.



Fielding was finishing course requirements for his M. Div. degree at Meadville Theological School. One of his professors was the Rev. Georgy Andrassi, who had been allowed to come to the United States following the assassination of Romanian dictator Nicolai Ceaușescu.

UUSIC applied to the UUA Partner Church Council for a partner church relationship, and received one with *Parochia Unitariana* in Janosfalva, a village of 200 in Transylvania. At the time, few Unitarian ministers in Romania spoke English. UUSIC was fortunate that the minister at Janosfalva, Rev. Anniko Szantho Harrington, had studied in the United States. Rev. Szantho Harrington was married to Rev. Donald Harrington, minister emeritus of the Community Church of New York City.

At that time, in the early 1990s, the Romanian government had deeded the land to the farmers, but had kept the farm equipment, which it was willing to lease at exorbitant prices. To earn money to purchase equipment, the women of Janosfalva were making and selling dolls wearing traditional Transylvanian costumes. As their new Partner Church, UUSIC raised money to buy a tractor and combine.

Over the years, the village economy has improved, and residents, who were once all engaged in farming, have branched out into construction, electronics, and trucking.



In 1999, Rev. Szantho Harrington had to leave her position for medical reasons, and Rev. Sandor Simo succeeded her. Sandor and his wife, Melinda, have

visited our congregation here in Iowa City. They have two daughters, Csenge and Sara.

Our primary means of fundraising for Partner Church activities has been our “Festival of the First Bread,” held each winter, and followed the next day by a special solicitation during Sunday services.



Since becoming a Partner Church with Janosfalva, UUSIC has raised funds to:

- Refurbish the parsonage
- Fund scholarships
- Build:
 - An elementary school
 - A medical clinic
 - A guest house
 - A village museum
 - A civic center
 - A traditional Székely gate for the church courtyard



Like Spontaneous Combustion **The Partner Church Program**

Susan Eberly



At the end of World War I, Romania absorbed eastern Hungary, including Transylvania. Efforts to turn these erstwhile Hungarians into Romanians were often repressive, and this was even more true for Unitarians, a religious minority. American Unitarians began a “Sister Church” program during these difficult times to provide support to struggling Unitarian congregations in Transylvania. It was a great success. As Rev. C. Leon Hopper writes:

...no one was prepared for the flood of resources, both financial and personal, which were to follow. Involvement with caring was expected, yes, but dollars, no. It was like spontaneous combustion... an explosion of activity... There were a remarkable number of visits to Transylvania which quickly resulted in deepened involvement and personal commitment.

After WW II, Romania and Hungary were made part of the communist USSR, and communication with American Unitarians was difficult. Rev. Anniko Szanthe Harrington, who would one day be the minister at our Partner Church in Janosfalva, worked to stay in contact, and by the 1960s American Unitarians were once again visiting Transylvania. By the 1980s, the first “partner church” relationships had been established. In 1993, after the UUA could no longer financially support the Partner Church Program, the Partner Church Council (PCC) was created as an affiliate organization of the UUA.

That year was also the year UUSIC became a Partner Church to the *Parochia Unitariana* in Janosfalva, a partnership that is now fifteen years old. You can learn more about the Partner Church Movement by visiting:

- www.uupcc.org/historyofpcm.htm
- www.uupc.org/docs/1997GellerdGuidebook.pdf



Thorough-going Devotion to the Cause of Liberal Religion
Women in Our Congregation

Susan Eberly

"It is good to remember that a church is more than a building, a minister, and a congregation: it is a living history of all the work and character and ideals that have been associated with it. ...Throughout the years of changing ministers, boards of trustees, and church officials, and of shifting, moving ...congregations ...the Iowa City church has been fostered, guided, bandaged when bruised, ministered unto, and sustained by a handful of liberal minded, generous hearted, faithful, efficient women."

Celebrating 100 years of AUA, 1925

Since its earliest days as a frontier congregation in Iowa Territory, the organization that is now UUSIC has included a number of remarkable women. Space precludes listing all those who demonstrated their "thorough-going devotion to the cause of liberal religion" over the years, but we know women participated in that first Universalist gathering in 1841; that they took part 30 years later when "there passed from view... that brave little association of Universalists" and the congregation became Unitarian; and that they were actively involved in the 1960s, when we became Unitarian Universalists.

Women like Bertha Shambaugh, Gertrude Goodwin, and Mary Bell Glick were instrumental in preserving our history as a congregation. Much of this history – in the form of scrapbooks, minutes, financial records, newspaper clippings, and photos – is now in the archives of the State Historical Society, just across the street. These materials, which are quoted throughout this article, give us a glimpse of those "liberal minded, generous hearted, faithful and efficient women" who have shaped the "living history, character, and ideals" that are the heart of UUSIC.



Women's groups

Our congregation has been home to a number of women's groups, and these have called themselves a variety of names, including the Women's Industrial Group (1871), Ladies Working Society (1879), Women's Alliance (1901), and finally the UU Women's Federation (1960s). The Women's Federation met on Saturdays so that working women could attend; it disbanded in the late 1990s as gender boundaries faded.

Women's groups raised money on a regular basis. For many years, they served lunch every Saturday "at 25¢ per plate for the combined benefit of the church treasury and hungry farmers," made quilts, and took in sewing. Minutes from the 1870s record that they "finished off ...one undershirt for John Irish" in December and "worked on drawers for Mrs. Dietz" in January. They held "Sociables, Fairs, Festivals, Exhibitions, Tableau parties." Money was often tight, and the income that the women's groups generated was used to fund everything from building maintenance to ministers' salaries.

These women's groups also played a wider role in the community. For example, when the flu epidemic peaked in the fall of 1918 – an epidemic that killed an estimated 675,000 Americans—our building became an annex to University Hospital. During a 3-week period, women coordinated and served 3,500 meals to health care staff. Thirty

years later, in 1949, our congregation ranked 6th among similar groups in the nation for the amount of clothing collected and sent overseas.

Several women's group members and early "Mothers of the Church" are vividly described by Rev. C. M. Perry (1913-19):

- Edna Brown Wilson, the "Roman matron" who "never failed to meet an obligation, never shirked a duty, never violated a trust."
- Amanda Clark Webb, "sophisticated lady of the manor," whose conversation "ran lightly over personalities and events."
- Mrs. Cynthia Furbish, one of a group of "capable and picturesque elderly women," known for "shrewd comment and advice."

Although the first person to join the Universalist congregation in 1841 was a woman, Mrs. Rosella Andrews, and women often filled key roles in our congregation, it was not until 1973 that Nancy Jordison was elected the first woman president of our congregation. Since that time, twelve other women have served in this office.

Helpmeets

Our society has also welcomed women who were skilled partners in the work of their minister-husbands. Scotswoman Mary Clute (here from 1878-84) "organized an Iowa City branch of the American Agassiz Association." Lizzie Ward (1900-06) "set some tongues wagging, for she bobbed her hair, wore 'dress reform' clothes, and advocated 'women's rights.'" At her funeral in 1933, her husband passionately urged that "no university be allowed to close its doors to any person because of their sex" – for Lizzie had been denied entrance to Harvard, his alma mater. Under the watchful eye of Clara Weatherly (1922-29), the parsonage was "a combination of home and club house for young people, "who were "all over the place. ...if there was anything going on at the church, Mrs. Weatherly was there with her sleeves rolled up." Amy Worthley (1931-51) was "as fine as her husband ... worth talking to, she has brains."



Women in the pulpit

We welcomed women as ministers early in our history. Augusta Chapin, among the first women to be ordained as a minister, and the first to sit on the Council of the General Convention of Universalists, was pastor here from 1869-73. Chapin was a charter member of the national American Woman Suffrage Association, so it isn't surprising that in 1870 she proposed that the General Convention of Universalists use gender-neutral wording for its new fellowship rules – a proposal they adopted.

Twenty-five years later, Eleanor Gordon, who had been inspired to become a minister when she heard Rev. Oscar Clute (our minister from 1878-84) speak in her hometown, became our pastor. She served here from 1896-1900, when she became Field Representative for the Iowa Unitarian Association. In this role, she worked closely with Rev. Robert Loring to design the building that is now our home at 10 South Gilbert. They used a "domestic idiom" to guide its design, for they wanted this "little church that looked like a house" to be home to a personal and civic ethos that would "prove to be a source of good" for the wider community.



In the final decades of the 20th century, women continued to be welcome in our pulpits, as evidenced by Carolyn Owen-Towle, ministerial intern here in 1975; and Elizabeth Kerman, interim minister 1991-92. Michelle Tonozzi was our minister from 1992-96, and Nancy Haley served the congregation from 1997 to 2008. Learn more about these and

other ministers who have served this congregation on page 22, "From Gardiner to Maucere: The Ministers of UUSIC."

*Special thanks to Marilyn Jennewein and Jeanette Carter
for all their help with preparing this article.*



Social Justice at UUSIC

Susan Eberly

We work for social justice on behalf of those who are oppressed or in need, through education, direct service, financial support, and advocacy.

UUSIC Mission Goals



In 1568, John II Sigismund declared "...preachers shall preach and explain the Gospel according to their understanding of it, and if the congregation likes it, fine. If not, no one shall compel them ...but they shall be permitted to keep a preacher whose teaching they approve." Thus began a tradition of liberal religion that continued as the first pioneers moved across the plains of Iowa. "One thing you've got to give this church credit for, we were always on the liberal front," commented Edna Wilson, an early member of our

congregation.

Such liberal religion has often involved social activism at a national level. Universalists called for the abolition of slavery and, after the Civil War, supported the 15th Amendment and the Freedman's Act. They advocated for the separation of church and state, and promoted women's rights at an early date, most notably in 1863 when they ordained Olympia Brown, the first woman to graduate from a theological school and the first full-time, ordained female minister.



In the 1940s and '50s, Unitarian Arthur Powell Davies led Unitarian Advance, a reform movement that supported civilian oversight of our nuclear technology, opposed racial segregation, and condemned both communism and McCarthyism.

Here in Iowa City, our congregation was active in the community from the earliest days, beginning with spirited public debates -- about such topics as marriage, equality, evolution, social welfare, the roles of science and religion -- often to the dismay of Iowa City's more conservative clergy.

