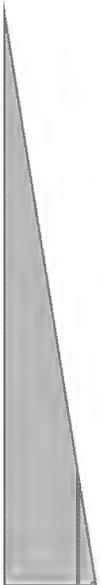


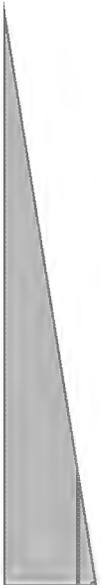
**The 2014  
Sophia Lyon Fahs  
Lecture**



# TO A LITTLE DRY PEANUT

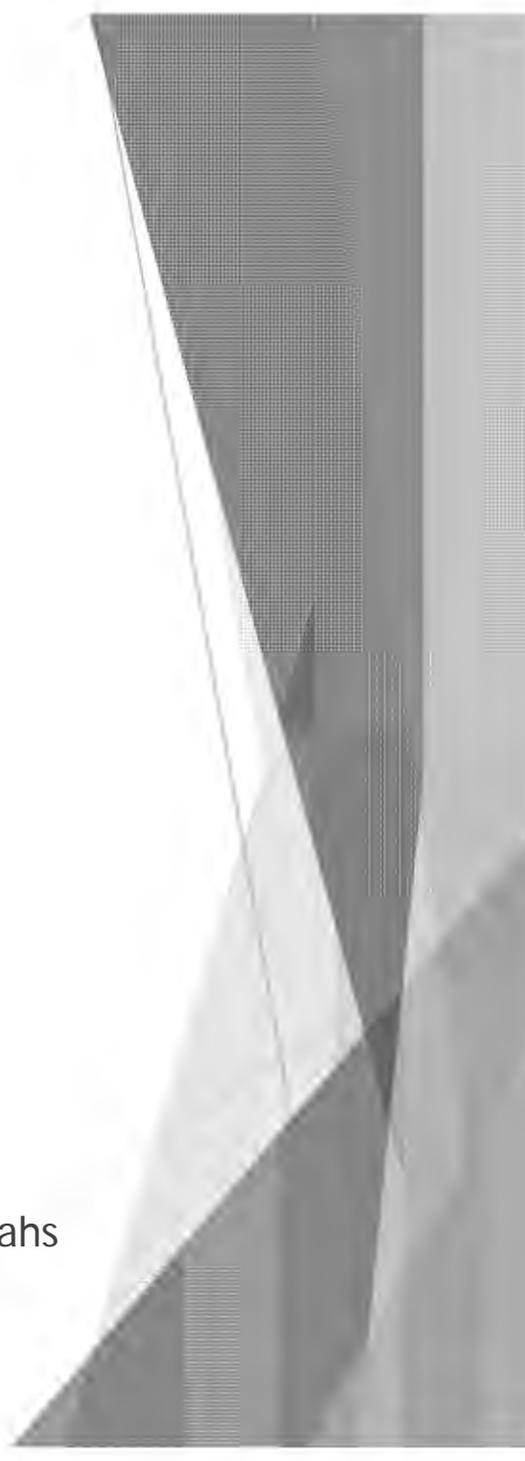
Little dry peanut!  
I throw you to the squirrels.  
They hide you among the tree roots.  
They crush you between their teeth.  
They think you are just a little dry peanut  
Made for them to eat.

Little dry peanut!  
Your wonder is hiding within you.  
The earth as a goddess (sic) wrapt (sic) you carefully round.  
You sleep a long sleep - like unto dying --  
Alone in the dark  
And you knew it not.



The days and the nights in order passed by you -  
Till you found at last the power within you  
You reached your soft arms toward the sun.  
You changed your green stems into flowers.  
You mothered e'en small baby peanuts.  
Down in your crib of earth.

Then on a day - did you know  
Little dry peanut  
Workers came kneeling as beggars  
Asking your lives for their lives.  
Wage earners gather by your miracles  
To sell in our markets



Little dry peanut!  
Wrapt (sic) in yourself made blanket!  
Some of your secrets are out!  
I know you - tiny wee worker of wonders!  
Gatherer of treasures!  
Guardian of riches!

Little dry peanut!  
You get me wondering -  
Till I feel I must pray.

Sophia Lyon Fahs

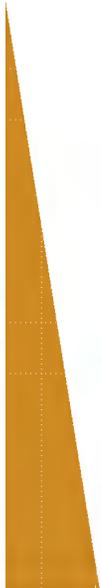
# Sophia Lyon Fahs



# George Washington Carver



# Sophia Lyon Fahs



JUNIOR DEPARTMENT - SERVICE OF WORSHIP  
February 14, 1937  
Supervisor - Sophia Lyon Fahs

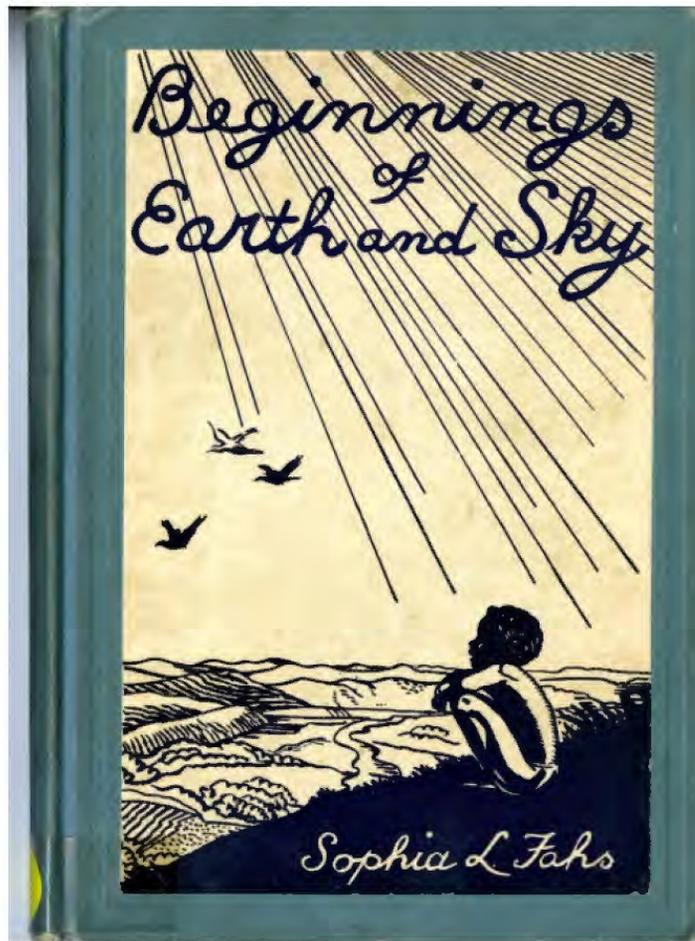
After a quieting and dignified musical piece played by Miss Harvey, the group sang "Joyful, joyful, we adore thee."

The leader then asked the children to turn to number 381 in the church hymnal and read together the words of the poem. The song was new to the children. It was written by a man who was dreaming and hoping that some day the people on the earth would be much better and finer than they are now. He thought such people would be a loftier race - a higher race than the people now living. As he dreamed of better people, he was thinking of some of the same things which we had been talking about at one time or another in our services or in our classes. I asked the children to read the poem in unison and while reading to watch for these thoughts.

When the reading was finished I asked those who had discovered some thought which they had talked of in class or which we had talked about in our services of worship, to rise and tell us what it was. A member of Miss Tenny's class pointed out the mention of "Earth, sky, wind and waves". Their class have been studying about the sea and primitive man's feelings about it.

Others were slow in speaking. I reminded them of what Mr. Hellstrom had spoken when he talked of the Swedes. Some one then discovered the reference to people learning how to live unarmed as comrades free. I reminded the sixth graders of their studying about a man who had freed his people from slavery. Some one then discovered the reference to freedom in the song. Although the children did see these rather isolated words in the song I think that after all the hymn is too difficult for them really to enjoy.

# Beginnings of Earth and Sky

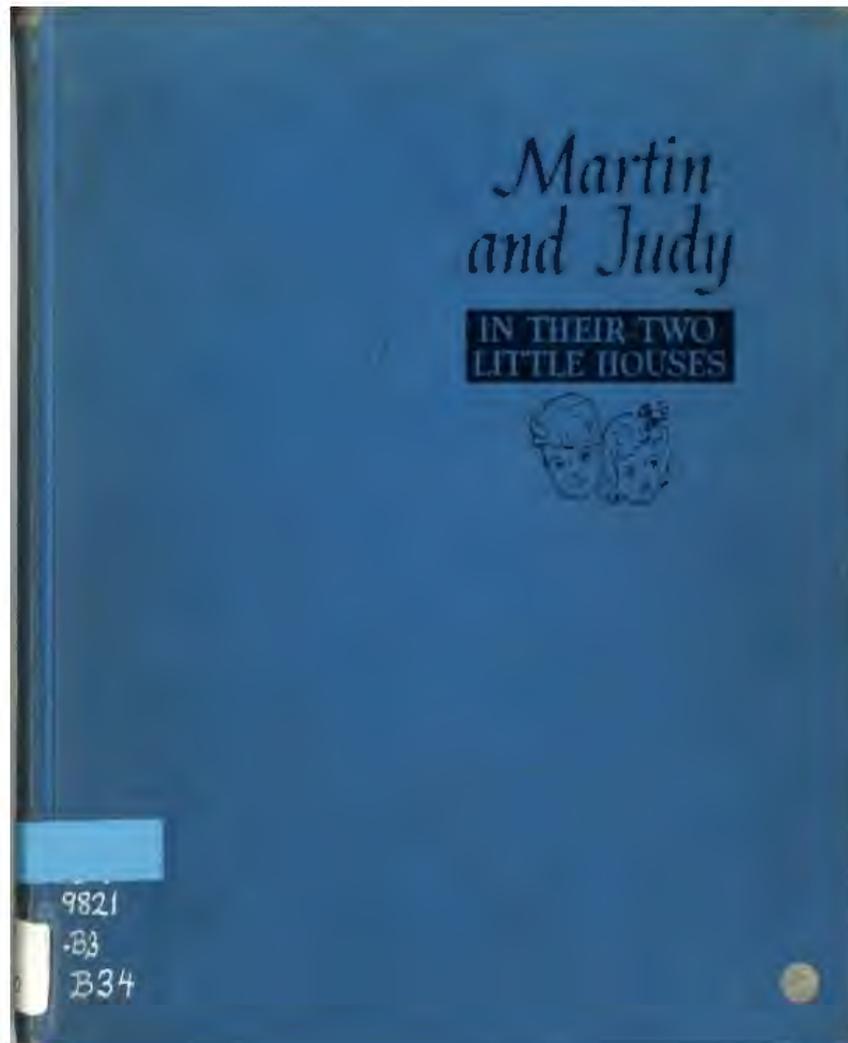


# Editor's Preface to *Beginnings*

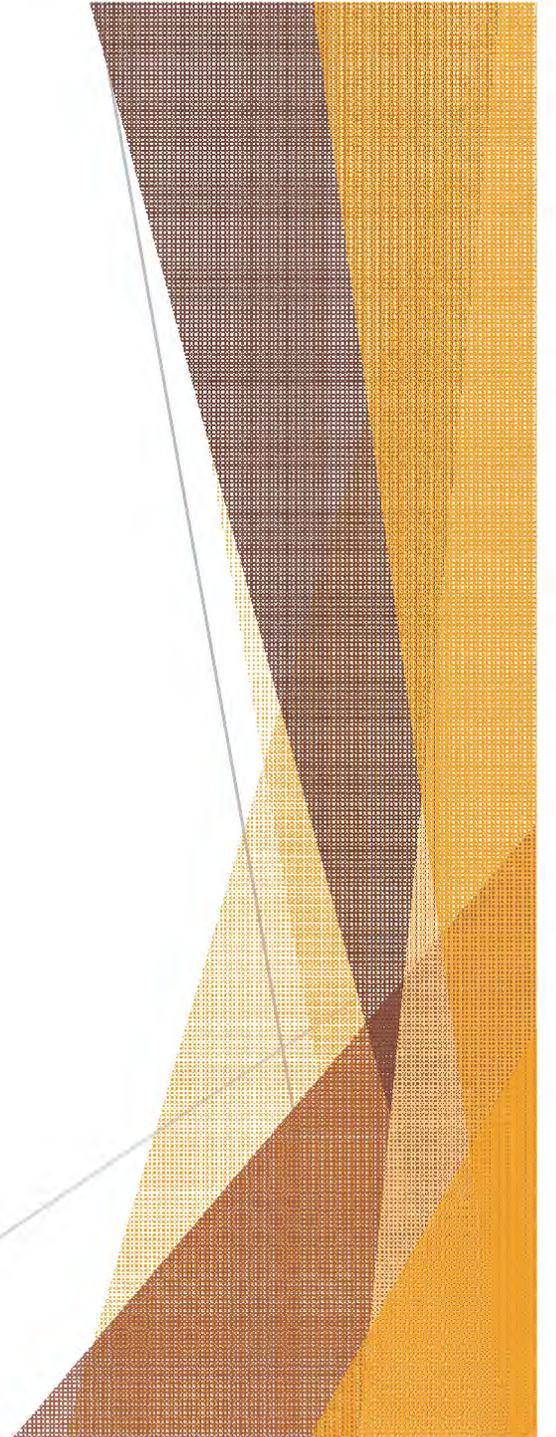
- ▶ "allow the pupil to enter into the wonderings and life of today as well as of other races..."

Ernest W. Kuebler

# Martin and Judy

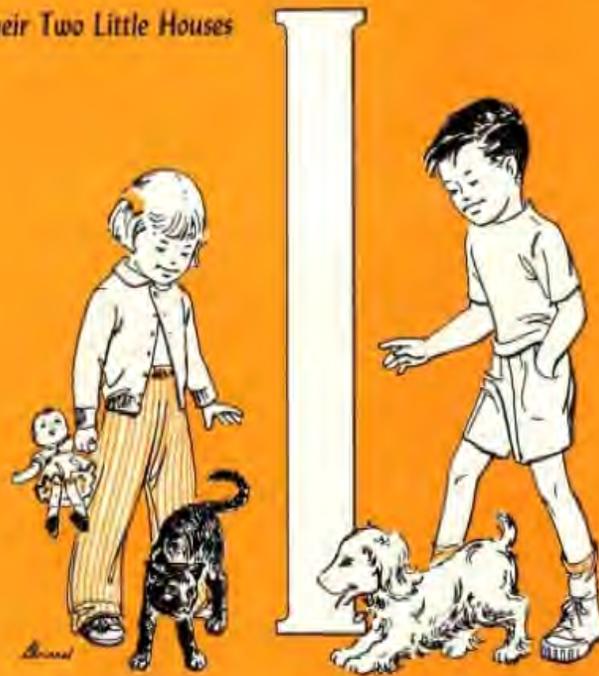






# *Martin and Judy*

*In Their Two Little Houses*



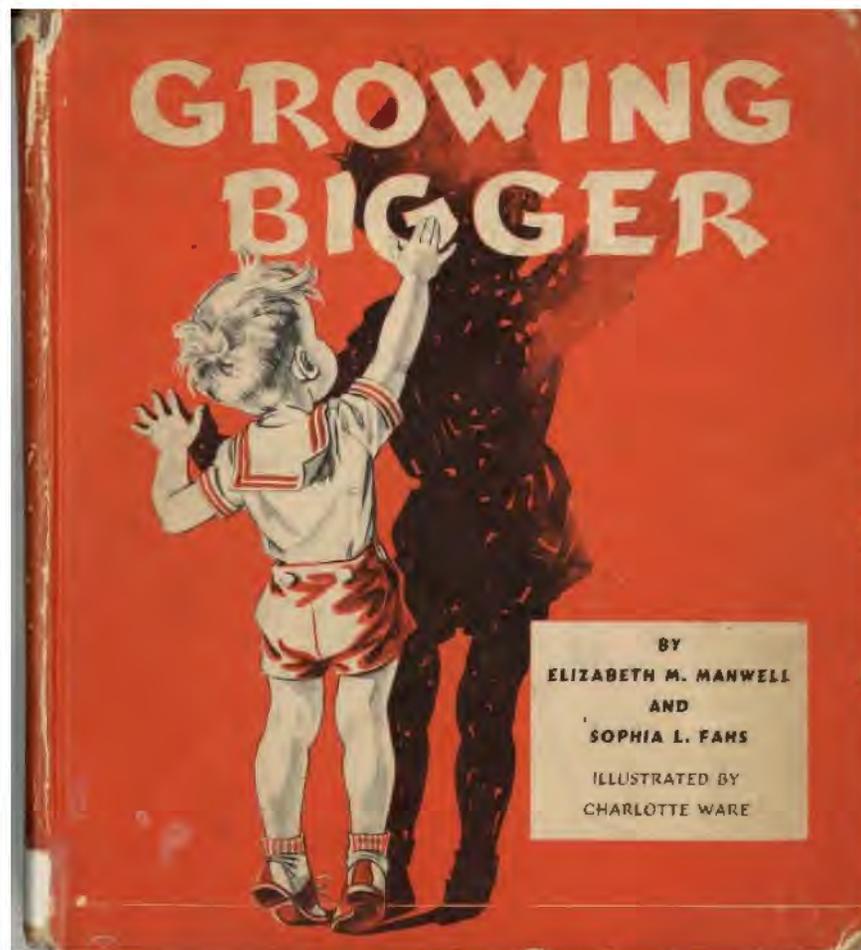
VOLUME ONE

Revised Edition

By Verna Hills Bayley



# Growing Bigger



# The Engine Dance

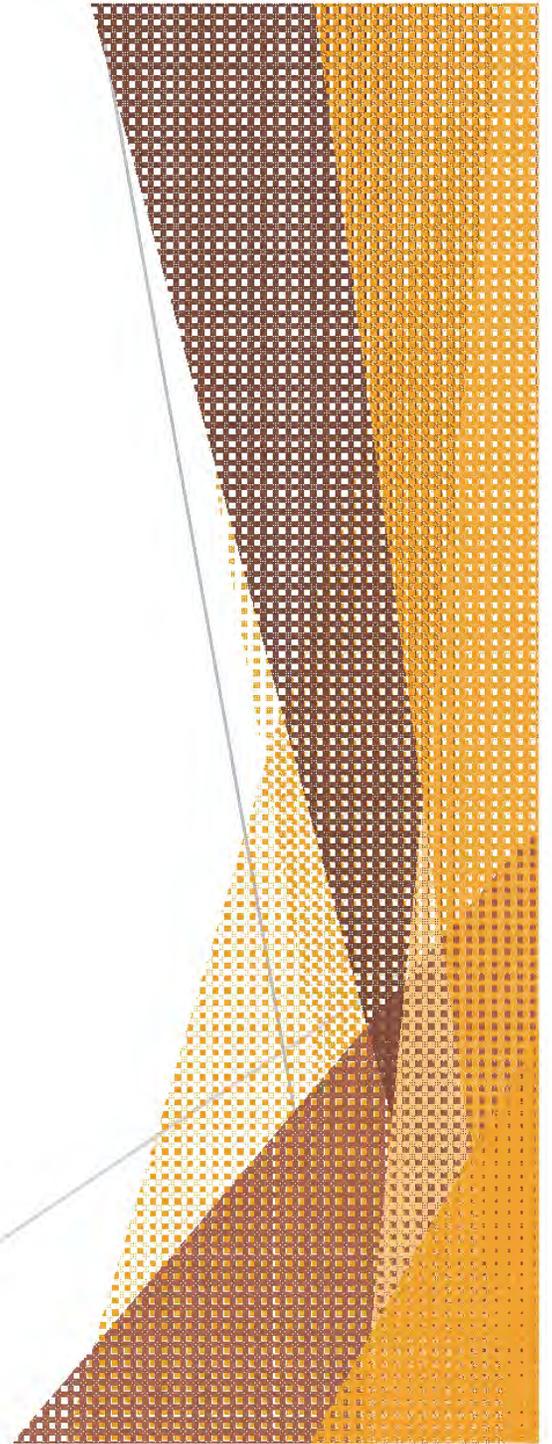




▶ “He liked the boys and girls with the brown skin.”

*The Family  
Finds Out*

# David or is it Philip?



# AUA Commission on Intergroup Relations 1952 - 1954



Members of the Commission on Unitarian Intergroup Relations (1952-54). *Standing, left to right:* Albert D'Orlando, Errol D. Collymore, Frederick May Eliot, Charles N. Mason Jr., Arthur Foote. *Seated:* Howard Thurman, Alfred McClung Lee (chairperson), Raymond M. Wheeler. Lillian Smith, a member of the Commission, was not present for the photo.

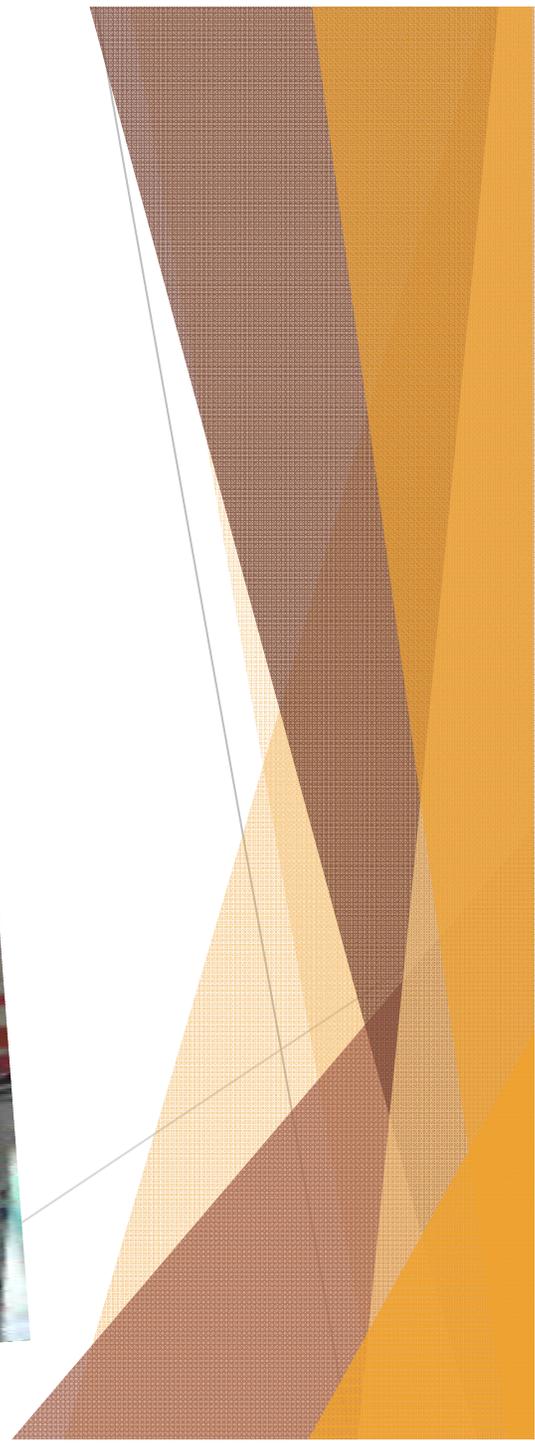
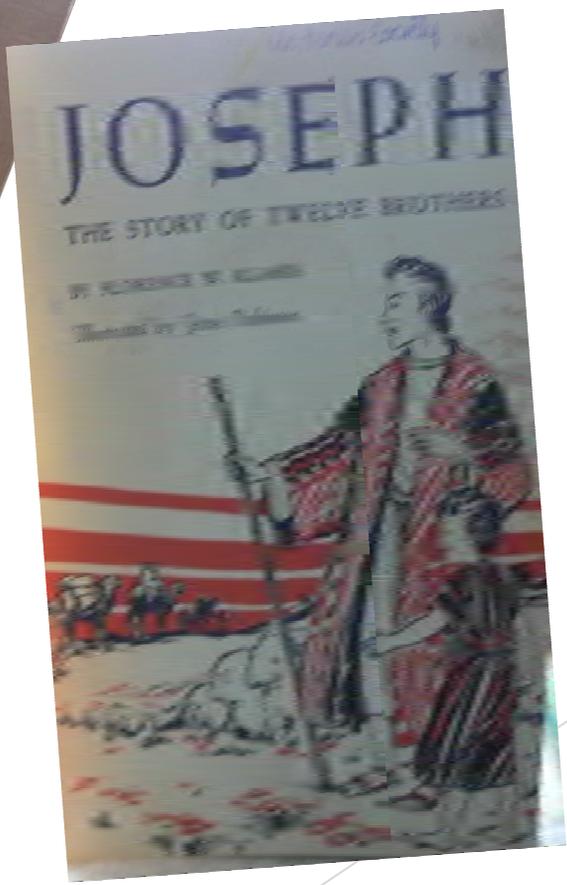
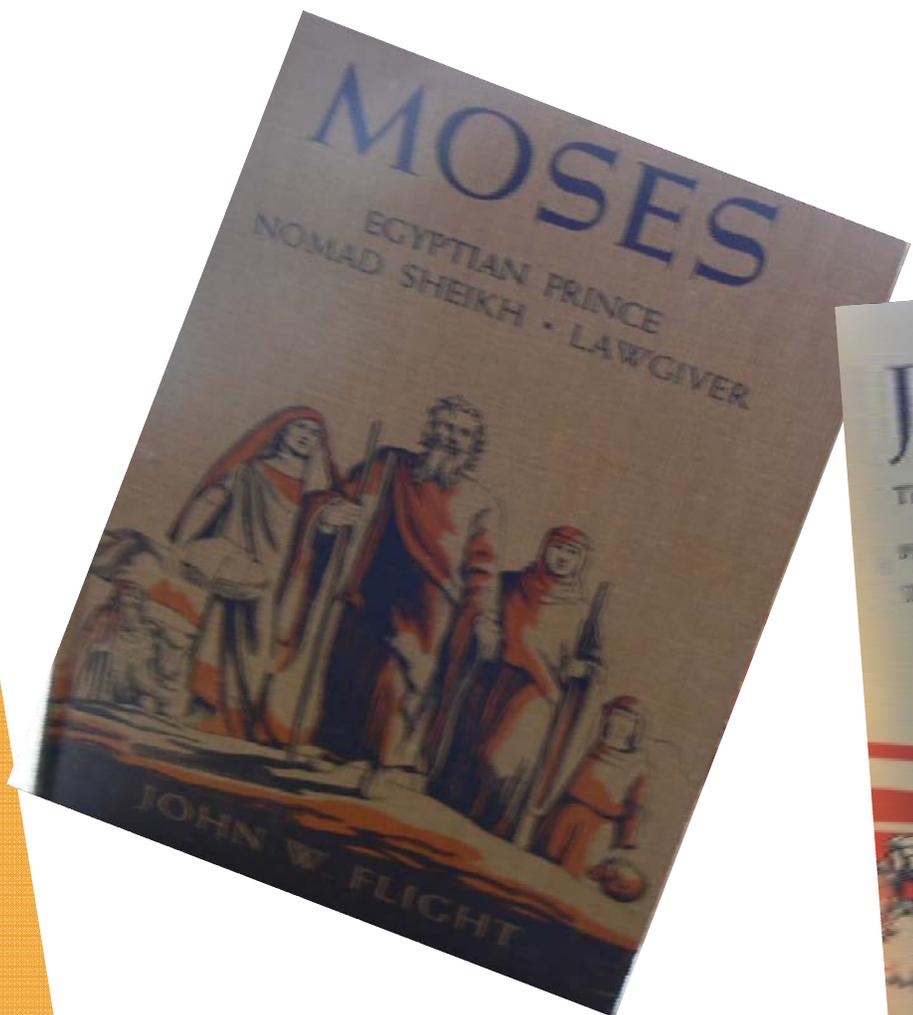