Even our building, celebrating its 100th birthday this year, was purposely designed to be home to an organization that would "prove a source of good to all the city." Living up to this goal, members of our congregation helped Iowa City confront the ravages of the flu epidemic in 1918, and sent clothing to war-torn Europe after the first and second World Wars.

From the 1930s on, ministers and lay leaders of our congregation helped end segregation in downtown Iowa City. More recently, in 1997 we became a Welcoming

Congregation, formally welcoming bisexual, gay, lesbian, and transgender people (see page 14).

In the mid-1980s, UUSIC inaugurated two committees, the Social Action Committee and the Community Services Committee. By 2001, these had evolved into our current Social Justice Coordinating Committee (SJCC).

During the '80s, committee-led activities invited the congregation to consider such issues as women's pension rights in cases of divorce, environmental concerns, AIDS, emergency housing, and whether Iowa City should become a Nuclear Free Zone (see page 16).

The 1990s saw the committee become increasingly focused on community services. In 1991, it responded to the Gulf War by developing an education and counseling program to offer informed advice to those seeking conscientious objector status. In the same year, the committee developed the process we still use for determining which community service organizations we will support as a congregation.

As part of this process, the congregation is periodically polled to identify specific organizations that will receive funding. Until recently, about half of these organizations were then invited to make "special solicitations" during Sunday services, explaining their activities and asking for financial support; the other organizations identified by the congregation received cash donations. Now, each year four organizations present "special solicitations," and about eight receive cash donations.

SJCC also supports other activities that reach out to the community, among them our Partner Church relationship (see page 4) and, on the second Friday of every month, Free Lunch, prepared and served by UUs at the Wesley Center. In 2000, the committee sponsored a Social Justice Workshop to identify a significant, society-wide social action project, and this led to our current focus on homelessness. Since then, the SJCC has hosted several events each year to raise money for Iowa City's Shelter House.

In 2006 the SJCC initiated a new program for "direct donations." On Sundays when no organization is making a special solicitation, cash contributions from Sunday service collections go to support local service organizations. In 2007, more than \$7,000 was collected and distributed to community service organizations in our community.

A Special Performance
Clarence Darrow: The Search for Justice
Susan Eberly



Social activist Clarence Darrow (on the left in this newspaper photo) visited both Iowa City and Des Moines in the 1930s, stirring up controversy and debate wherever he appeared -- including his address before the Iowa Unitarian Convention. Perhaps best known for his participation in the Scopes Monkey Trial, Darrow is also remembered for his opposition to the death penalty, his battle against racism, his support of civil liberties, and his consummate skill as an orator.



As part of the celebration of our Building Centennial, UUSIC and the American Constitution Society co-sponsored a special, one-night event: *Clarence Darrow: The Search for Justice*. This dramatization of Darrow's legal career starred Gary Anderson, nationally recognized Darrow portrayer. The curtain went up at 7:30 PM on Friday, April 11, 2008, at Levitt Auditorium, Boyd Law Building. Tickets (\$25 general admission, \$10 for students and UUSIC members) were available at the door, or by phoning Mark

Yuskis.

Admission included a 6:30 reception with light refreshments, hosted by "Clarence Darrow" himself along with co-sponsors UUSIC and American Constitution Society. It was a fascinating and informative evening.



Religious Education through the Years in our UU Community *Charity Rowley*

Our historical archives tell us how religious education for children, youth, and adults has evolved in our congregation. What happened often depended upon the talents of the "Sunday School Superintendent" and the involvement of the minister. Since the early 1800s, both denominations - Unitarian and Universalist - had developed materials that could be used by individual congregations. Our congregation also subscribed to these materials.



Early religious education called upon students to memorize Bible-based answers to questions about their faith. Universalists taught the hopeful message of a God of Love to distinguish themselves from other denominations, as did Unitarians. The lessons, which were the same for all children whatever their age, told stories of Jesus and other famous people. The aim was to inspire the young to lead a moral life. There were also periodicals for parents and teachers. By the

1850s, the Unitarians were following other denominations in using lessons written for specific age groups.

We adopted the 1857 tradition of celebrating Children's Day on the second Sunday in June. By the late 1800s, our Young People's Religious Union met on Sunday nights. When our new building was completed in 1908, they met in the Fireside Room for lectures, and in Channing Hall for performances.

RE classes were held in the church basement, unless the number of children was too large for that space. When that happened, the older children met in the parsonage next door. Sunday School picnics and other outings involving all ages were a regular part of our church life.

High on the shelves in our library are copies of the 1930s curricula for religious education, the New Beacon Series, which was ushered in by Sophia Lyon Fahs and seminary teacher Angus MacLean.

In the 1960s and '70s, curricula came in boxes of materials that the children could use to discover answers to questions about evolution, communication (Jane Latourette's materials), decision making, and enjoyment of the wonder of being at home in this world. During this time we developed our first materials dealing with sexuality. Our board gave much time and consideration for its adoption.



When the number of children in RE classes increased in the 1950s, we used the church basement for class space for preschoolers, and the former parsonage at 10 S. Gilbert (minus the rooms upstairs and downstairs that we rented to others) for the older children. In the fall of 1961 we tore out kitchen appliances and cupboards to make space for one more class. Then, in 1962, we were able to erect the Worthley Building.



Lifespan Religious Education

Today we are exploring what it takes to raise lifelong UUs. Our young people have said they have a hard time explaining to their peers what Unitarian Universalists believe, so through Lifespan Religious Education we work to provide them with a strong sense of Unitarian Universalism in a variety of ways, such as using a chalice-lighting ritual in our classrooms, claiming stories from our past,

choosing curricula that help young people develop a UU identity, and providing resources that parents can adapt to celebrate UU traditions at home. We incorporate our Judeo-Christian heritage in LRE materials, exploring the breadth and depth of our tradition.

We have also begun to emphasize intergenerational events, such as Family FUUN Nights, Coming of Age, and youth service trips, most recently to New Orleans.

UUSIC is also home to many learning opportunities for adults in our congregation, including monthly book discussions, Buddhist Sangha, Covenant Groups, Interweave, Secular Humanists, Social Justice, and Worthley Evenings. Our Welcome Home Wednesdays program, now in its fifth year, provides classes in the fall and spring on such topics as Bible studies, current issues, personal development, social service, spiritual practices (such as meditation and yoga), and UUism.



Throughout the years, our RE program and other activities have provided opportunities for the meaningful participation of our members, young and old, in the lifelong learning that is so important to our UU community.

From Sunday School Superintendent to DLRE

Marilyn Jennewein

Since the early days of our congregation, organizing a Sunday program for young people has been a priority. For more than a century, this was done through the efforts of the Sunday School Superintendent, a volunteer from the congregation, male or

female, who made sure that a program for young people was provided. Among the early superintendents was Bertha Shambaugh.



Along with changes in curricula and the erection of the Worthley Building in the 1960s came a change in the role of the superintendent. The job title became "Director of Religious Education." Faye Strayer was the first DRE to be paid, earning \$50 a month ("Peace Corps pay," as Charity Rowley remembers it).

Through the 1980s, the DRE position was supposed to be one-quarter time, but in truth our DREs have worked many more than 10 hours a week. In 2000, Lois Cole joined our staff as Director of Religious Education, the first DRE to come from outside the congregation. During the 2003-04 year, her job became a full-time position with a new title: Director of Lifespan Religious Education. In this role, Lois leads a program offering educational opportunities for UUs of all ages.



UUSIC - A Welcoming Congregation

Tova Vitiello

Celebrating the lives of all people and the ways in which they express their love for each other.



On Friday, May 18, 2007, the Unitarian Universalist Society of Iowa City celebrated its 10th anniversary as a Welcoming Congregation, and the 10th anniversary of our Interweave Chapter, with a concert featuring The Quire and performances by members of our UU congregation.

Eighteen years earlier, in 1989, the General Assembly of the Unitarian Universalist Association approved the "Welcoming Congregation" program, a program that confronted heterosexism and the oppression of lesbians, gays, and bisexuals in the United States.

While we assumed that our own congregation was inclusive, members of UUSIC believed that it was important to formally welcome lesbian, bisexual, gay, and transgender people because much of the justification for their oppression was and still is "religiously" motivated. We wanted to provide an environment where people could feel safe and "tell the truth of who they are." So, in the spring of 1995, the Gay, Lesbian, and Bisexual Task Force was formed at UUSIC. Within the year it became the Gay, Lesbian, Bisexual, and Transgender Task Force (in fact, UUSIC included transgender people before the UUA did).

SINCE 1997, INTERWEAVE HAS

- **Donated 20 books** dealing with LGBTQ issues to our UU library, choosing books on a variety of topics, written for readers of all ages
- **Maintained an LGBTQ bulletin board** in Channing Hall
- **Marched each June in the annual Pride Parade** behind our "UUs Affirm All People" banner
- Written a **monthly Interweave article** for the *UUSIC News*
- **Supported the annual Pride Talent Show**
- **Participated in Lobby Day** in Des Moines
- Presented Sunday services** on LGBTQ issues and experiences:
 - A Not So Straight Political Journey
 - Welcoming Ourselves
 - Celebrating Our Pride
 - Beyond Blue and Pink: When Gender Betrays Us
 - Courage from Necessity
 - Standing on the Side of Love
- Presented forums:**
 - Homophobia and Other Forms of Oppression
 - Gender Socialization
 - Transgender: Expanding Gender Awareness
 - Civil Rights for LGBTQ People
 - National Coming Out Day
- Shown movies:**
 - Desert Hearts
 - The Incredibly True Adventure of 2 Girls in Love
 - Boys Don't Cry
 - Serving in Silence: The Margarethe Commermeier Story
 - Gay Couples: The Nature of Relationships
- Special events have included:**
 - **1998** UUSIC-sponsored Ferron concert
 - **1998** *Come Out, Come Out Wherever You Are*, by Tova Vitiello, performed at UUSIC
 - **2001** Experiential workshop, Transgender and Gender Awareness
 - **2006** UUSIC receives F. Joseph Wilson Award for Best Community Service Group
 - **2007** The Quire

The members of the original task force were Charles Eastham, Miriam Kashia, Virginia Melroy, Gay Mikelson, Virginia Lee Stamler, Sheila Streeby, Theresa Ullerich, Tova Vitiello, and Mark Yuskis. The primary focus was to organize and help implement the Welcoming Congregation process.