THE  
FREE CHURCH  
IN  
A  
CHANGING  
WORLD



UNITARIAN UNIVERSALIST  
ASSOCIATION

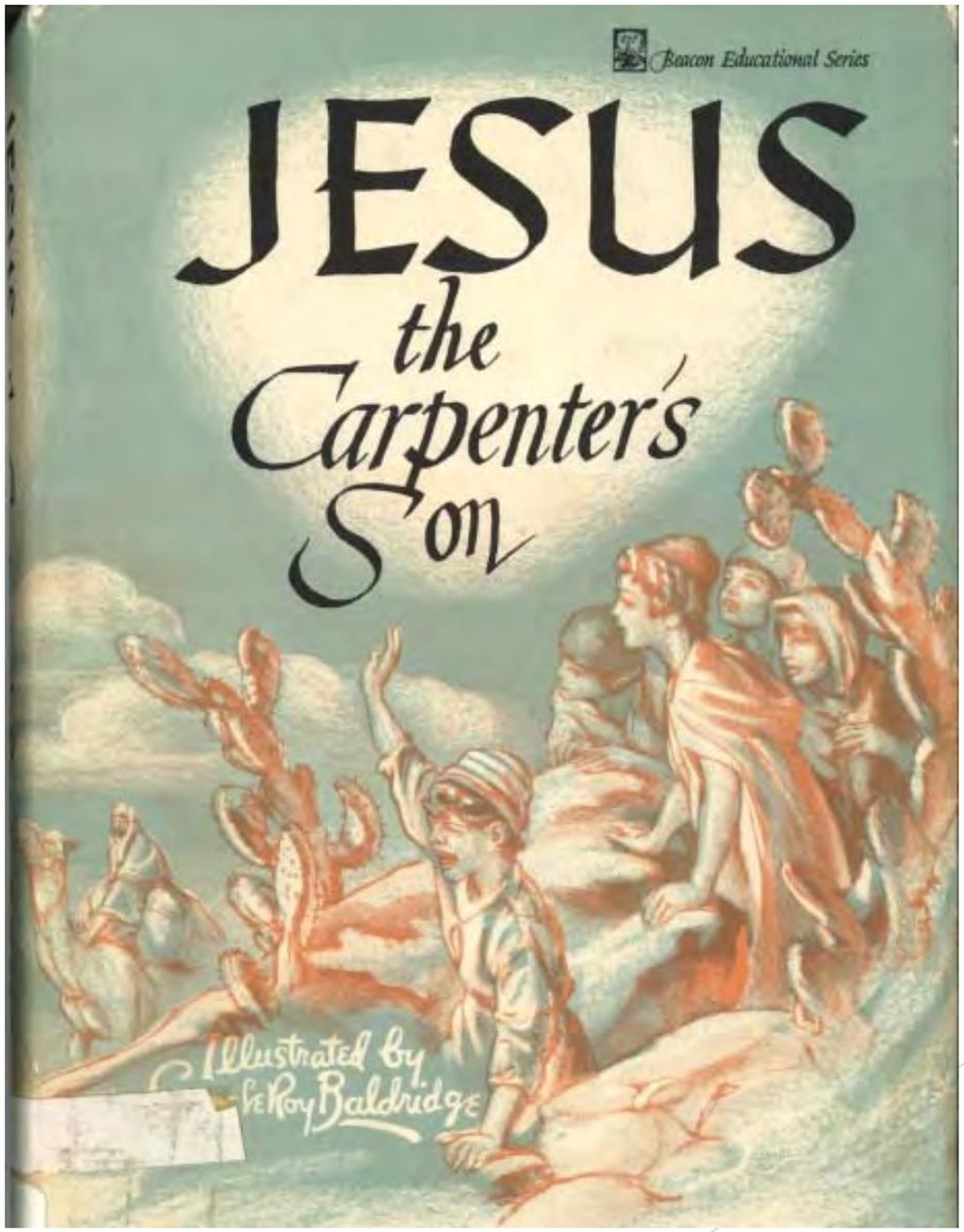
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Beacon Educational Series

# JESUS

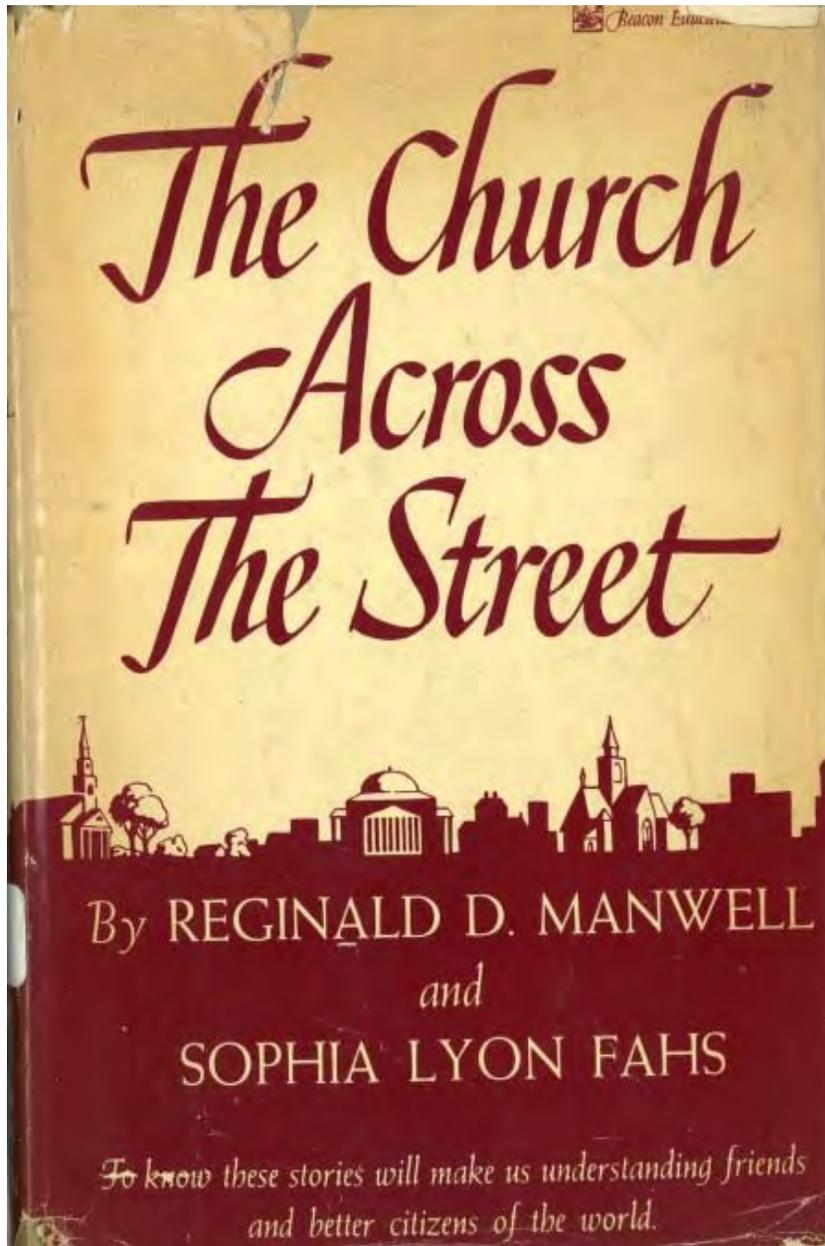
the  
Carpenter's  
Son



Illustrated by  
Roy Baldrige



Jesus brought his sleeping mat up on the roof

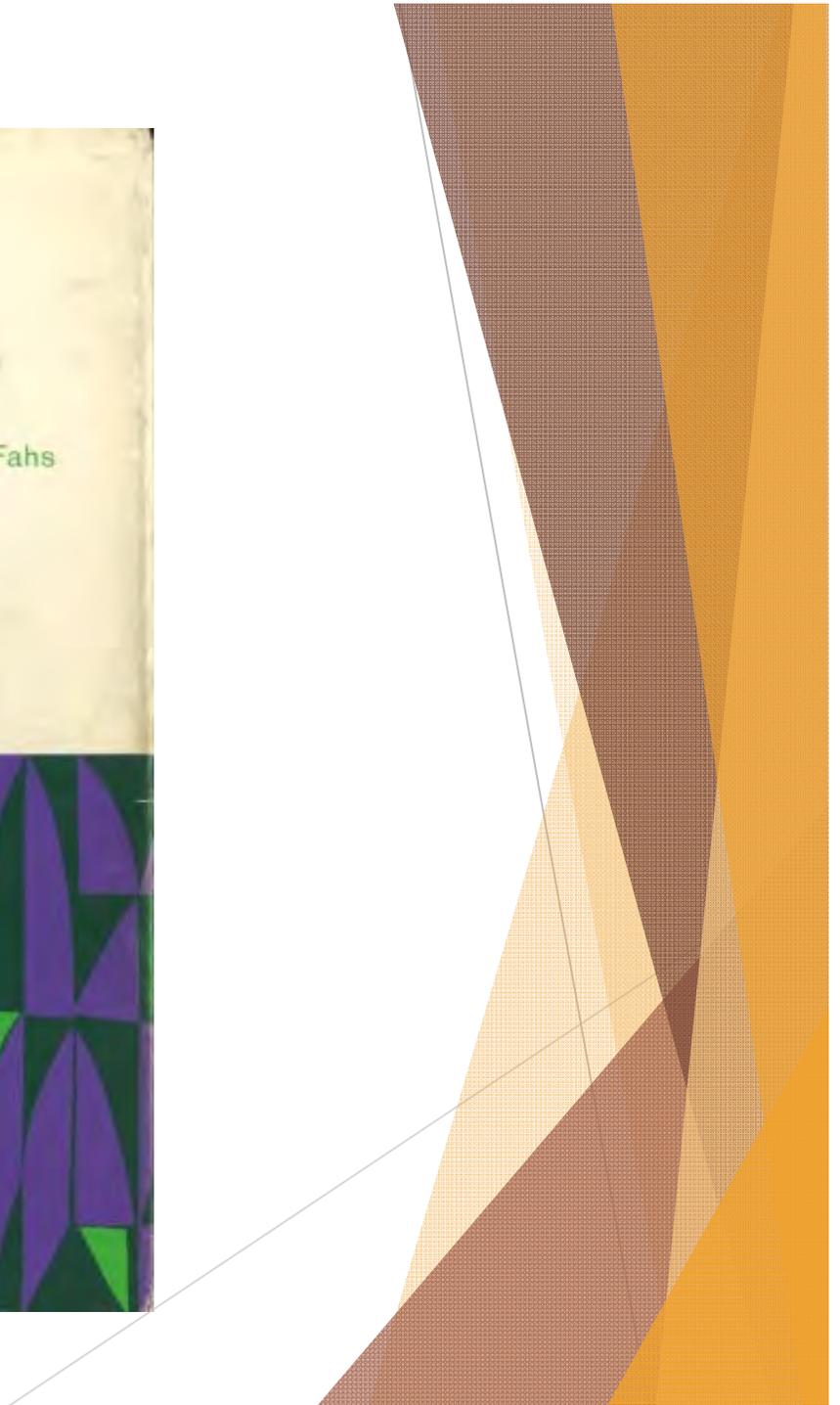
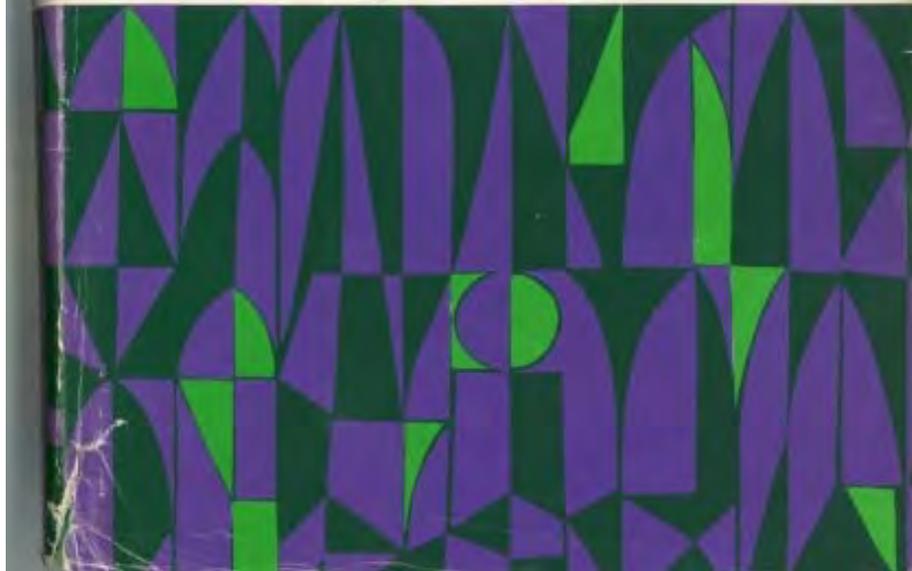


# The Church Across the Street

By Reginald D. Manwell and Sophia Lyon Fahs

**Revised Edition**

An introduction to the ways and beliefs of  
fifteen different faiths



# These Live Tomorrow

## These Live Tomorrow

A tall nineteen-year-old youth of noble blood kneels with his head on the executioner's block, in the public square of Dieppe. He has disdainfully refused the blindfold: the de Benneville's have the courage to die with their eyes open. Besides, he has done no wrong and has no shame to hide.

But he has preached a new religion in which all men are free: and the headsman stands ready with his sword. George de Benneville's companion — a commoner to whom the privilege of dying by the sword is forbidden — has just been hanged as the crowds shouted. The people are keyed to a pitch as George bends his neck . . . .

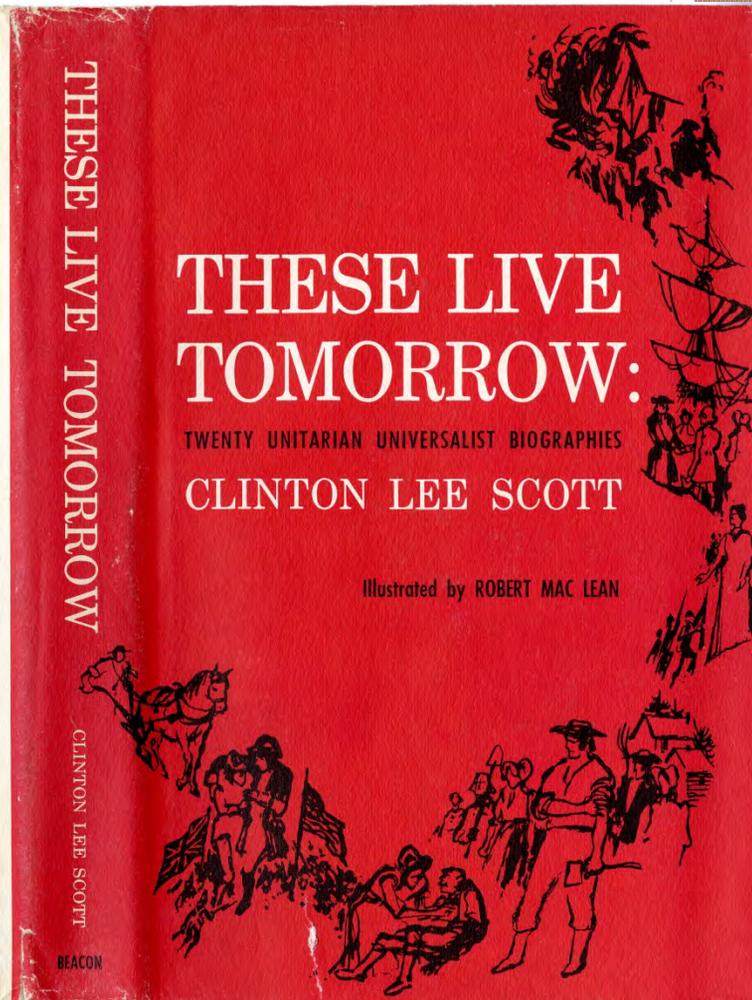
Suddenly there is a flurry in the crowd as a rider gallops through the square on a foam-flecked horse. He carries a reprieve from Louis XV.

Such is the action with which this book opens. The men who dared to speak out openly for religious freedom did not live in pillowed ease among their books. They were trailed by secret police, had the skin torn off their backs by the whip of the executioner, died at the stake in flames and smoke of green wood and sulphur, were branded with hot irons . . . .

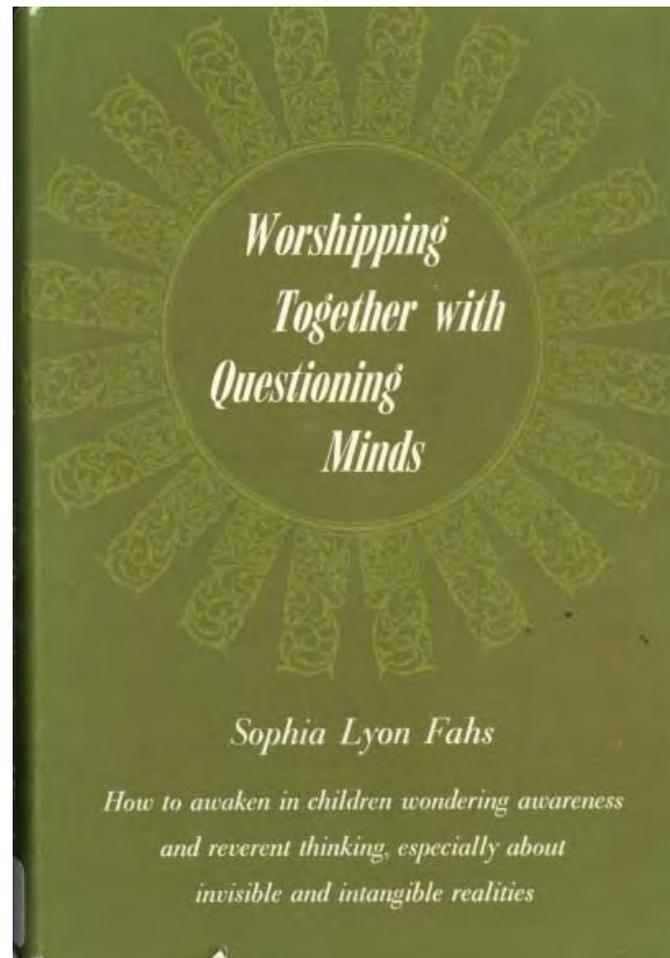
But there are ideas that will not burn; there are books that cannot be consumed in flame. In our own day, men are jailed and punished for their beliefs. Let us remember the men who led the way!

Beacon Press

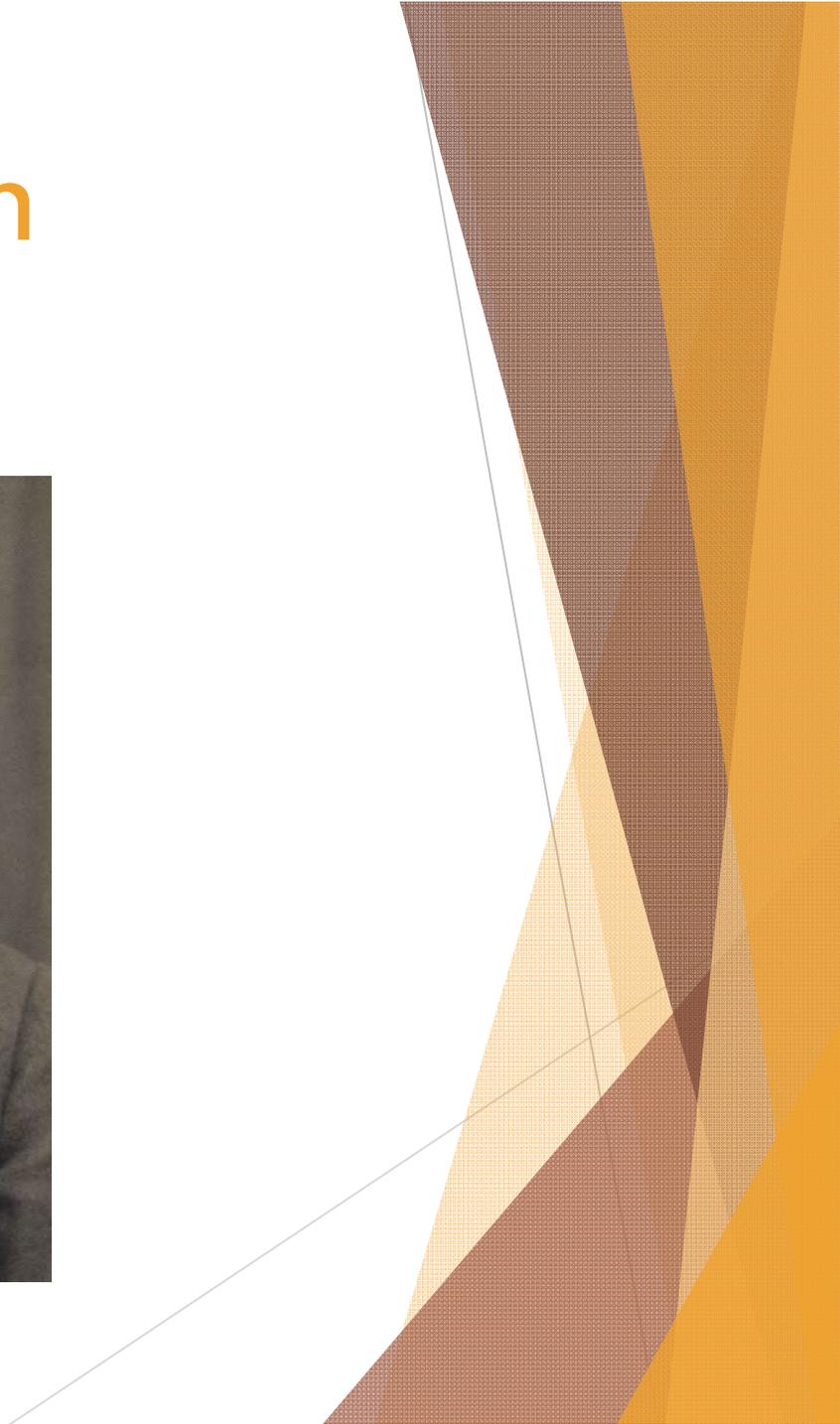
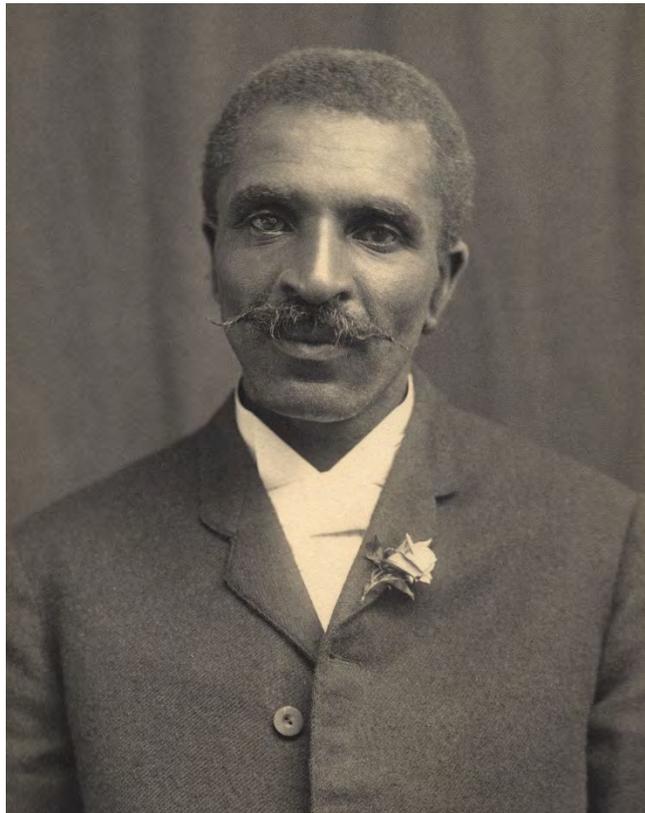
Boston



# Worshipping Together with Questioning Minds



# George Washington Carver



# 1964 Annual Report of the UUA Commission on Religion and Race

Inquiries were made of the UUA Department of Education regarding the Beacon curriculum. The Department Director informed the Commission that the Department for obvious financial reasons cannot scrap its present stock of books despite the fact that texts and illustrations are "pure white" but that new materials will reflect intercultural and interracial situations. The issues of city life, multi-ethnic groups and poverty, will be featured in contemplated new materials. In the meantime, while existing stocks are used up and new materials prepared, the Religious Education Department will recommend existing materials from other sources which teach good race relations, to religious education directors.