In preparation, the task force met regularly for two years. We completed a series of 10 workshops with our UU Society. In addition, we provided forums, showed relevant films, held discussions, sold t-shirts whose logo affirmed all people, and kept UUSIC informed through newsletter articles. We also sponsored a First Sunday Breakfast, made a UU banner, and marched in Pride Parades with others from our congregation.

On May 18, 1997, when our congregation voted unanimously to become a Welcoming Congregation, the task force evolved into the UUSIC Interweave Chapter. UUA official recognition of our work soon followed. During the next decade, our Interweave Chapter and our congregation have continued to carry out the commitments and actions inherent in being a Welcoming Congregation.

Interweave serves as a resource for RE, and provides adult forums and service programs on LGBTQ concerns. We oppose all legislation that discriminates against people on the basis of sexual orientation or gender identity. Interweave also continues to support and sponsor a wide range of LGBTQ events and activities, many of which are listed above.

Because the Unitarian Universalist Society of Iowa City is a Welcoming Congregation, lesbians, bisexuals, gays, and transgender people have a safe place to develop mind and spirit. UUSIC affirms and promotes the inherent worth and dignity of every person; we enter into a "covenant, promising to one another our mutual trust and support." For some of us, this is the only place where we can laugh and relax, sharing picnics, games, concerts, dinner parties, and other social events with our heterosexual allies. But more importantly, for some of us, this is the only place where we can share our stories and be ourselves.

Here at UUSIC, we feel more than tolerated or accepted -- we feel celebrated!

Taking a Stand against Nuclear Armament

Marilyn Jennewein

At a special congregational meeting on February 3, 1985, UUSIC passed the Nuclear Free Zone Declaration. This resulted from an effort by the Unitarian Universalists for Social Action, chaired by Martie Olson, to “actively and openly involve the Board of Directors and the entire Society in an informative and meaningful dialogue on the nuclear free zone movement.” Through forums, discussions, newsletter articles, and a special Sunday service speaker, 50 members of UUSIC participated in presenting information to the congregation.



The declaration stated, “The act of declaring a Nuclear Free Zone is intended as a moral statement and public witness. ...We feel strongly that the moral dimensions of this issue are sufficient cause for the congregation to communicate its concern to the large society.” This may have been the first time that the congregation as a whole took a formal public stand on a major political and moral issue, for a concern expressed before the vote was that the declaration ran counter to “the past policy of individual voice and action in our local Society and not Society public witness.” Nonetheless, the congregation approved the declaration by a vote of 80 to 9.

The declaration also stated, “To give our declaration maximum effect, we instruct our Board to post a symbol of this action on our property, to convey this declaration to appropriate governments and representatives, and to commend it for publication.” Following adoption of the declaration, UUSIC worked for adoption of a similar resolution by the City Council of Iowa City, and this was accomplished later that year.



Reaching Out from Within These Walls

Community Service and UUSIC

Jeanette Carter and Marilyn Jennewein

The flood of 2008 has had a direct and devastating effect on UUSIC; several families have lost homes and belongings, and are unsure about what the future holds. Mary Kathryn Wallace relates one bright spot in this tragedy. Needing to move furniture from her soon-to-be-flooded home, she requested help during a Sunday service -- and 21 UUs responded. That afternoon as they were working at her home, a neighbor asked where she found so many helpers, and she replied, “Well, I’m a Unitarian Universalist.” Her neighbor said that many of the members of his congregation had also called him – to tell him they were praying for him. Mary Kathryn responded, “We believe in deeds, not creeds.”

UUs have been acting on this belief in “deeds” since the society was first organized, at about the same time as Iowa City, in the 1830s. In the early years, it was often the women of the congregation who devoted time and energy to reaching out to the larger

community. Annual reports from the 1950s and '60s indicate that the Women's Alliance (later the Women's Federation) was responsible for many of the congregation's community service projects. Among these were sending aid to the Unitarian Navajo Project, collecting and shipping clothing for Hungarian and Spanish refugees, providing bedding for the Johnson County Home, and speaking out about the need to improve conditions there.

From the mid-20th century on, various incarnations of a social concerns committee have guided our congregational involvement in community outreach. By 1991, the UUSIC Service and Action Committee provided a board member for each of these organizations: Free Lunch, the Emergency Housing Project, the Ecumenical Community Service Committee's Clothing Distribution Project, the Ecumenical Peace Committee, and the Greater IC Housing Fellowship.

UUSIC also opened its doors to groups that were not welcomed in other places. For many years, we provided a place for gay and lesbian community dances and programs, and many society members participate each year in the Gay Pride parade and activities. We also provided a place for Alcoholics Anonymous meetings. In the 21st century, the young people of UUSIC have demonstrated their sense of responsibility by helping Katrina victims in New Orleans. Recently, they have been selling muffins to raise funds to aid our congregation's flood victims.

In addition to official congregational support for people in need, both here and afar, many of our members have been involved in organizations seeking to improve conditions for others. Often while demonstrating the UU principles of caring and compassion to the larger community, they have carried their enthusiasm back to the congregation, thereby involving other UUs in these causes. It would be impossible to list all the individuals involved in aiding and oftentimes founding organizations in Iowa City, but some examples from the past 50 years will show the breadth of concern UUs have demonstrated. (We know this does not cover every individual involved in these activities, and we apologize in advance.)

- Ruth Bonfiglio and Faith Knowler were responsible for the inception of Youth Homes.
- Diane Martin and Virginia Stamler strongly supported the Domestic Violence Intervention Program.
- For the past 26 years, Free Lunch has been supported by many members; Gay Mikelson and Jim Gaeta were involved almost from the beginning.
- Charlie Eastham has served with the Housing Fellowship, and Jeffery Ford is now a member.
- Gail Garwood, Christine Randall, Carrie Pearson, Miriam Kashia, Ronnie Wright, Sue and Lee Eberly, Bill Eginton, Deb Schoelerman, and Jeanette Carter are among those who have served the Crisis Center and Food Bank.
- Tom and Mary McMurray have been on the Hospice Board; Tom has also been with Big Brothers/Big Sisters, and Mary has served on the board of the Iowa City Public Library.
- Mike Haverkamp is a leader with Friends of Historic Preservation.
- Claudine and Jim Harris provided leadership for the establishment of the National Alliance for the Mentally Ill.

- Alice Atkinson, Gladys Jenkins, and Nora Roy helped found 4-Cs (Community Centered Child Care).
- Deb Conklin served with the Ecumenical Peace Committee at the time the Peace Pole was erected in downtown Iowa City.
- Shelter House board members have included Garry Klein, Gay Mikelson, Mary McMurray, and Herb Hethcote.
- Jim and Pat Ephgrave are active with AARP.
- Charity Rowley relates that at one time all but one of the board members of the League of Women Voters were UUs; Barbara Beaumont is current past president.
- Peggy Houston, Wayne and Donna Johnson, and Matt Hayek are among the workers who helped restore the Englert Theater.
- Peggy is also active with CIVIC, and chairs the Senior College program at UI; Al Hood and Gordon Strayer are on the board.
- Peg Bouska and Miriam Kashia have been Big Sisters.
- Fred Meyer leads the Backyard Abundance movement and works with Cool Congregations.
- Kathy Henderson and Steve Beaumont have led a number of Crop Walks.

Involvement in city government is another way to reach out – and many UUs have done this:

- Ann Bovbjerg spent many years on the Planning and Zoning Commission; Charlie Eastham is a current member.
- Diane Martin was a member of the Human Rights Commission.
- Penny Davidsen was on the city council and served as mayor.
- Garry Klein, Bonnie Penno, Jean Walker, and Jeanette Carter have been Neighborhood Council representatives.
- Dee Norton, while a member of the Parks and Recreation Commission, instigated the acquisition of many acres of land for parks throughout the city.
- Dee later served on the city council, of which Matt Hayek is currently a member.

In an annual report of the UUSIC Community Services Committee from the mid '80s, co-chairs Kathy Henderson and Linda Cifelli note, "It's good to see us letting our light shine outside our own walls as Unitarian Universalists, not only as individuals." Today, members of our congregation do both, and the greater community has benefited immensely from this involvement.

**A SPECIAL EXHIBIT:
Duren Ward's Meskwaki Photographs
Sunday, August 24, 2008**

Marilyn Jennewein

Long-time congregation member Edna Wilson recalled that Duren J.H. Ward, Unitarian minister in Iowa City from 1900 to 1906, was:

... an anthropologist – a great scientist. Some thought he hadn't much religion, but he knew more about the making of the Bible and the evolution of the customs of the church than any man.... He was absolutely honest in his discussion of both religion and science.



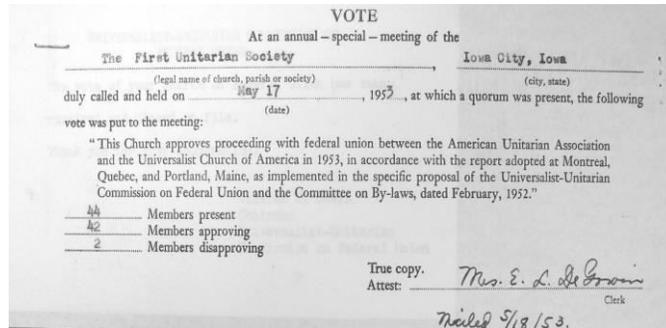
In 1905, Rev. Ward, along with Leroy Elliot, a Unitarian student, conducted a study of the Mesquakie, today known as the Meskwaki (the spelling of this nation's name has evolved over time). State Historical Society of Iowa sponsorship included a \$200 stipend and a letter of introduction from Benjamin Shambaugh, church member and chair of the SHSI Executive Committee.

With the help of two interpreters and a stenographer, Ward compiled a written record of Meskwaki oral history, a detailed census of the tribe, and a word list of the Meskwaki language. He also persuaded Cha-ka-to-ko-si, secretary of the Tribal Council, to pen a 27-page history of the tribe, "written in the Mesquakie syllabary," which has never been translated. Ward created a table of Meskwaki land purchases, while Elliot created a map of "Meskwakia." Ward also commissioned and borrowed photographs of the tribe to create a collection that included 100 lantern slides and photographic prints. A selection of materials from this collection was exhibited at UUSIC in Channing Hall on Sunday, August 24, from 1 PM to 4 PM.