# New Beacon Series



# Rev. Maurice Dawkins

## Educational Program

### THE COMMUNITY SCHOOL OF RELIGION

After many years of inactivity, due to building difficulties, the Community School of Religion will be reborn this Fall. For children from the Nursery through high school, it will be held from ten to twelve-thirty every Sunday morning. Like the Community Church, the School of Religion will employ a method thoroughly experimental in procedure. While honoring all the religious traditions and practices of the past, it will regard them as milestones rather than as millstones, and will seek ever more intelligent and satisfying means for the expression of the shared religious life.

The Community School of Religion will be centered in its children. Its primary aim will be the development of full, rich, resourceful personalities which understand the meaning of life and of freedom and their uses and responsibilities. In keeping with modern educational theory, it will attempt to do this through the exploration, expansion and interpretation of living experiences. It will not conduct a school for indoctrination, but rather seek to develop children's character through study, worship and living experiences. Children of all creeds, races, classes and of many different faiths will be welcome.

Specifically the School may be expected to impart:

- A growing understanding of oneself, one's fellows and the great world and universe around.

- A sense of wonder and mystery at the orderliness, the beauty and the complexity of the world and of life, which may lead to an awareness of the presence of God in the wonders of nature and in the everyday world.

- A growing knowledge of the world's folklore, and an appreciation of the Bible and other great religious books as treasure houses of religious literature, history and experience.

- A growing knowledge of the lives of Moses, Jesus, Gaudama, Gandhi and other great prophets and teachers of the past.

- A sympathetic understanding of the customs and beliefs of others.

- An inner strength and faith with which to meet personal problems.

- An increased skill in living.

- A reverence for our church, an understanding of its functions and history, and a helpful interest in its activities.

- A sensitiveness to present social problems which will lead to personal and cooperative efforts towards their solution.

The Director of the School, and of the youth activities of the Church, is Rev. Maurice A. Dawkins, an ordained minister.



Rev. Maurice A. Dawkins

The School will utilize every possible resource, historical and contemporary, to illuminate the present experiences of living persons. Through story and song, play, work and guided discussion, the teachers will try to cultivate an increased appreciation of life, and understanding of human relationships, and a resourcefulness for living life to the full.



Children's Christmas Party

# William Y. Bell, Jr.



W. Y. Bell, Jr. Will Teach in Holland

## W. Y. Bell, Jr., Will Teach In Holland

NEW YORK — William Y. Bell, Jr., former field representative of the American Council on Race Relations, left New York City for Montreal this week where he will sail for Holland as an instructor at a teachers' institute there, it was learned by the Defender this week.

On the staff of the New York Society for Ethical Culture for three and a half years until his recent resignation, Bell will be one of four instructors at a study course for school administrators and educators designed to show how international understanding may be promoted through school systems throughout the world.

Organized with the assistance of UNESCO by the Standing Conference of Internationally minded Schools, the course is limited to 50 educators who will come to the Castle Berde, Ommen, Holland from 20 countries for the four-week period.

Bell was the only Negro among five American teachers attending the first institute in Geneva, Switzerland in the summer of 1953 and is the only one of the 46 participants invited to return this time as an instructor.

Active in the field of social work and race relations for several years before going to New York, Bell indicated that he may re-enter those fields when he returns to this country the first week in October.

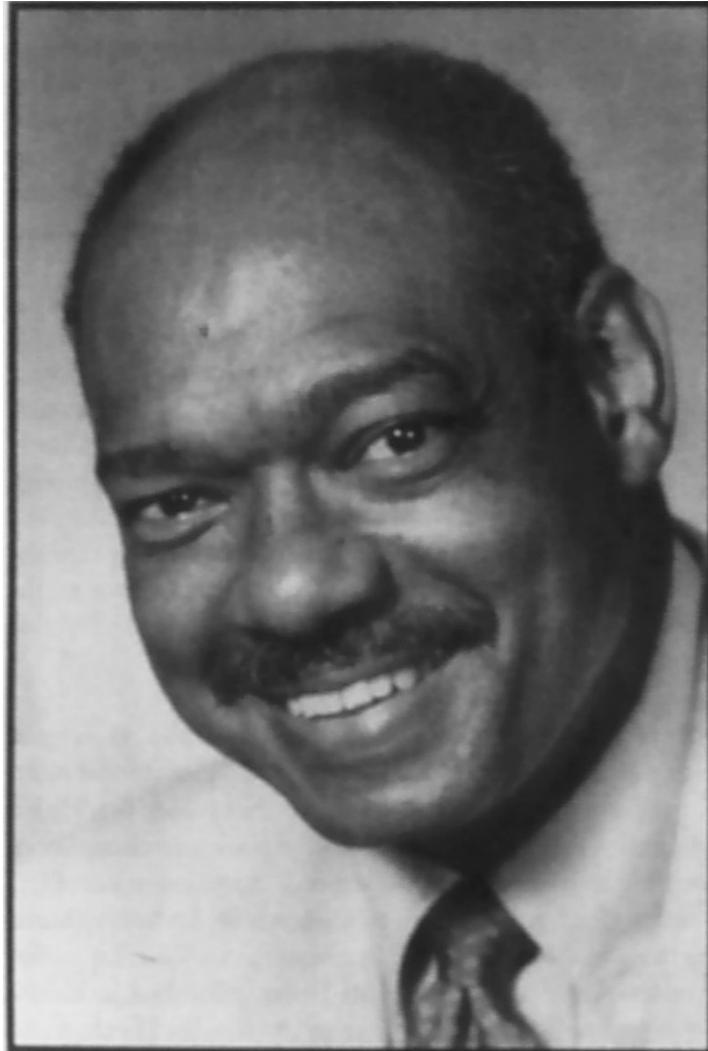
# Pauline Warfield Lewis



# Bernice Bell Just



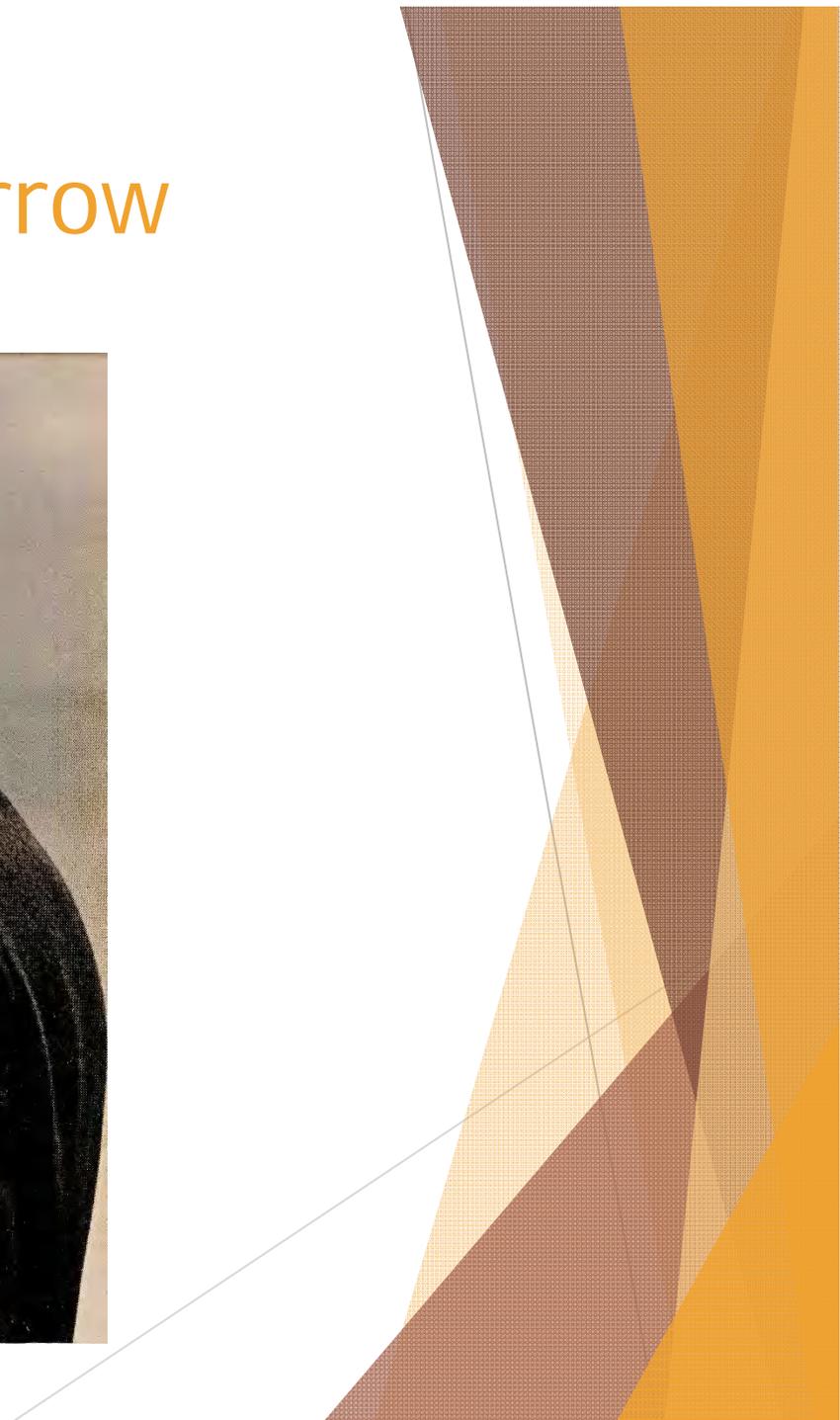
# Rev. William R. Jones



# Rev. Lewis A. McGee



# Rev. Eugene Sparrow



# Rev. William Sinkford

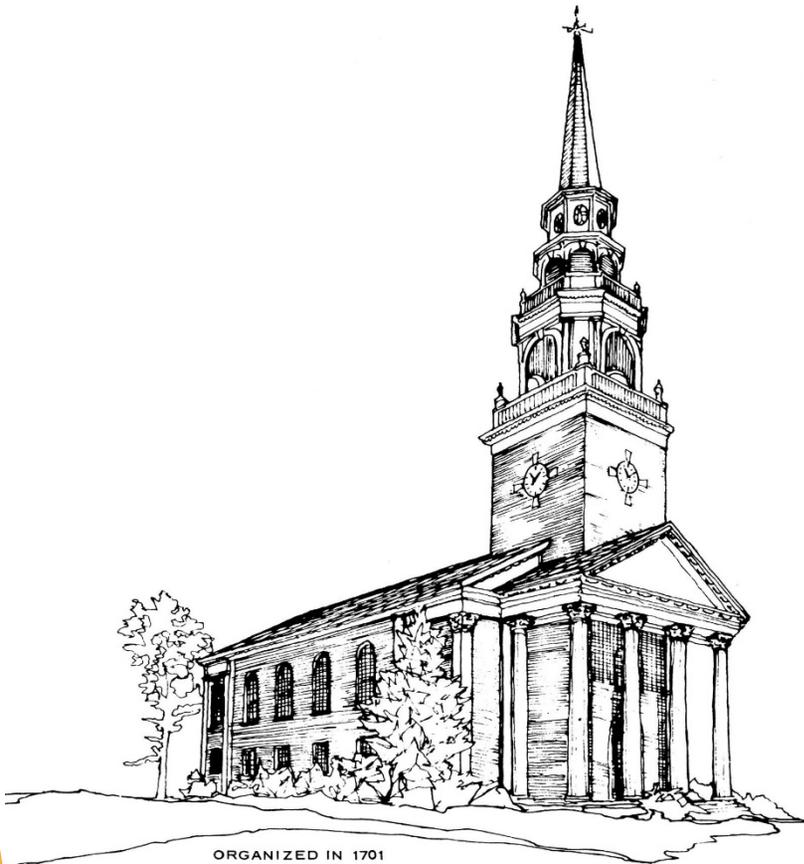


# Bernice Bell Just



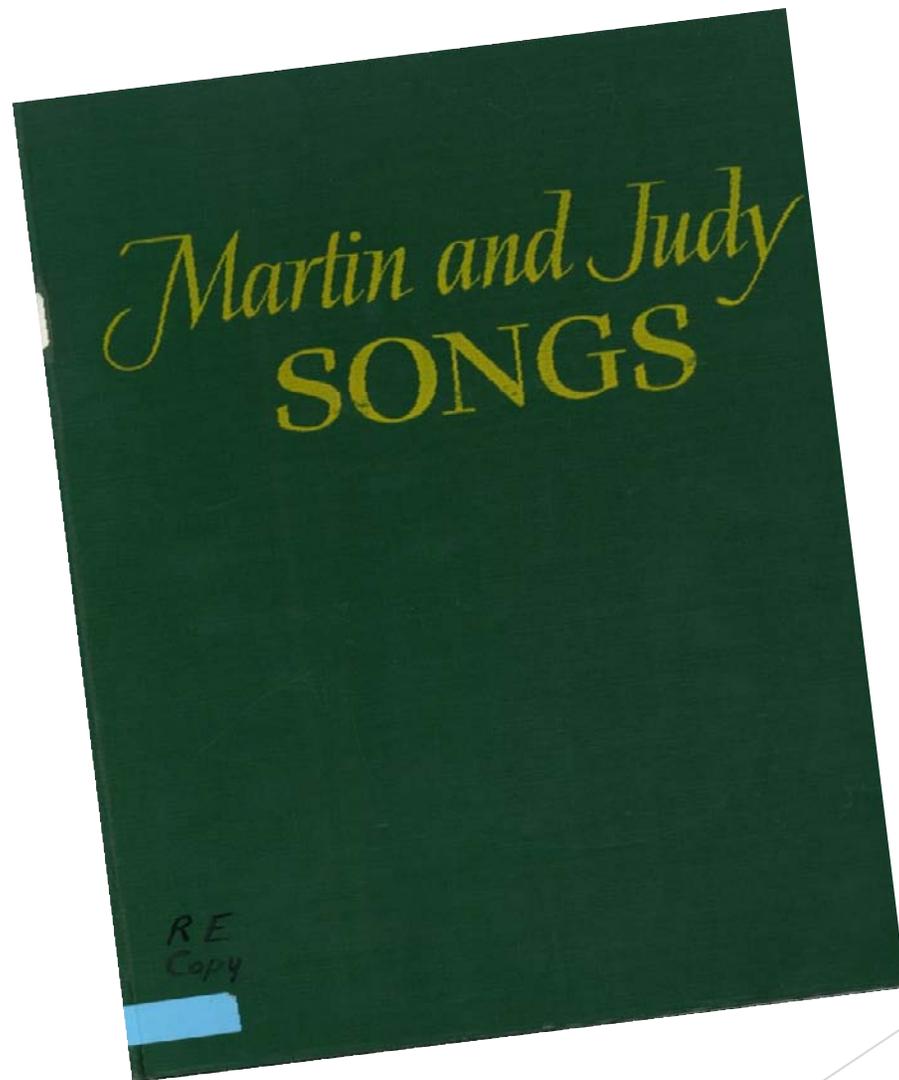
BERNICE BELL JUST  
Director of Religious Education  
All Souls Church  
1958 - 1966

# First Parish Framingham



ORGANIZED IN 1701

# *Martin and Judy Songs*

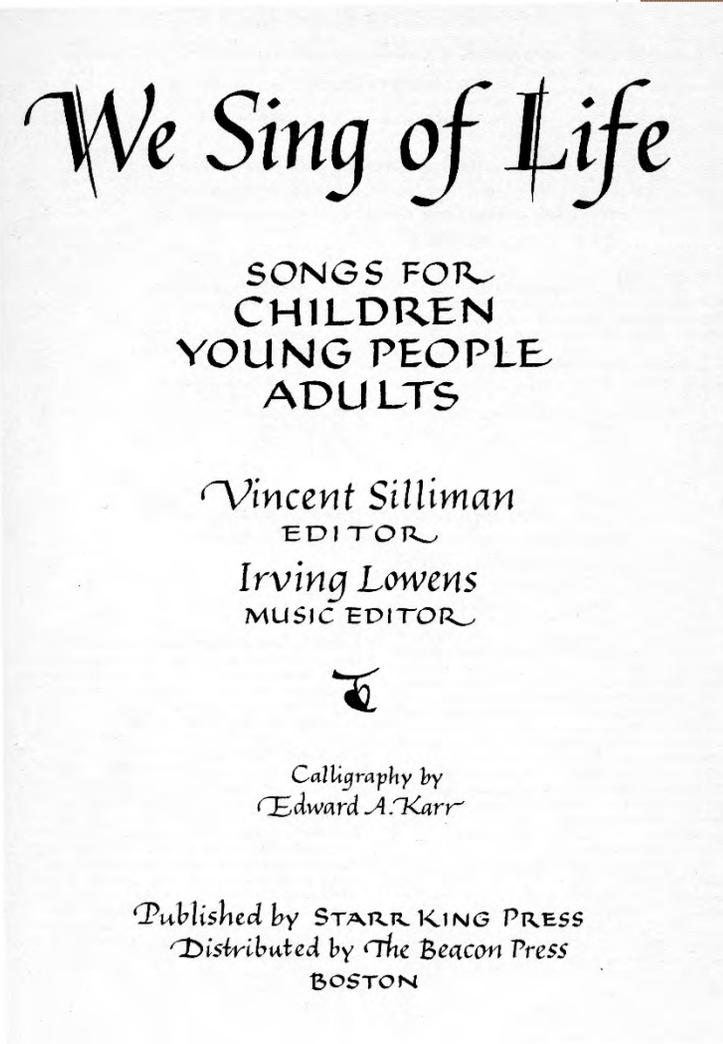


# Martin and Judy Songs

## THE SONGS IN ORDER

<i>Name of Song</i>	<i>Author or Source</i>	<i>Composer or Source</i>
<b>I. <i>Wake Up and Go to Sleep!</i></b>		
1. Wake-up Time	<i>Martin and Judy</i>	French Nursery Song: <i>To Parea</i>
2. Something Happy	Henry Van Dyke	A. B. Ponsonby
3. Night Time	Sophia L. Fahs	Chopin
4. Home	Calvin W. Laufer	Sigfús Einarsson
5. Darkness and Light	<i>Martin and Judy</i>	English Folk Tune: <i>Green Gravel</i>
<b>II. <i>Come Out and See!</i></b>		
6. Come On Out!	<i>Martin and Judy</i>	Alsatian Folk Tune
7. Rainbow	Christina G. Rossetti	Ignace J. Pleyel
8. Who Has Seen the Wind?	Christina G. Rossetti	Spanish Folk Tune
9. Who-ee! Who-ee!	Edith Lovell Thomas	German Folk Tune: <i>Cuckoo</i>
10. Hark! Thunder Growls	Frances E. Jacobs	German Folk Tune
11. Rain	Robert Louis Stevenson	Alsatian Folk Tune
12. Moon and Sun	Lucy Sprague Mitchell	German Folk Tune
<b>III. <i>Different Kinds of Days</i></b>		
13. Leaves Falling	Edith Lovell Thomas	German Refrain
14. Dance, Leaves!	Louise Abney	English Tune: <i>The Muffin Man</i>
15. Snow Flakes	Alice C. D. Riley	Jessie L. Gaynor
16. Around and Around	<i>Martin and Judy</i>	German Folk Tune: <i>Lustig in Ehren</i>
17. Christmas	<i>Martin and Judy</i>	J. A. P. Schulz
18. Jesus' Birthday	Margaret Ann Trickey	Jónas Helgason
19. Carol, Children	W. A. Muhlenberg	W. A. Muhlenberg
20. Easter Time	Louise M. Oglevee	Icelandic Folk Tune
21. Look!	Anonymous	Norwegian Theme

# Vincent B. Silliman



# Sometimes I Feel Like a Motherless Child

Traditional

American Negro spiritual

slow, simply

Some - times I feel like a moth - er - less child,  
Some - times I feel like I have no friend,  
Some - times I feel like I'm al - most gone,

The first system of the musical score features a vocal line in G major and common time, with lyrics written below the notes. The piano accompaniment is shown in two staves below the vocal line, starting with a piano (p) dynamic marking.

Some - times I feel like a moth - er - less child,  
Some - times I feel like I have no friend,  
Some - times I feel like I'm al - most gone,

The second system continues the musical score with the same vocal line and piano accompaniment as the first system.

Some - times I feel like a moth - er - less child,  
Some - times I feel like I have no friend,  
Some - times I feel like I'm al - most gone, } A long way

The third system introduces a bracketed phrase "A long way" that spans across the end of the vocal line and the beginning of the piano accompaniment.

home, A long way from home.

The final system concludes the piece with the lyrics "home, A long way from home." The piano accompaniment ends with a final chord in G major.

# Hymns For The Celebration of Life

H Y M N S  
F O R T H E  
C E L E B R A T I O N  
O F L I F E



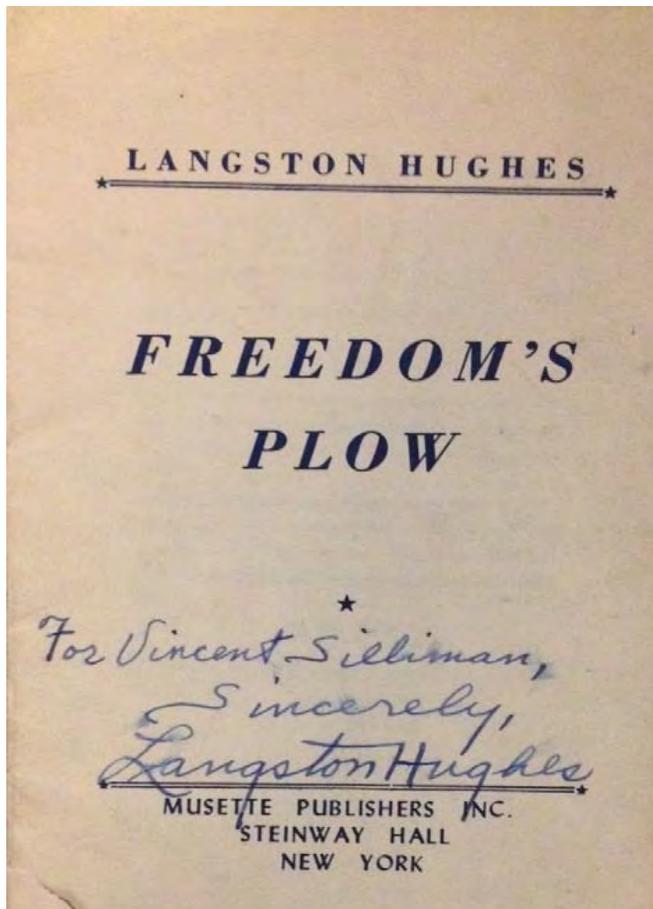
THE BEACON PRESS, BOSTON

# Rev. Egbert Ethelred Brown



Egbert Ethelred Brown

# Freedom's Plow by Langston Hughes

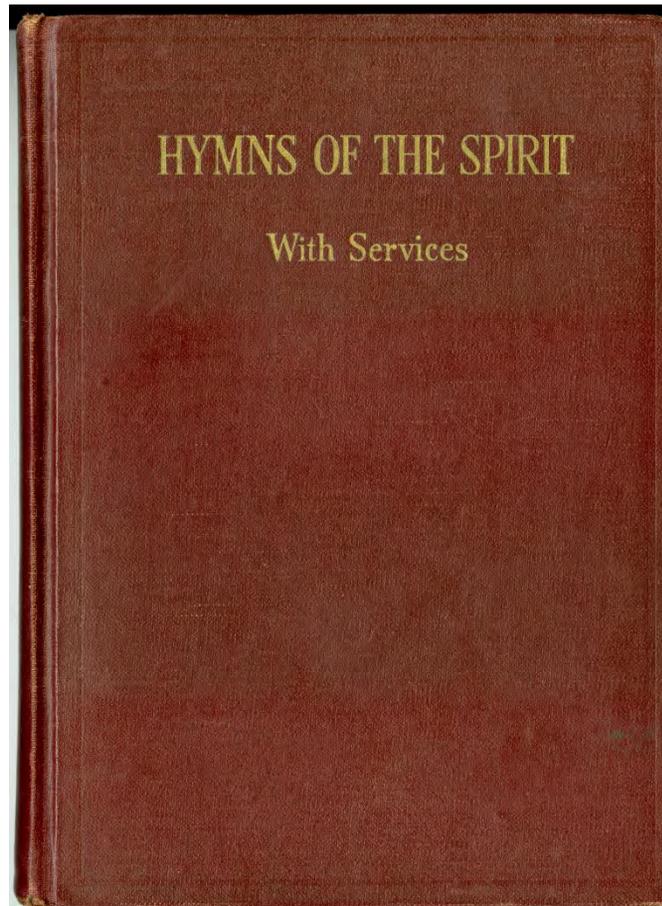


# AUA Commission on Intergroup Relations 1952 - 1954

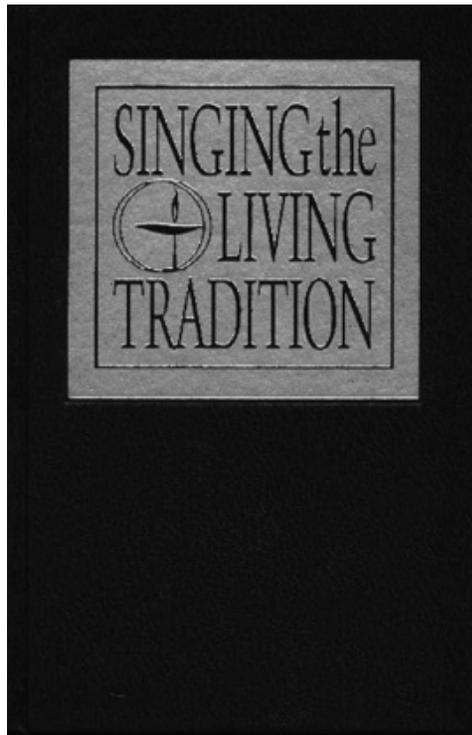


Members of the Commission on Unitarian Intergroup Relations (1952-54). Standing, left to right: Albert D'Orlando, Errold D. Collymore, Frederick May Eliot, Charles N. Mason Jr., Arthur Foote. Seated: Howard Thurman, Alfred McClung Lee (chairperson), Raymond M. Wheeler. Lillian Smith, a member of the Commission, was not present for the photo.