The Ward Mesquakie Manuscripts Collection and the Ward Mesquakie Photograph Collection are housed at the State Historical Society of Iowa in Iowa City. For more information about this collection, see *The Palimpsest* (55:2, March/April 1974), or visit the State Historical Society of Iowa, at 402 Iowa Avenue, just across the street from UUSIC. To learn more about the Meskwaki, visit the Meskwaki Nation web site at <http://www.meskwaki.org>.



Yes, Likes Can – and DO! – Attract
Merging the Unitarian and Universalist Denominations
Gordon Strayer



Once upon a time (and not all that long ago -- less than 50 years, to be exact), two denominations were generally and historically recognized as the leaders in liberal religious thought: the American Unitarian Association, and the Universalist Church of America.

Theologically, their differences had been described thusly by someone seeking the always elusive simplest possible explanation: Unitarians believed that there is no heaven except that which we create for ourselves here on earth while we are alive, and Universalists believed that no just and merciful God would condemn people to an afterlife of fiery hell, so therefore there can be no hell.

Over a period of years in the first half of the 20th Century, lay and religious leaders in both denominations realized that on many occasions, as reported by the "Uni-Uni Commission" in the 1951 *Christian Register*,

...the parish churches of both are virtually as one in purpose, in polity and faith... whose work can be done more effectively in common... particularly ...in the important field of religious education and youth work which represents the growing edge of our common future.

Here in Iowa City, the Unitarian and Universalist congregations had a long history of working together before that 1951 Uni-Uni Commission report and recommendation.

More than 80 years earlier, in 1878, the Unitarians of Boston and the Universalists of Iowa City had merged their efforts when the Unitarian denomination sent a minister from Boston, Reverend Oscar Clute, to serve the Second Universalist Church of Iowa City, an edifice described in Mary Belle Glick's *Celebrating 150 Years* as "...an elegant structure of the Byzantine order of architecture, with a campanile tower..."

Iowa City Unitarians continued to hold their services in that building, which stood on the site since occupied by Phillips Hall, just across Clinton Street from the Old Capitol, until the congregation built and occupied their "new" church, our present building. Pictures of earlier Universalist and Unitarian churches hang on the west wall of the Fireside Room.

The May minutes of the 1953 Annual Meeting of the First of Unitarian Society of Iowa City record that the 1951 Uni-Uni Commission's report had been adopted by "overwhelming votes" by Unitarian and Universalist congregations throughout the country, and that the First Unitarian Society of Iowa City had voted 42-2 to approve the

federal union of the two denominations. Perhaps foreshadowing late running UUSIC Board meetings of future years, this Annual Meeting adjourned at 10 PM, as noted by the Clerk of the Congregation, Laura DeGowin, in her minutes.

Following the formal union of the two denominations in 1961, UUSIC member Charles Davidson served two four-year terms as a member of the board of directors of the newly created national Unitarian Universalist Association. During his second term, he was UUA Vice Moderator, and also the chair of the UUA Finance Committee.

In Spite of Our Differences: The Road to Merger *Marilyn Jennewein*

For more than a hundred years prior to the actual merger of the American Unitarian Association and the Universalist Church in America, a union had been discussed within each group. In the last third of the 19th century, Unitarian minister Henry W. Bellows urged formation of a “revitalized and universal church of the future.” Although significant theological and social class differences existed between the two groups, by the mid-nineteenth century, both denominations were discussing the idea of a universal world religion.



In the 1930s, the first step towards union was accomplished by the formation of the Free Church Fellowship. Although this fellowship was expected to unite all liberal religious groups, it was supported primarily by the Unitarians and Universalists, and not by other liberal Christian denominations. However, many differences remained between the two denominations. In 1936, Russell Miller noted there were “...deep differences of theology, class configuration, philosophy, behavior, and attitudes, which cannot be easily overlooked or minimized.”

In August 1953, the Unitarian and Universalist organizations held the First Joint Biennial Meeting in Andover, Massachusetts, and developed a process by which the Universalist Church in America and the American Unitarian Association could determine by separate vote whether or not the two organizations would become affiliated. This led to the formation of the Council of Liberal Churches, and the merging of administrative functions for the two denominations in three areas: religious education, publications, and public relations.

Although many deeply held differences about “religious orientation” were debated six years later, at the 1959 Joint Biennial Conference, the two groups were able to arrive at the following compromise, stated as part of their “Purposes and Objectives”:

To cherish and spread the universal truths taught by the great prophets and teachers of humanity in every age and tradition, immemorially summarized in the Judeo-Christian heritage as love to God and love to man.

Following the formal merger of the two denominations in 1961, a 1963 self-assessment report, *The Free Church in a Changing World*, noted “enormous diversity within the movement,” but listed “six major theological emphases”: Christian liberalism, deism,

mystical religion, religious humanism, naturalistic theism, and existentialism. Despite theological differences, the report noted a similar “style” of liberalism, with emphasis on “this-worldly concerns, strong ethical responsibility, deep commitment to democracy, and a belief that true community is religiously based.”

Source: *The Unitarians and the Universalists*, by David Robinson



From Gardiner to Maucere: The Ministers of UUSIC

Marilyn Jennewein

Our word *minister* is derived from the Latin, meaning “servant” (*The Oxford Concise Dictionary*, 5th ed.). During the 170 years of its existence, our congregation has been served by 28 settled ministers, 16 short-term ministers, 4 interim ministers, 2 ministerial interns, and, in the early days, by an unknown number of itinerant Universalist preachers. Many of our settled ministers were young, often staying only a few years before moving on to larger congregations, more responsible positions, or careers outside the ministry. Others were mature adults who left behind an earlier career to enter the ministry. Only one, **Joseph Kinney**, died while serving our congregation.

The first 7 of our settled ministers were Universalists; the last 21 have been Unitarians or, since 1961, Unitarian Universalists. Four have been women (**Revs. Chapin, Gordon, Tonozzi, and Haley**).



To the best of our knowledge, **Thomas Mikelson** has been the only native Iowan. **William Brattain’s** one year was the shortest stay of any settled minister, while **Evans Worthley** had the longest tenure, retiring after 21 years to become our only Minister Emeritus.

Our ministers often played a role in the erection or refurbishing of our buildings. In order to raise funds to build our first church, **A.R. Gardiner** traveled to the East in 1843, spending \$290.93¼, and collecting \$1402.33 from Universalist congregations and donors who included Horace Greeley and P.T. Barnum.

In 1908, **Robert Loring** adapted the design for and supervised the building of our present home, at 10 South Gilbert Street (see page 27). **Fritz Hudson** encouraged the effort to make our buildings both safer and more accessible to those with disabilities, adding two new entrances, a wheelchair lift, and an elevator.

Many of our ministers personally influenced the larger community with their scholarship, sermons, and programs. **I.M. Westfall** was “a good scholar and a first class

controversialist, which gave him great power when debating differences of doctrine with ministers of other denominations.”



Oscar Clute instituted a “vigorous social life,” which included dancing, cards, and a popular Shakespeare Club. While other churches in town, and especially the Professor of Applied Religion at the University of Iowa, worried about our denomination’s ideas and influence, Clute sent a written invitation to every single university student to attend his services.

Duren J.H. Ward, an anthropologist, studied the Meswaki, recording their language, stories, and images during an extended stay at their settlement (see page 19).

Several of our ministers influenced the congregation and community through social action. **Eleanor Gordon** was actively involved in the women’s rights movement early in the 20th century. **Franklin Doan** was well known for his pacifism. Some believe Rev. Doan was the first Unitarian minister to use the term *humanism*. **Arthur Weatherly** raised the social consciousness of our congregation through his devotion to social concerns. The Unitarian denomination later honored him as an “outstanding minister in the field of social justice,” and the UUA now awards the John Haynes Holmes - Arthur Weatherly Award to persons for "distinguished service in the cause of social justice.”



Evans Worthley was director of the County Reemployment Office and local chairman of the American Overseas Aid – United Nations Appeal for Children campaign. He also fought segregation, persuading local restaurants to serve African Americans.

Al Henriksen accompanied African American college students to local barbershops that practiced segregation. **Bill Weir** helped found Iowa City’s Community Mental Health Center and participated in the Freedom March in Selma, Alabama. **Thomas Mikelson** lectured university classes, presented workshops, and served on the boards of the Crisis Center, United Action for Youth, and the Iowa Civil Liberties Union.

Some ministers focused special attention on the education and development of young people. **H.S. Marble**, who was especially interested in the religious education of children, instituted a system of “merit cards” for young people. **Charles M. Perry** promoted the Young People’s Religious Union (YPRU). **Al Henriksen** fostered the development of the religious education program and energetically supported the Fireside Club for college students. During Rev. Henriksen’s ministry, 20% of our congregation members were college students.

Though often poorly paid, at times our ministers provided financial assistance for the congregation. In the early days, the congregation paid **C.S. Bailey** \$100 plus board to preach for one year. **Robert Loring** built the parsonage at 10 S. Gilbert using \$3,000 remaining after the current society building was finished, even though the congregation told him to use the money for a trip or whatever he wanted. The **Worthley** family took in roomers and boarders to supplement their income. **Al Henriksen** helped paint the building. **Thomas Mikelson** agreed to begin as a part-time minister when the congregation could not afford to pay a full-time salary.





Fritz Hudson used money paid to him for conducting weddings and memorial services to help people who came to the society for assistance.



Well-educated and articulate, our ministers have delivered memorable sermons and authored articles and books. At least three were hymnists: **Oscar Clute** wrote "O Love of God Most Full"; **Vincent Brown Silliman** wrote "Morning, So Fair to See," "One World," and "Faith of the Larger Liberty"; and **Thomas Mikelson** wrote "Wake Now My Senses" in honor of the installation of Charity Rowley as Minister of Religious Education in Arlington, Massachusetts.

In recent years, our denomination and our congregation have moved to create a shared ministry, relying on the ministerial abilities of both a professional paid minister and trained lay volunteers from the congregation. **Nancy Haley** did much to incorporate this approach into the ministry of UUSIC.

Most recently, last month we welcomed **Benjamin Maucere**, who will be serving our congregation for two years as our interim minister.