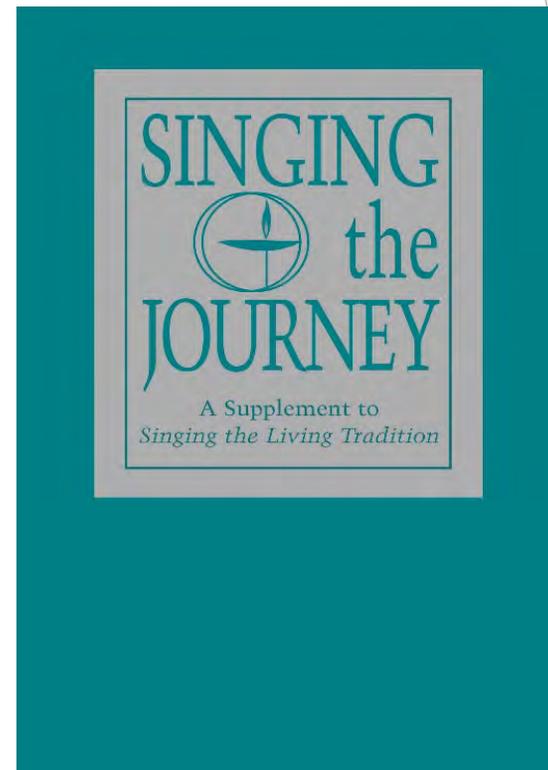
# Hymns of the Spirit



# Singing the Living Tradition



# Singing the Journey





# Jordan Neighborhood House



# UU Students and Faculty in the Mississippi Freedom Struggle

## Unitarian Universalist Students and Faculty in the Mississippi Freedom Struggle

(Incomplete listing compiled from NCC records and personal contact; religious affiliation of COFO and other Mississippi civil rights workers is not always recorded. Corrections and additions will be gratefully received.)

James Adams, Ava, Illinois	MSP <sup>1</sup>
Jane Adams, Ava, Illinois	MSP
Margaret Benes, Sacramento, California	MSP
Catherine Cade, Hinsdale, Illinois	MSP and SSOC <sup>2</sup>
Freeman Cocroft, Providence, Rhode Island	COFO <sup>3</sup>
Allen Cooper, Albuquerque, New Mexico	MSP
Loren Cress, Chicago, Illinois	MSP
William Day, Wichita, Kansas	MSP and st <sup>4</sup>
Leonard Edwards, Stanford, California	MSP
Jonathan Else, Sacramento, California	MSP
Eugene Ericksen, Ann Arbor, Michigan	MSP
Gail Falk, Pittsburgh, Pennsylvania	MSP
Robert Fullilove, III, Newark, New Jersey	MSP
Gene Guerrero, Dallas, Texas	MSP and SSOC
Joseph Harrison, Ann Arbor, Michigan	MSP
Neil Hindman, Vicksburg, Mississippi	MSP
Lew Hyde, University of Minnesota SRL group	MSP
Alex Jack, Scarsdale, New York	Oberlin <sup>5</sup>
George Kassell, Phoenix, Arizona	COFO
Mark Levy, New York City, New York	MSP
Cornelia Mack, Madison, Wisconsin	MSP
Ronald Meservey, Oak Ridge, Tennessee	MSP
Wilma Paskus, Denver, Colorado	MSP
Edna Perkins, South Dartmouth, Massachusetts	MSP
Annell Ponder, Atlanta, Georgia	MSP and SCLC <sup>6</sup>
Kay Prickett, Carbondale, Illinois	MSP
Kathryn E. Quinn, Cashmere, Washington	MSP
Thomas Rowe, Jr., Ann Arbor, Michigan	MSP
Susan Sanford, Lafayette, California	MSP
Philip W. Sharp, New York, New York	MSP and COFO
John Strickland, Savannah, Georgia	MSP
Howard Stromquist, Park Forest, Illinois	MSP
Arthur Tenney, Glenview, Illinois	st
Jerry Von Korff, St. Paul, Minnesota	Oberlin
Judith York, Englewood, Colorado	MSP
Professor Paul Schmidt, Oberlin, Ohio	Oberlin

# World Citizenship Camp 1954

## WORLD CITIZENSHIP CAMP for JUNIOR HIGH YOUTH

August 1-14, 1954

Beaver Lake, New York

**Objective:** to provide an intercultural experience for Junior Highs which will help provide the emotional and educational basis for citizenship in One World.

World Folk Dancing  
Arts and Crafts  
Nature—Woodcrafts  
Intercultural Programs  
and Discussions



Dramatics  
World Citizens  
In Action  
Waterfront—Sports  
Service Projects

# The Optic of Privilege

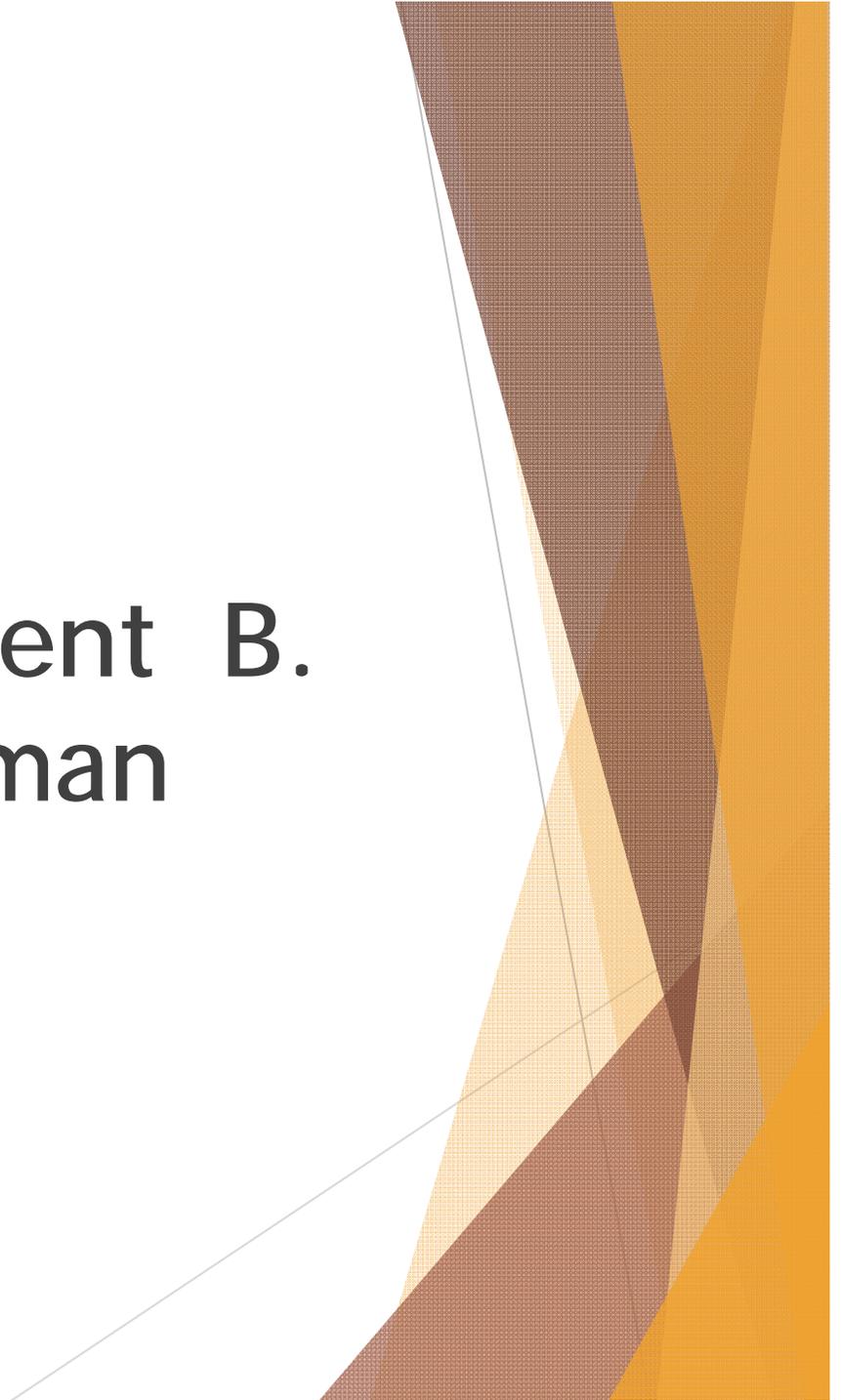
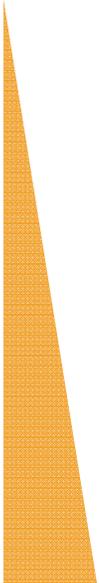


“Recognizing or even welcoming a changing world does not necessarily equip and qualify someone to shepherd that change, even if they deeply want to do so.”

Sue Lawrence



**Rev.  
Vincent B.  
Silliman**



# "LOVE AS TAUGHT BY THE LIBERAL CHURCHES IN THE BEACON PRESS PUBLICATIONS IN RELIGIOUS EDUCATION"

LOVE AS TAUGHT BY THE LIBERAL CHURCHES IN THE BEACON PRESS PUBLICATIONS IN RELIGIOUS EDUCATION: a paper prepared for the Prairie Group by Vincent B. Silliman. 1960

A golden strand runs through the tradition of man's reflections upon life, beginning in the long ago. It is man's high esteem of an outgoing and creative love.

Here is the central meaning of liberal religion. Here indeed is the origin of liberal religion -- to be specific, the origin of each of the two streams of church life which now, in the Unitarian Universalist Association, are becoming one.

Here also is the most significant finding of the psychiatric study during recent decades of the human person in adults and children.

But in reality this is an ancient, not a modern, insight, going back at least to the Hebrew prophet Hosea. His teaching of the nature of God as invisible love was heard only a few years after the teaching of Amos of a God whose first requirement was a considerate and universal justice. Expressed in these words, the two ideals, love as spoken of by Hosea, and justice as spoken of by Amos, are seen to be related: obverse and reverse of one spiritual attitude -- a concern for persons. Here in fact are some essential ingredients of the famous proposition that all men are created equal.

In the Second Isaiah this strand is shining, when Israel, as God's servant, is charged with responsibility for bringing the knowledge of the true God to all peoples. In the marvelous parable of the Book of Jonah this strand is shining, when the breadth of the divine love is contrasted with the harsh and narrow outlook of the fictional prophet.

Thanks more perhaps to the persisting influence of Hosea than to that of anyone else, Jesus was able to summarize the Jewish faith as two loves expressed in two quotations from the ancient law and taken from documents dating a century or more after Hosea's time: "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and with all thy strength"; and "Thou shalt love thy neighbor as thyself."

Jesus could quote some of the later teaching of the Torah to his purpose in this case; but it is not at all certain that the scriptures of his people were exclusively the background of his teaching, or of the teaching attributed to him, as to the significance of outgoing love.

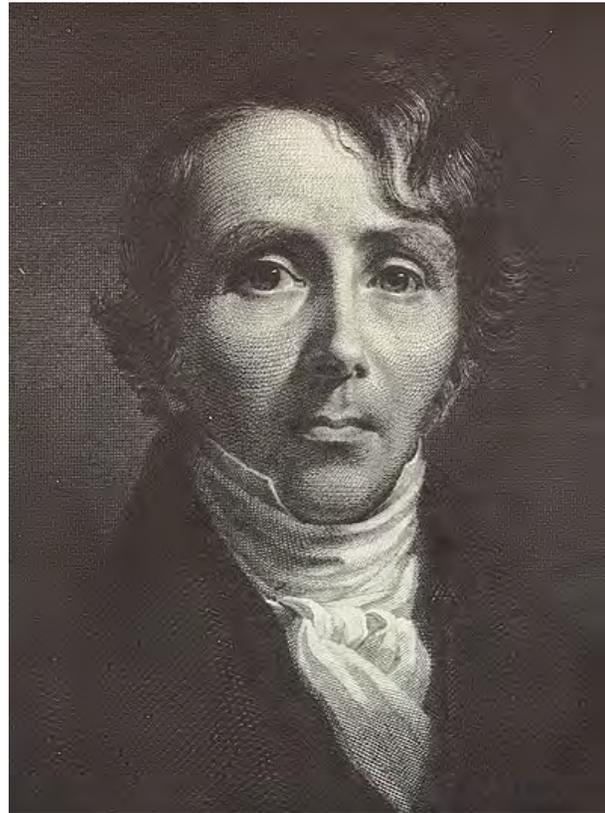
So far as the Old Testament is concerned, the law of love is there; but it is hardly predominant there. And it seems neither more nor less predominant there than it is seen to be, for example, in the teaching of Buddhism, or in the similar teaching of the ancient Greeks and Romans, which may likely reflect the influence of Hindu thought -- Buddhist or other. Commerce between East and West was often very intense in ancient times, including religious commerce; and one may not assert with confidence who actually originated what great human and spiritual affirmation.

Sometimes the teaching of Jesus seems to reflect more the influence of Gotama of India than it does that of his own Hebrew predecessors; for instance in the characteristic Buddhist saying: "Hatred does not cease by hatred at any time; hatred ceases by love." Buddhist love is much concerned with the meaning of an encompassing good will. I do not refer to any theory that Jesus personally studied with some Oriental master. If he came under any kind of Hindu influence, it was because Hindu influence had been prevalent off and on for centuries in the Middle East.

As for the meaning of human brotherhood, the Stoics at the beginning of the Christian Era were more consistent than were either the contemporary Jews or Christians; at least the leaders among them were; and it is worth remembering that the ancient Stoics were highly regarded by our American Deist founding fathers.

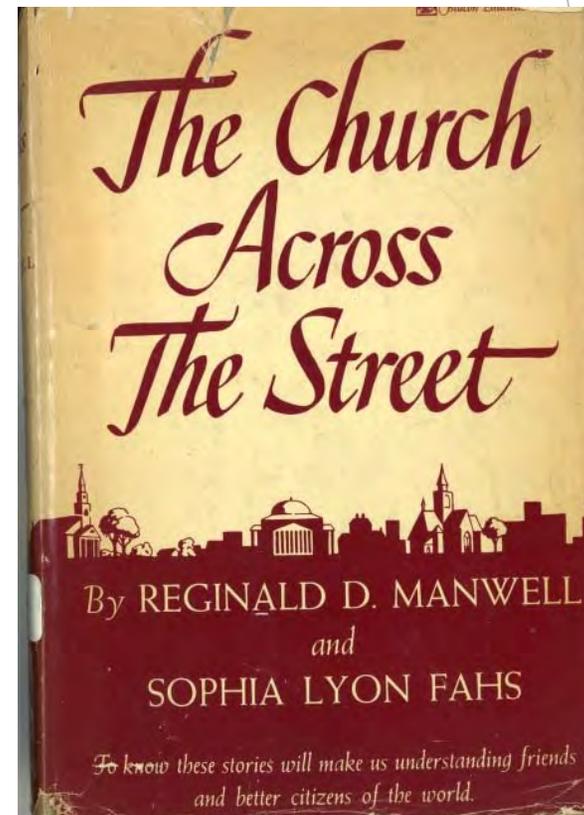
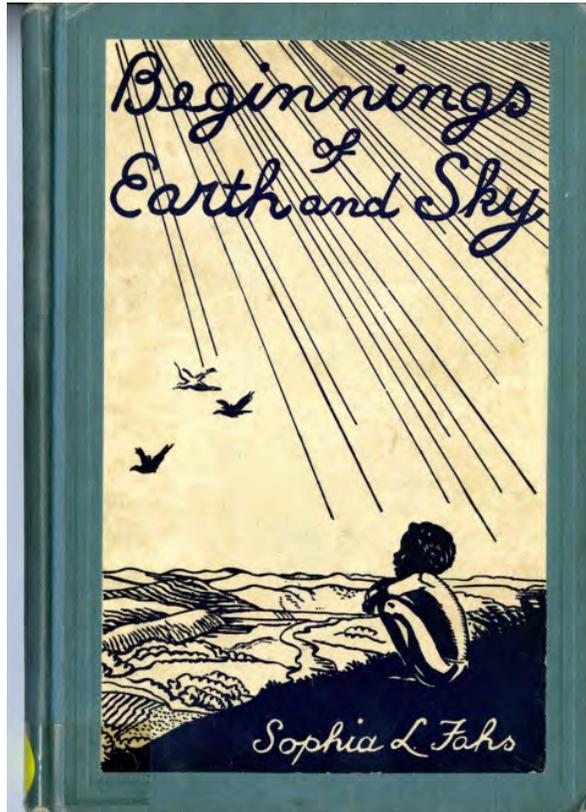
The golden strand I have been speaking of has been obscured or obliterated by Jewish

# William Ellery Channing



# Sophia Lyon Fahs

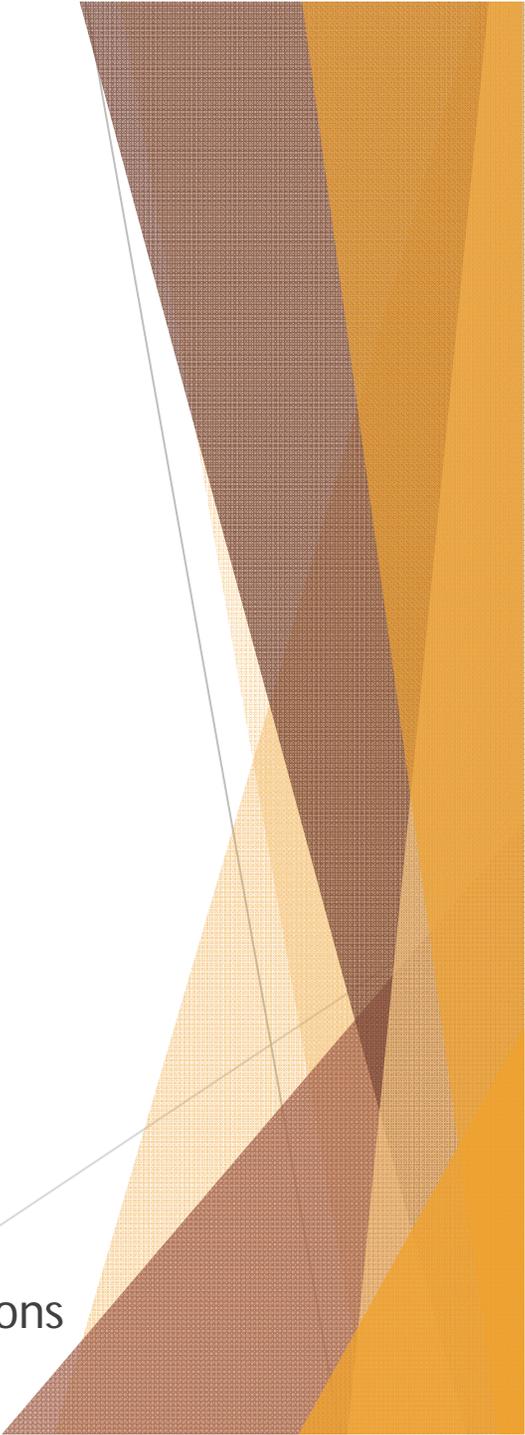






“The medium is  
the message.”

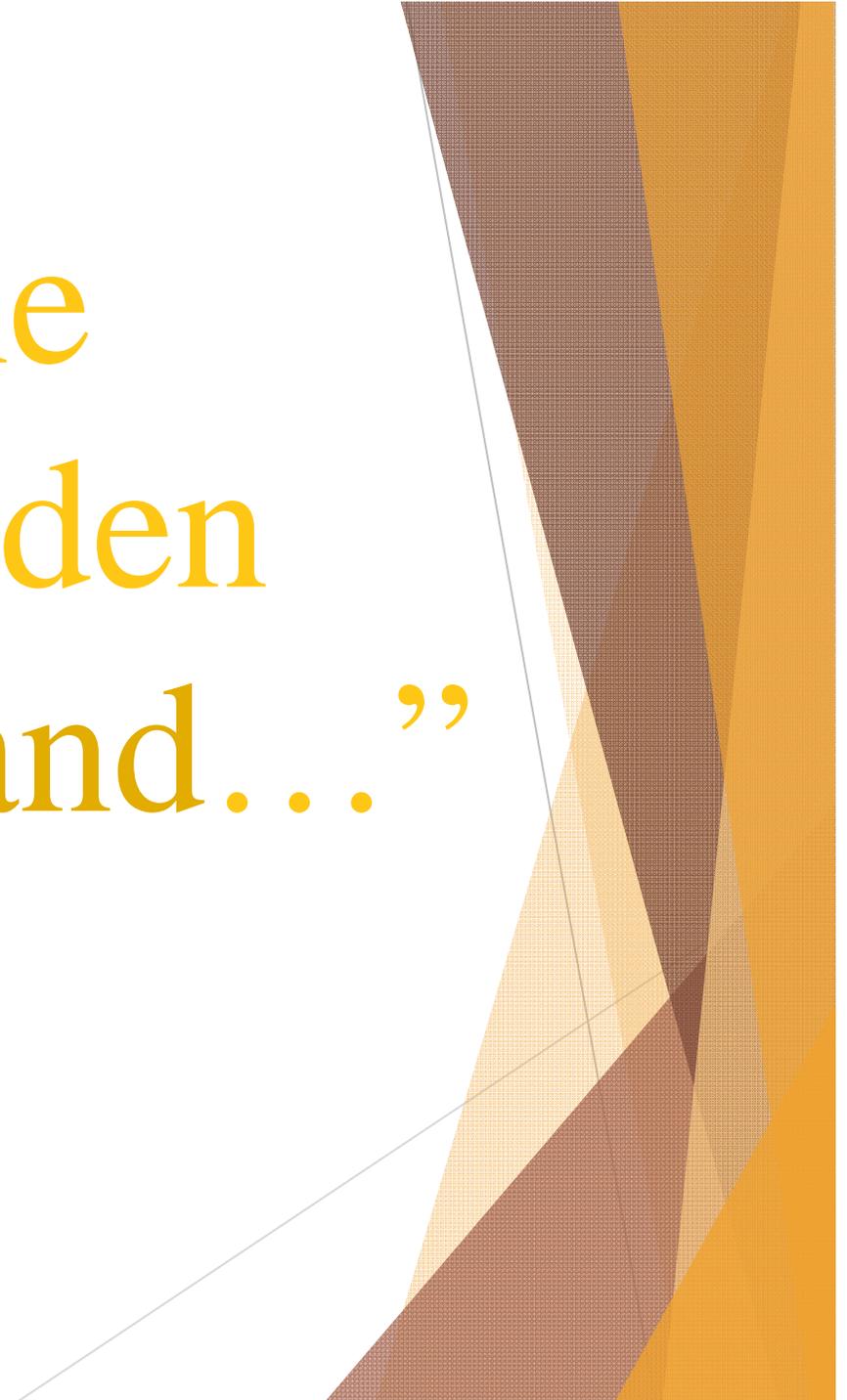
Marshall McLuhan



“ [an] open-minded,  
experiential and reasonable  
approach to all human  
relations that ... tends to  
make for flexibility in  
thinking and feeling and to  
discourage the formation of  
stereotyped opinions.”

Commission on Intergroup Relations

# “The Golden Strand...”



# Rev. Orloff Miller



Facing the camera, Royce Cloyd and Orloff Miller in Montgomery on March 25, 1965, participating in the final day of the march from Selma to Montgomery.



# **WHAT IS “AFRICA’S PAST - IMPACT ON OUR PRESENT?”**

**WHY IS AFRICAN HISTORY IMPORTANT?**

**OVERVIEW OF THE PROGRAM**

**OBJECTIVES OF THE PROGRAM**

# Rev. William Sinkford





UNITARIAN  
UNIVERSALIST  
ASSOCIATION