Parade of Ministers Revisited
Sunday, September 21, 2008
Jeanette Carter



During Sunday services on September 21, members and friends of UUSIC were invited to attend a reenactment of the "Parade of Ministers," originally performed in 1991 as part of the celebration of 150 years of Unitarianism and Universalism in Iowa City.

Written by members Jane Latourette, Dee Norton, and Betty McKray, the play highlights milestones in the life of this society. It begins by introducing Rev. A.R. Gardiner, who in 1841 provided leadership to this religious group in our infant city.

"Parade" then paid tribute to the ministries of two early women ministers, Augusta Chapin and Eleanor Gordon, and the heroic efforts of Robert Loring to oversee the construction of the society building whose 100th birthday we are celebrating this year. It recognizes the work of the Reverends Oscar Clute and Khoren Arisian; revisits the tenure of our longest settled minister, Evans Worthley; and concludes with a sketch of the (then) recently resigned, guitar-toting Fritz Hudson.



Betty McKray directed this performance and, remarkably, seven of the original nine actors reprised their roles. Sadly, Dee Norton and Peter Stamats were not with us. Attendees enjoyed this presentation as much as its original audience.

Ministers of the Unitarian Universalist Society of Iowa City

Settled Ministers

| | |
|------------------------|-----------|
| A. R. Gardiner | 1841-1845 |
| I. M. Westfall | 1846-1849 |
| N. K. Peck | 1854-1856 |
| Eben Francis | 1858-1860 |
| William Brattain | 1863-1864 |
| Joseph Kinney | 1866-1868 |
| Augusta Chapin | 1869-1873 |
| Oscar Clute | 1878-1884 |
| Arthur Beavis | 1884-1889 |
| Robert C. Morse | 1889-1891 |
| Charles E. Perkins | 1892-1896 |
| Eleanor Gordon | 1896-1900 |
| Duren J.H. Ward | 1900-1906 |
| Robert S. Loring | 1907-1910 |
| H. Houghton Schumacher | 1911-1913 |
| Charles M. Perry | 1913-1919 |
| Vincent B. Silliman | 1919-1920 |
| Franklin C. Doan | 1920-1922 |
| Arthur Weatherly | 1922-1929 |
| W. Rupert Holloway | 1929-1931 |
| Evans A. Worthley | 1931-1951 |
| Alfred J. N. Henriksen | 1951-1957 |
| Khoren Arisian | 1958-1964 |
| William Weir | 1965-1970 |
| Thomas J. Mikelson | 1971-1983 |
| Fritz Hudson | 1984-1991 |
| Michelle Tonozzi | 1992-1996 |
| Nancy Haley | 1997-2008 |

Interim Ministers

| | |
|-------------------------|-----------|
| Theodore "Ted" Webb | 1984 |
| Elizabeth Kerman | 1991-1992 |
| Oren A. "Pete" Peterson | 1996-1997 |
| Benjamin Maucere | 2008-2010 |

Intern Ministers

| | |
|--------------------|-----------|
| Carolyn Owen-Towle | 1975 |
| Don Fielding | 1989-1990 |



Celebrating 100 Years in
"The Little Church that Looks Like a House"

Susan Eberly



The Universalist and Unitarian congregations of Iowa City that were precursors to UUSIC made their homes in a variety of structures. Iowa City's earliest Universalists first gathered in a log cabin, and later met for a time in the headquarters of the Iowa territorial government. In 1841, they moved to their own small building, and in '43 built what the *Iowa City Daily Press* described as a "pretentious structure for its day" on Dubuque Street.

When that burned down in 1868, the congregation made its home in a former bowling alley while a well-appointed new house of worship went up on the site of present day Phillips Hall. But finances were tight and made tighter by another fire; the congregation had dwindled; and between 1878 and 1906, the building changed hands three times. In the end, the university purchased the gothic structure.

The next year, Rev. Robert Loring began ministering to the congregation. In 1907-08, he and Rev. Eleanor Gordon, who had served our Iowa City congregation from 1886 to 1900 before going to Des Moines, began collaborating on the construction of a new Unitarian building, here at the corner of Gilbert Street and Iowa Avenue.



Loring's congregation wanted a simple building, and provided a budget of about \$5,000 for its construction. All agreed that although the church should be built economically, it "should not be in any way mean or small or stingy," and should provide:

...down to earth workability, the democratic provision of comfort, and the spirit of magnanimity fostered by self-sufficiency, [for] a ...church's responsibility is not confined to its immediate family but includes the whole of society.

The book *Prophetic Sisterhood* describes how Gordon and Loring worked closely together to create a place of worship with a "cozy and homelike ambiance." In this, they were very successful -- so much so that the local paper reported the new structure was known in the community as "the little church that looks like a house."



Loring had previously overseen the construction of a cottage church in Derby, Connecticut. That building still stands, although today it is a veterans' memorial center. The design of that building, and subsequently of ours at 10 South Gilbert Street, was adapted from one in a booklet called *Plans for Churches*, published in 1902 by the American Unitarian Association,

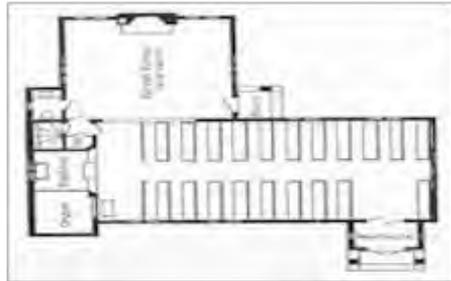
in the hope that our societies will be guided by its recommendations and be persuaded of the possibility of building convenient and

beautiful churches, without undue expense, without discord, and without debt.

The booklet presents a number of plans, including three original building designs commissioned from well-known Boston architect Edwin J. Lewis Jr. These three plans were scalable to congregation size, and drew strongly upon medieval English parish architecture. From these three original plans, Loring's congregation settled on the second, more spacious plan seen here.



This new building would have neither steeple nor formal arched entry, and would include such "homely touches" as "dark open beams against white walls... and leaded window panes with amber glass."



Loring shared Gordon's belief that a church, as a place where both women and men worked, required a "good sized kitchen" and space for socializing, guild rooms, and parlors, "all arranged in the interest of family togetherness and comfort." It was at Loring's insistence that fireplaces were added at the last moment "to give a touch of poetry."

UU Historian Rev. Stefan Jonasson writes,

...the Iowa City congregation opted for a larger footprint; it's also clear that it employed more luxurious building than what was called for in the basic plan. Full basements, which were imagined to hold "supper rooms" and kitchens, were considered optional; the Iowa City basement layout is typical of the churches that were built. The false buttresses are rare and the small roof windows are, as far as I know, unique to the Iowa City church.

Jonasson says that no congregations seem to have used the AUA plans after World War I. Today, very few Unitarian structures based on the AUA's *Plans for Churches* remain in the Midwest, and even fewer house their original congregations. Our home at 10 South Gilbert is, historically speaking, a real gem.

"People sanctify places by their idealism, striving, and aspirations," wrote Rev. Khoren Arisian, minister here from 1958-1964, in celebration of our 150th birthday as a congregation. He continued, "...It is well to recall how human feeling, intention, and imagination have hallowed this temple of the free mind."



The sanctuary as it appeared in 1908.



The Fireside Room, part of the “domestic idiom” of the design for this homey building.



Onstage in Channing Hall.



Channing Hall, looking toward the stage.



Looking out at the hall from onstage.

Photos courtesy of State Historical Society of Iowa.



The Worthley Building

Marilyn Jennewein

In 1908, when our building at the corner of Iowa and Gilbert was new, no separate religious education space existed; Sunday school classes were held in the "Lower Hall." By the mid-20th century, the first floor of the former parsonage south of the church was remodeled to provide additional class space for the increasing number of children in the congregation.

In 1962, member and architect Dick Jordison provided preliminary drawings for a new three-story building on the parsonage site, and members pledged \$30,247 for this new structure, which would provide space for religious education offices and adult activities. Although there was no money to finish the upper level, the congregation approved the plan. Worthley Building, named in honor of long-time minister Evans Worthley, was dedicated in April 1963, financed by special pledges, bank loans, and IUA loans.



As our needs changed, Worthley Building adapted. The minister's office moved to its current location from what is now the administrator's office. The RE office moved to the former nursery rooms, creating space for both the elevator and an office for the music director and administrative volunteers.

Junior and senior high groups have separated and merged more than once, and have moved back and forth between the upper and lower levels. In 2007, a folding wall was added to the large third floor classroom to allow more flexibility. Throughout its existence, the Henriksen Library has served primarily as a study and meeting room for board, committee, and adult activities. Today the Worthley Building is filled with activities, both on Sunday mornings and throughout the week.

Celebrating a Very Special 100th Birthday

at UUSIC on Saturday, October 25, at 7 PM

October marked the 100th birthday of our UUSIC home here at 10 South Gilbert! What better way to celebrate this milestone than with a special presentation by Loren Horton, senior historian emeritus of the State Historical Society of Iowa.

Members and friends of UUSIC shared in the festivities on Saturday, October 25, at 7:00 PM in the sanctuary, where Loren regaled us with stories from "The Life and Times of Iowa City in the First Decade of the 20th Century." The text of this presentation can be found below.

Following Loren's presentation, we gathered downstairs for the dessert reception which concluded this year's stewardship campaign, "Their Footsteps, Our Journey." Child care was provided, so that families of all ages could attend.



**The Life and Times of Iowa City
in the First Decade of the 20th Century**

*Loren Horton, Senior Historian Emeritus
State Historical Society of Iowa*

25 October 2008

As we all might suspect, the world was different in 1908 from what it is in 2008. However, there are some similarities - eerie similarities sometimes. Financial institutions were in the midst of a depression, which had begun in 1907, but was definitely not over by 1908. As a result of that depression, the Federal Reserve System was established in 1913. In another similarity, there were Olympic Games both in 1908 and 2008, in London and Beijing respectively. Both years are presidential election years. In 1908 the Republican candidate, William Howard Taft, defeated the Democratic candidate, William Jennings Bryan. Bryan was making his third attempt to be elected president and had been nominated in the National Democratic Convention held in Denver, same place as 2008. Taft was one of the most unwilling candidates ever to be elected to the office. The office Taft coveted was to be a Justice of the U.S. Supreme Court. Not until 1921 did he achieve this ambition, when he was appointed Chief Justice by President Harding.

An Iowan served in President Taft's cabinet: James Wilson of Traer was Secretary of Agriculture. Known as "Tama Jim," Secretary Wilson served longer in presidential cabinets than any other person in our history. He was first appointed by President McKinley in 1897, and served until the end of President Taft's administration in 1913. A matter of historical curiosity is that Henry Stimson was Secretary of War in President Taft's cabinet, and was appointed to the same office by President Franklin Delano Roosevelt in 1900. The first "White House Conservation Conference" was convened by President Theodore Roosevelt on 13 May 1908. During his administration more than 148 million acres were set aside as national forests and more than 80 million acres of mineral lands were withdrawn from public sale. As a direct result of the conference, the National Conservation Commission was created with Gifford Pinchot as chairman. Its 1909 report was the first official inventory of our natural resources. General Motors Corporation was formed in 1908. The Ford Motor Company produced the first Model T in 1908. And - not least by any means - Chicago (National League) defeated Detroit (American League) to win the World Series in 1908.

Life expectancy at birth in 1902 was 48.23 for males and 51.08 for females. The three largest cities in the United States were New York (3,437,202), Chicago (1,698,575), and Philadelphia (1,293,697). They were the only three U.S. cities to exceed one million people in population. A total of 782,870 persons immigrated to the U.S. in 1908. Most were from European countries. The total U.S. population in the decennial census in 1910 was 91,972,000. Two Supreme Court decisions in 1908 regulated life for people in Iowa City, as well as the rest of the country. *Adair v. U.S.* prohibited railroads engaged in interstate commerce from requiring as a condition of employment "yellow dog" contracts by workers. *Muller v. Oregon* upheld an Oregon law limiting the maximum working hours of women.

The best selling novels in the U.S. in 1908 were *The Trail of the Lonesome Pine* by John Fox, Jr., and *The Circular Staircase* by Mary Roberts Rinehart. The first "Ziegfeld Follies" was produced in 1908. Two famous architects had important buildings constructed in 1908, Louis Sullivan's Farmer's Bank in Owatonna, Minnesota, and Frank Lloyd Wright's Robie House in Chicago. The Prairie School of Architecture was dominating

the field. Debussy's opera *Peleas et Melisande* was produced by the Manhattan Opera House and starred Mary Garden. The bestselling popular song in 1908 was "Shine On Harvest Moon" by Nora Bayes and Jack Norworth.

WHAT, you are asking yourself, has any of this to do with Iowa City in 1908, and with the Unitarian Universalist Society? Simply this – people in Iowa City and members of the UU Society lived in a world where these events, people, and pastimes were important. In 1908 people in Iowa City went to the Johnson County Fair, and some of them went to the Iowa State Fair. At the 1908 Johnson County Fair there was a contest that amused me. It was billed as "Whetstone's Sixth Annual Baby Show"; categories and winners were:

- Heaviest baby, Herman Schuetler at 26 ½ pounds
- Lightest baby, Allen Rorick, 11 ½ pounds at 7 weeks of age
- Reddest hair, Hazel Pariezek
- Blackest eyes, Louis Shoals
- Bluest eyes, George Bales
- Baby with the least hair, John Lippincott

What prizes the winners received was not mentioned in the newspaper.

Because we are gathered in a religious structure, it will be well to list the churches and religious institutions and organizations that existed in Iowa City in 1908. They were:

Baptist, The Rev. J. R. Hargreaves, Pastor
Trinity Episcopal, The Rev. Dr. W. D. Williams, Rector
Christian, The Rev. C. C. Rowlinson, Pastor
First Lutheran, The Rev. A. B. Leamer, Pastor
German Lutheran, The Rev. J. G. Hoerlein, Pastor
Methodist Episcopal, The Rev. L. C. Clark, Pastor
First Presbyterian, The Rev. D. W. Wylie, Pastor
Congregational, The Rev. Horace L. Strain, Pastor
Unitarian, The Rev. R. S. Loring, Pastor
St. Mary's Roman Catholic, The Rev. A. J. Schulte, Priest
St. Patrick's Roman Catholic, The Rev. Francis Ward, Priest
St. Wenceslaus Roman Catholic, The Rev. Chihal, Priest
First Church of Christ Scientist
Bethlehem Chapel, J. C. Jewell, Conductor
African Methodist Episcopal, The Rev. Franklin, Pastor

In 1908 the Des Moines Ministerial Association in a public meeting charged that the State University of Iowa was a "semi-infidel" institution. The *Iowa City Citizen* rose to the defense of the university and took a survey. The newspaper reported that of the 181 faculty members, 124 were church members and another 57 reported preferences for particular denominations. The results of the survey were:

| | | |
|---------------------|----------------|--------------------|
| Congregational - 35 | Episcopal - 15 | Christian - 4 |
| Presbyterian - 34 | Unitarian - 9 | Roman Catholic - 2 |
| Methodist - 30 | Lutheran - 8 | Baptist - 1 |

There was no report of the reaction of the Des Moines Ministerial Association to this information.

Local newspapers routinely reported news stories about local churches. However, there is a marked decline in coverage of churches in the 20th century from what was true in the 19th century. A random selection of news stories in 1908 about churches include such things as the Christian Church installing a new pastor on 3 January; the Baptist Church calling a new pastor and proud of the fact that the latest report of their

treasurer showed that all of their bills were paid; a new Methodist Church building dedicated during the week of February 9-14 (cost of structure was \$75,000); the Presbyterian Church organized a Men's Brotherhood and changed the name of the young women's guild to Westminster Guild; St. Mary's R.C. Church replaced the cross on top of the spire (the new cross was 14 feet high and made of copper) and frescoed the entire interior, now lighted by electricity; the Rector of Trinity Episcopal Church represented the Diocese of Iowa at the Pan-Anglican Congress in London; the Presbyterian Church sold a lot on North Capitol Street for \$2,000; and the W. W. Club of St. Wenceslaus R.C. Church purchased a new organ. As you can plainly see, financial information was not considered confidential.

As important as churches and religious life were to people in Iowa City, there were many other outlets for social activities. Among the "secret societies" listed in newspapers in 1908 were:

| | |
|------------------------------------|-----------------------------------------|
| B.P.O.E., Iowa City Lodge No. 500 | Improved Order of Redmen, Wapeshiek |
| I.O.O.F. | Tribe No. 122 |
| Kosciusko Lodge No. 6 | Ancient Order of Hibernians, |
| Eureka Lodge No. 44 | Fraternal Order of Eagles, Aerie 596 |
| Good Samaritan Encampment No. 5 | Knights of Pythias |
| Carnation Lodge No. 367, Daughters | Corinth Lodge No. 24 |
| of Rebekah | Athens Temple No. 8 |
| Homesteaders | L.O.T.M., Iowa City Five No. 15 |
| Athens Homestead No. 9 Yeomen | (Maccabees) |
| Iowa City Homestead No. 249 | Masons |
| Brotherhood of American Yeomen | Iowa City Lodge No. 4, A.F. & A.M. |
| Modern Woodmen of America | Iowa City Chapter No. 2, R.A.M. |
| O. K. Camp No. 189 | Palestine Commandery No. 2 K.T. |
| Iowa City Camp No. 7683 | Jessamine Chapter, Order of the Eastern |
| Emily Albert Camp Royal Neighbors | Star |
| Royal Arcanum, Athens Council | Ancient Order of United Workmen |
| Slovanski Lipa | P. J. Safarik Lodge No. 75 |
| Zastit | |
| Ceska Beseda | |
| Forum Palacky | |

Just in case a person did not want to attend a church activity and did not belong to a "secret society," there were other alternatives. The Coldren Theatre offered the following shows during the week of 15 January 1908: "The Red Mill," by Henry Blossom and Victor Herbert; "The Flower of the Ranch," by Joseph E. Howard; and "The Yankee Drummers," by The Lyman twins. Holub's Hall offered a "Social Hop" on Saturday evenings where there was good music. But I doubt that I would have been welcome at that venue, because the advertisements also state that "only orderly persons are invited."

Iowa City had a Ladies' Electric Massage Parlor at 127 ½ College Street, which offered shampooing, scalp treatment, facial massage, and promised that all facial blemishes would be removed without pain or scar. King's Daughters operated a "rest room" at 103 East College Street. For people who liked to enjoy alcoholic beverages, the Graf Brothers (Otto H., Simeon F. J., and William R.) produced something called "Golden Brew." The advertising slogans used were "Once Tried Always Used" and "The Beer that made Milwaukee Jealous." If a person had a grudge against the Graf Brothers, they could sample products from the Iowa Brewing Company at Market and Linn, or the Union Brewery at 231 East Market, or Frank McInnerny's "Special Brew," or just hang out at the Totem Saloon.

If tobacco products were your thing, then Dad's Place offered cigars and pipes. Whetstone's Pharmacy bragged that their "Fountain runs all year." The Graham and Schaffer Livery, Feed, & Sale stable was opposite the City Hall on Washington Street. They advertised "Hearse and Carriages for Funerals a specialty." They also advertised "Hack calls for student parties promptly attended to." Perhaps that was for students who had been too long at the Totem Saloon, or who patronized the Graf Brothers too vigorously. If one did overindulge with the brewery products, then one could drop in to the Olympian Restaurant at 121 South Dubuque, where one could get "Regular Meals" for 25 cents; it was "Open Day and Night."

Among the statistics in 1908 that I found to be interesting were that Iowa City had 14 miles of sewerage, 5-3/10s miles of paving and macadam, 118 street lights, and 182 fire hydrants. There were five banks in town, with capital ranging from \$50,000 to \$125,000. There was an electric light company, two telephone companies, an interurban and two standard gauge railroads. Iowa City's mayor was George W. Ball, chief of police was William Mullen, fire chief was Elbert Miller, postmaster was Emory Westcott, librarian of the public library was Lorena N. Webber, and the Johnson County Sheriff was Evan Rowland. There were two fire companies, three glove factories, two jewelry manufacturers, two perfume and extract factories, a knitting works plant, and a steam thresher and farm implement works. Iowa City was served by nine medical doctors, three dentists, and twelve lawyers. All of this in a city of 24,683 citizens, of whom the local newspaper commented: "Iowa City is peopled by law-abiding and God-fearing people who will make this the Queen City of the Mississippi Valley." So there.

I have neglected to report the newspaper articles that mentioned the Unitarian Universalist Society. I am sorry to report that UUs was not mentioned very often. The Rev. John P. Forbes, minister of the First Unitarian Church of Brooklyn, New York "...is visiting the liberal churches in university towns in behalf of the American Unitarian Association, of which he is a director." And in the 19 October 1908 issue of *Iowa City Citizen* there was a front page article about the completion of the new church building, with an extensive description of the building. The 30 October issue of the same newspaper carried an article about the first annual meeting to be held in the new church building. Mrs. Worthin, Mrs. Claude Horak, and Mrs. Guthe were in charge of the dinner. The 6 November issue of the same newspaper carried a photograph of the new church. That is about it for coverage of the UUs. I am sorry, but I did not have the time to read ALL of the Iowa City newspapers for the decade.

Let us close with some more interesting and amusing information from advertisements in Iowa City newspapers in 1908. Brown's Nickeldom advertised a new show every other day. James Aldous & Sons sold flowers and claimed to be "floral artists." At Wieneke's a person could purchase, among other things, postcards, stationery, rubber stamps, and fishing tackle. If that seems like a strange combination, I am sure that it would not have been offered if no one was buying. F. W. Sies claimed that he was an undertaker who also did picture framing. However, most Iowa City residents used the services of H. P. Hohenshuh when they had the need for an undertaker.

That is the way it was in Iowa City in 1908. Some of the names I have mentioned this evening will be familiar to you. Some of the statistics may seem amusing at first glance, but the number of street lights and fire hydrants were significant for the safety of the residents of the city. No doubt we can purchase more products in 2008 than in 1908, but somehow I doubt that the people in 1908 thought they were deprived because they did not have digital TV, I-Pods, cellular phones, TIVO, text messaging, and all of those other technical gadgets that seem to be so essential to so many people today. Thank you for your attention this evening, and I hope that I have been able to bring you some

information that you found to be interesting, and perhaps some of it was even significant in the development of the Iowa City we know today. Good night.

Foreign Events in 1908 and Other Early 20th Century Years

The Second Hague Peace Conference convened in 1907 with 46 nations sending delegates. The U.S. attempted to get a world court established. The Drago Doctrine was adopted, which reinforced the Monroe Doctrine, particularly with regard to denying the right of European powers to use armed force to collect debts from Latin American countries. In Europe during the first decade of the 20th century, there was a widespread problem with anarchist groups commonly referred to as *Nihilists*. These groups, which had existed since the mid 19th century, perpetrated a series of assassinations of political leaders. Included among the victims were:

- Tsar Alexander II of Russia
- King Carlos I of Portugal
- King George I of Greece
- King Umberto I of Italy
- King Michael III Obrenovich of Serbia
- King Alexander I Karageorgevich and Queen Draga of Serbia
- Empress Elizabeth of Austria-Hungary
- Grand Duke Sergius of Russia
- Peter Stolypin, Prime Minister of Russia
- Stefan Stambulov, Premier of Bulgaria
- Viacheslav K. Plehve, Minister of the Interior in Russia
- N- P. Bogolepov, Minister of Public Instruction in Russia
- D. S. Balmashev, Home Minister in Russia
- Lunejevica brothers, Premier and Minister of War in Serbia respectively and many lesser figures

The Nihilists claimed to object to all government, and the way to get rid of government was to assassinate all persons in governmental offices. This group is very important because it led directly to the outbreak of World War I, which in turn had a profound effect upon Europe, the United States, and the World. However, for a group that believed in no government, they still convened their first Congress in Basel, Switzerland in 1869.

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Timeline of Universalist and Unitarian History in Iowa City

Compiled by Marilyn Jennewein, 2008

1838 Traveling Universalist preachers met with settlers in Iowa City cabins. Later, meetings were held in territorial government headquarters.

1841 Iowa City Universalist congregation organized on November 6 at Edward Foster home; Mrs. Rosella Towner Andrews was the first member. Congregation purchased existing wooden building for \$90.00.

1841-1845 Rev. A.R. Gardiner, first settled minister.

1843 Gardiner traveled East, spending \$290.93¼ to collect \$1,402.33 for new building from eastern Universalists, including Horace Greeley and P.T. Barnum. Rev. Mr. Libby substituted. Church built at southeast corner of Dubuque Street and Iowa Avenue. Front gable read, "HE THAT IS OUR GOD IS THE GOD OF SALVATION."

1845 S. Bailey hired to preach for one year for \$100 plus board. Presbyterians allowed to share Universalist space.

1846 Isaac Kelso hired to preach for six months at \$25 per month plus board.

1846-1849 Rev. I.M. Westfall [or Westphall], minister: "...a good scholar and a first class controversialist, which gave him great power when debating differences of doctrine with ministers of other denominations," according to church member C.W. Irish. Rev. D.P. Bunn preached April-August 1849.

1849-1868 Several short term ministers:

- H. S. Marble (**1849-1854**), especially interested in religious education; instituted "merit cards" for young people.
- Rev. Peck (**1854-1856**).
- Eben Francis (**1858-1860**), with "three beautiful daughters" in youth group and choir.
- William Brattain (**1863-1864**).
- Joseph Kinney (**1866-1868**) was in poor health and died.

1868 Building at Dubuque and Iowa being used, but burned before being finished.

1869-1873 Rev. Augusta Chapin, minister. Services held first in former bowling alley at corner of Burlington Avenue and Dubuque Street; later in Lutheran church. Held annual fairs, Christmas celebrations, and "Basket Meeting Services" (picnic meetings on farms near town). Otto Schmidt directed "a fine choir."

1873 Members of First Universalist Parish dedicated new building, All Souls' Church, at corner of Clinton Street and Iowa Avenue on January 12, 1873.

1873-1878 Congregation dwindled. Legrande Powers, ordained in Iowa City, served a few months. Then building was closed.

1878 Rev. Eastwood preached May and June; followed by an unnamed minister, an Evolutionist.

1878-1884 American Unitarian Association provided the minister, Rev. Oscar Clute, while Universalists provided the building. Clute instituted "a vigorous social life," including dancing, cards, and a popular Shakespeare Club. Other churches in town worried about church's ideas and influence. Clute invited every university student to attend services. C.W. Irish started Agassiz Association for youth to study nature's religion. Women's Working Society quilted on Wednesdays; served royal home dinners for 25¢ to the public on Saturdays.

1881 First Unitarian Society of Iowa City organized January 23.

1884-1896 Ministers

- Arthur Beamis (1884-1889)
- Robert Morse (1889-1891)
- Charles E. Perkins (1892-1896), who wrote a brief history of Iowa City congregation.

1896-1900 Rev. Eleanor Gordon, minister. Well-educated; served several Iowa churches; active in women's rights movements.

1896 Fire damaged building. Building then sold to Iowa Association of Unitarians and Other Independent Churches.

1900-1906 Rev. Duren J.H. Ward, minister and anthropologist.

1905 Ward studied the Meskwaki, collecting photographs and information. Ward wanted modern downtown church with shops below, but congregation disagreed.

1906 Old building sold to State University of Iowa; congregation allowed to continue meeting in old building until new building finished in 1908.

1907-1910 Rev. Robert S. Loring, minister. Supervised building new church at corner of Iowa Avenue and Gilbert Street; also built parsonage next door with \$3000 given to him to use from building fund surplus.

1908 New building dedicated on October 24 with dedication address by Rev. Eleanor Gordon, Secretary of the Iowa Unitarian Conference, following dinner given by the Shambaugh and Guthes.

1909 *Everyman*, first play performed in new building; admission cost 50¢.

1911-1913 Rev. H. Houghton Schumacher, minister.

1912 "Ushers cupboard" donated by Bertha Shambaugh in memory of her mother, Katherine M. Horack.

1913-1919 Rev. Charles M. Perry, minister. Young People's Religious Union (YPRU) very active.

1919-1920 Rev. Vincent B. Silliman, minister. Still working on degree at Meadville Theological School. Later became well-known poet and hymn writer ("Morning, So Fair to See," "Faith of the Larger Liberty"). Silliman involved in Ethical Culture movement; also a founder of Religious Arts Guild. More than 40 attended summer services.

1920-1922 Rev. Franklin C. (Frank) Doan, minister. Harvard Ph.D.; Professor of Philosophy of Religion and Systematic Theology at Meadville Theological School; well-known World War I pacifist; some believe he was first Unitarian minister to use term "Humanism."

1922-1929 Parson Arthur Weatherly, minister. Weatherly came from and returned to Lincoln, Nebraska, church. Devoted to social concerns. Raised social consciousness of congregation. Later received award from denomination as "outstanding minister in the field of social justice." John Haynes Holmes-Arthur Weatherly Award now given by UUA. Afternoon Ladies Alliance active.

1929-1931 Rev. W. Rupert Holloway, minister.

1930s Men's Club, Fireside Club, and Women's Alliance active.

1931-1951 Rev. Evans A. Worthley, minister. Until recently a Methodist minister, Worthley arrived to substitute, and stayed 21 years. Amy Dickinson Worthley, active partner in ministry; involved in Women's Alliance and Sunday School; ran unsuccessfully for city council.

1932 Worthley preached sermon "Looking Forward" two weeks after 4-year-old daughter killed by truck.

1933 Worthley named director of County Re-employment Office.

1940s Worthley worked with Baptist minister to integrate Iowa City restaurants.

1948 Worthley named local chairman of American Overseas Aid - United Nations Appeal for Children.

1949 Budgetary problems. Iowa Unitarian Association owned the church property and contributed to upkeep. American Unitarian Association also subsidized budget.

1951 Worthley retired.

1951-1957 Rev. Alfred J. N. "Al" Henriksen, minister. Worked to build congregation, religious education program, and Fireside Club for college students. Henriksen accompanied African-Americans to segregated barber shops.

1951 American Unitarian Association and Iowa Unitarian Association agreed to support church with \$1000 each for three years.

1952 Women's Alliance purchased 5 steel tables, 50 steel chairs, and first ever automatic hot water heater. Congregation mortgaged parsonage at 10 S. Gilbert to buy new parsonage at 1033 Woodlawn. Installed new oil furnace with loan from Iowa Unitarian Association.

1953 Congregation voted 40 to 2 in favor of beginning merger of Unitarians and Universalists. Increase noted in Sunday attendance from 46 fall 1951 to 104 spring 1953 (20% being college students). Summer services held for first time in many years. Henriksen recommended church "forget about" joining Iowa City Council of Christian Churches because it was "more rigid than liberal." Children sent Christmas boxes to "mountaineering folk" in Tennessee and to Navajo Indians.

1954 Lower floor of old parsonage converted to Sunday school rooms with loan from IUA. Fireside Club now affiliated with Liberal Religious Youth organization. Sunday morning Coffee Hour held twice each month. Branch of Unitarian Service Committee formed in Iowa City.

1955 Women's Alliance spent \$400 for new roof.

1956-57 Women's Alliance paid for kitchen remodeling and sent 1400 pounds of clothing to Hungary.

1958-1964 Rev. Khoren Arisian, minister. Intellectual; sometimes spent more than 20 hours preparing a sermon; philosophy was religious humanism. Married during time in Iowa City.

1959 Congregation voted to support merger of Unitarians and Universalists. All male members part of ushering committee. Weekly Sunday morning Coffee Hours held.

1960 20% loss in membership. Unitarian Symposium started with plan to present two programs each semester.

1961 Organ deemed not worth fixing.

1962 Membership between 180 and 190. Women's Alliance donated bedding to Johnson County Home and spoke out on need for improved conditions. After presentation by Dick Jordison and Charles Davidson, congregation voted to erect a new religious education, adult activities, and office building at 10 S. Gilbert on site of old parsonage, financed by sale of Woodlawn Avenue parsonage, capital campaign, and several loans; 3rd floor left unfinished to save cost. Adopted 2-hour RE program. Adult discussion groups met before Sunday service.

1963 Worthley Building dedicated April 21; ceremony included former ministers Evans Worthley and Al Henriksen.

1960s Unicorn Coffee House held in Lower Hall nearly every Friday night; provided opportunities for discussion, music and art presentations, and socializing.

1965-1970 Rev. William (Bill) Weir. Graduate of Meadville Theological School; involved in social action causes; helped found Iowa City's Community Mental Health Center; participated in Selma Freedom March; ran for state legislature, but lost primary. Deposited church historical materials at State Historical Society of Iowa.

1965 Name changed from First Unitarian Society to Unitarian Universalist Society of Iowa City. Charles Davidson and Faith Knowler led review and updating of by-laws and articles of incorporation. RE Chair Dee Norton noted RE building would be over capacity in another year.

1966 Church Council formed (committee chairs and group leaders to recommend policies and activities to the board). Women's Federation sent clothing to Spanish refugees and toys collected by children to Navajo in New Mexico; also bought new library carpet and new stove. More than 200 children enrolled in RE. Social Concerns Council offered forums to study UU resolutions, to consider Iowa's abortion law reform and lack of low-income housing. Town Meetings for Peace, daily meetings of Vietnam Vigil, meetings of Iowa City Association of Religious Leaders, and two workshops for newly organized Eastern Iowa UU Cluster held in Henriksen Library.

1967 Minister's salary increased to \$11,500. New by-laws created Grounds Committee separate from Building Committee; gave both authority to spend money and hire help. Charles Davidson elected by the UU General Assembly to 2nd term on UUA Board. Fred Stamler served on District Board.

1968 Members helped secure low-rent housing in Iowa City.

1969 Legal requirements completed for reincorporation as Unitarian Universalist Society of Iowa City. New Beacon Press curricula used in RE (including "Man - The Meaning Maker," developed by Jane Latourette).

Late 1960s Grand piano purchased; paid for with benefit concerts.

1970 Weir asked to resign because of conflict with congregation; 15-month search for new minister.

1971-1983 Tom Mikelson, minister. Began as part-time minister during graduate studies. Much outreach to community: lecturing to university classes; presenting workshops; serving on boards of Crisis Center, United Action for Youth, and Iowa Civil Liberties Union. Held weekly noon brown-bag lunches and occasional "talk-back" sessions on sermon topics.

1971 Steve Osburn, last regular organist. Organ deemed unplayable about 1972 following performance by Dr. Robert Tripp.

1972 Dee Norton and Jane Latourette began directing 14-year string of teen plays. Newsletter, now produced in house, expanded to include "Tom's Page."

1973 Unitarian Universalist Women's Federation of Iowa City formed, replacing Women's Alliance. Nancy Jordison became first woman president of congregation. Longstanding Men's Club began admitting women members and changed name to Worthley Club honoring Evans and Amy Worthley. Board set "open door policy" allowing building use for political party functions, drama and dance performances, yoga classes, music recitals, parties.

1974 Memorial Fund and Endowment Fund established by board. Five Extended Family groups formed.

1975 Carolyn Owen-Towle, intern minister, began visitation program for sick and elderly. Sunday Morning Committee formed to plan and evaluate Sunday services, preparing for Mikelson's sabbatical. First Treats and Talents Auction held.

1978 \$2800 decline in pledges; reasons cited: divorce (34%), leaving town (23%). Mikelson now called Thomas.

c1979 Lower Hall renamed Channing Hall.

1983 75th anniversary of congregation in Iowa Avenue-Gilbert Street building. Mary Bell Glick's *Furnishings and Friends* published. Mikelson noted recent presidents, Gail McClure and Kenn Hubel, organized several committees to improve and sustain effective operations.

1984 Rev. Theodore (Ted) Webb, Minister Emeritus from Sacramento, California, first Iowa City interim minister. First minister at UUSIC to use computer (his own). Re-established Adult Education Committee and choir. Choir director hired. Forum Committee created.

1984-1991 Rev. Frederick "Fritz" Hudson, minister. Added hand-built lectern and carpeted risers to facilitate being nearer congregation. Often played guitar and sang on Sundays. Added "meet and greet your neighbor" and "joys, sorrows, and concerns" to Sunday service. Known for organizational skills. Met and married member Ginny Gross. Served on United Way Planning Committee.

1985 Board president's term changed from two years to one year, with vice president becoming next president. UUs for Social Action led discussion; then congregation adopted Nuclear Free Zone Declaration and encouraged Iowa City to do same.

1986 UUSIC began involvement with Free Lunch Program, with Jim Gaeta, our "major chef and organizer."

1987 New northwest corner Iowa Avenue entrance, designed by member Bill Nowysz, and handicapped access to Channing Hall completed, financed by capital campaign and new mortgage; also new tile at back entrance, new carpeting for Sanctuary and Fireside Room. Hudson worked to revive "almost moribund" Hawkeye Cluster. Congregation hosted 1st Annual Hawkeye Cluster Youth Conference and 1st Annual Hawkeye Cluster Conclave.

1988 Members painted Sanctuary and Fireside Room.

1989 Don Fielding, ministerial intern September-February, helped form Men's Discussion Group. Bridging Group formed to supplement minister's pastoral visits.

1990 Don Fielding ordained at UUSIC.

1991 Bridging Group renamed UniCare. Hudson absent three extended periods for developmental leave. Peter Alexander named first music director. UUSIC one of ten congregations to form Greater Iowa City Housing Fellowship, the first time financial support provided for outside organizations from operating budget.

1991-1992 Rev. Elizabeth Kerman, interim minister, "...remembered for her warmth and compassion, her understanding of our strengths and tolerance of our weaknesses, for her attempts to jolt us out of a certain amount of complacency, and her fresh approach to worship services" [Jeanette Carter, President].

1991 Sesquicentennial anniversary celebration included *Parade of Ministers*, written by members Jane Latourette and Dee Norton; featured nine members as actors. *Celebrating 150 Years* published.

1992-1996 Rev. Michelle Tonozzi, minister. Two Sunday services established. Committee on Ministry formed. Welcoming, supporting, providing programming for gays, lesbians, and bisexuals emphasized.

1992 Used photocopy machine replaced mimeograph machine.

1993 UUSIC begins partner church relationship with Parochia Unitariana in Janosfalva, Romania; first annual "Festival of the First Bread" fundraiser.

1994 First long-range plan presented to congregation, beginning "a process of review and reassessment." 144 volunteer leadership positions in the society identified.

1995 Congregation granted full participation in Consultation of Religious Communities.

1996 Elevator installed, making all levels of both buildings accessible. RE office moved to nursery rooms; remaining space beyond elevator became small office for music director.

1996-1997 Oren "Pete" Peterson of Des Moines, interim minister. Sermons taught about connections to denominational history.

1997 UUSIC became a Welcoming Congregation in May.

1997-2008 Rev. Nancy Haley, minister. Emphasis on shared ministry, becoming a mid-sized congregation.

1998 Congregation co-sponsored musicians' residency program for Colorado Quartet. Weekly forums on Sunday mornings. Nominating Committee changed to Leadership Development Committee. Decisions for Growth Program started.

1999 Ingathering Sunday featured balloons in Sanctuary. BREAD&SOUUP Program started to bring new and old members together. Accounting service hired.

2000 OWL program started for teens. Monthly "My Personal Odyssey" forums by members. Worship Associates established. Chalice Society formed. Vision Team created to explore growth.

2001 Major kitchen remodeling accomplished.

2002 Congregation rejected architect's proposals for remodeling or new building. Covenant Groups formed. Coming of Age Program for teens started. Social Justice Coordinating Committee supported 12 organizations.

2003 Worship Associates coordinated Sunday services during Haley sabbatical. New land options exploration approved by congregation. Young Adult Group formed. New library furniture purchased. Budget deficit \$15,000. Welcome Home Wednesdays started; offered two sessions of adult classes. DRE, Lois Cole, now full-time Lifespan Religious Education Director. UUSIC website created.

2004 Treats & Talents Auction earned \$10,000. Secular Humanists formed. 70% of budget used for salaries, benefits, professional leave. Custodial services contractor hired. Shelter House Overflow Project supported.

2006 EvoluUtion Team drafted new Mission Statement. Buddhist Sangha formed. Sunday offering used for "direct donations" to social service agencies. Alban Institute hired to help congregation deal with conflicts.

2007 Committee on Ministry expanded. Committee on Congregational Relations formed. Circles of Support for parolees and probationers formed.

2008 Rev. Benjamin Maucere began two-year interim ministry. Green Sanctuary Task Force formed. Building Centennial celebrated through publication of 10 articles on UUSIC history in the *UU News*; mounting of displays and timeline; and presentation of five special events.

