April 21, 1947

Brethren:

Something must be done to wake up the Universalist Church! As I contemplate ordination into the denomination, I am increasingly impressed with the fact that I am going into a denomination that is 99% dead. Something must be done to make the church realize its importance and its force as a liberal influence in the United States. Somehow we have got to wake up our ministers.

It seems to me that the Humiliati is the group to do it. We are about the only group that has any life as liberals and somehow we must spread that life.

On acquaintance with another denomination, I have seen how that group has come alive through a direct mailing campaign on the ministers. I believe we can do something similar, although better because we have more to give. Neither the Christian Leader nor teamwork will serve our purpose. There is too much tripe in them and they have refused to publish some of our material.

On consultation with the Abbot I am instructed to write the Brethren for response to a proposal.

The proposal is this: The Humiliati start a newspaper to be sent free to all the ministers in the denomination, to be published once per month. Into it shall go gems of thought from each of us, reprints from our calendars, and other items which the creative impulse directs us to write. The idea being to spread our ideas, to urge our ministers to become aware of the message of Universalism, to get the denomination into publicity as a force for liberalism, to get our ministers so excited about the liberal faith that they will stop spreading orthodoxy in their calendars, sermons, and start doing something worthwhile. As we find other kindred souls outside the Humiliati we shall ask them to contribute to it both intellectually and financially. If we are successful, perhaps someone will start a newspaper to counteract us. Then the denomination will be showing life! We need a good theological battle to set our ministers thinking.

It shall have to be a mimeographed paper of about 4 or 5 pages as I see it. It will have to be financed out of our pockets. I estimate perhaps $2.00 per month a piece. Can you think of any better way to spend $2.00 a month? The Abbot, shall in our perfectly undemocratic way, appoint an editor; the one one whom he considers the best qualified.

If you feel that this is as important step as I do, then we should get started right away, and get several copies out before the General Assembly. Please indicate to me WITHIN ONE WEEK you reaction. A favorable reaction will mean that you will commit yourself to contributing to this paper each month with an article or articles, and that you will share in its financing.

(suggestions for names are also solicited. The name suggested so far has been: "THE IMPULSE")

Agape,

[Signature]
THE HUMILIATI
An Epistle to:

Brethren:-

Time for Convocation draws near and in your daily meditations you may wish to give thought to the assignments.

Each Brother will prepare a Creed and a paper on "Defense of My Creed".

In addition: Each Brother (with certain exceptions) will prepare a review on a significant book.

Exceptions: Brother Ziegler will prepare a statement on "The significance of a Creed in Religion". Brother Mckeeman will prepare a statement on "Essential Elements in Ancient Creeds". (If they wish these men may prepare book reviews too.)

Previous assignments have been: Chaplain: Brother Hopkins; Treasurer: Brother Earle McK., and Scribe: Brother Munson.

Brother Harrison will act as "Co-ordinator of the Creeds" and lead a summing up session which will develop a group creed.

Brother Munson will lead a concluding discussion which will delve into the next step for the group to take following the development of a creed.

So much for assignments. May the grace of God, the love of his truth and the power of his spirit be with you all in the preparation for the convocation.

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Recieving Bro Rays letter concerning the rump meeting was like reading the first chapter of a Detective story. What happened?

One of the Brethren promised to forward Bro. Rays thesis to the Chicago branch. What happened?

Incidently, the Chicago member begins his work on a Ph.D degree this year. "The Decline of Universalism as an effective Church movement and Direction implied for An Adjustment adequate to meet the Social Crisis of Today," is the general subject of the eventual thesis.

Gests very lonesome out here for real stimulation. The last Liberal Minister Meeting in Discussing "Is there any minimum basis of beliefs for Universalists and Unitarians" came to a complete draw. In no area was there any afeement, altho they thougt it would be nice if we could have aeed on somathing. (I am program chairman, hense the topic) Most stimulating thing was hearing Scott Nearing last night. He is on the ball.

Agape'

Bro Dave, Abbot
July 23, 1953

Rev. Gordon B. McKeeman
26 Kenneth Court
Stoughton, Massachusetts

Dear Mr. McKeeman:

We have your reservation for January 18th through Jan. 22nd, 1954, for the Convocation of the Humiliati, and trust that the coming of your group to the Center at this time may be a very happy experience.

As you may well imagine the cost of operating the Center is high. It runs far beyond our receipts. Like other agencies the Center Committee is finding it necessary to make a slight increase in rates. Beginning with Labor Day of 1953 the 24 hour rate for each member of a group (three meals and overnight) is increased from $4.00 to $5.00. For young people's groups (high school age and under) the rate is increased from $3.50 to $4.00. We think you will agree that at present-day costs this will still be a low rate.

When you made your reservation the new rates had not been voted. If you feel that it is unfair to increase charges after accepting the reservation please write us and say so frankly. But we hope you will agree that there is reason for the increase and be glad to have your group come at the new rates. If we do not hear from you to the contrary we shall assume that your group is willing to come at the advanced rates.

The Center is a busy place, used practically to capacity. The 196,000 Congregationalists of Massachusetts may well take pride in their investment.

Cordially yours,

(Miss) Marion S. Fuller
Manager Congregational Center
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<tr>
<th>Date</th>
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<td>Luncheon</td>
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**TOTAL**

**$81.00**

The Convocation of The Humiliati - Jan. 27 - 30, 1953
December 12, 1953

Hi:

Am feeling in a warm mood at the moment. Just opened the morning mail and out fell a check for $500.00. The first time that has happened in my ministry. From a man I never saw—lives in Hawaii—used to attend the church and ever since I've been minister has given token amounts. Am still not sure whether it is for Building Fund or Budget, but either way it looks good.

Have been reading your advertisement about the Arcola hot water heater, complete with four radiators, expansion tank and boiler. Wondering if it is something I want in Provincetown. I do not understand from the ad just what it is. It is for heating water for kitchen and bathroom sinks, or is it to heat rooms. What does it use for fuel? If it is gas, I am electricity and is a heater to heat water I might be interested. However there is not the slightest chance I could pay for it until next summer. Do you deliver? If not it might be I could convince my brother-in-law to pick it up in his pickup truck (I guess it is called a panel truck), but I would not want it down there really until summer. I doubt if it would be good to store it on the open lot, it hate to think of lugging it up the hill to the camp them take it down again. Well—there are a lot of questions and ifs, but perhaps I am interested.

Things are going along pretty well in the church. The building plan is accepted, but there are a lot of grumblings about the wall. I have set up a group dynamics session for next Wednesday with the Trustees and Building Committee to see if we can clear the atmosphere. I guess there is no doubt that we will build the prison, but I want to do it with as little friction and hard feelings as possible. It is mostly the older members who complain—about the cost, the lack of Churchly appearance, and as usual when they find anything else to complain about they criticise the minister. This creates the hardest feelings of all, because some of the people are devoted to me, and we have had crying spells and temper tantrums at the coffee hour when the older members start in
about this radical minister who is spending all the money and the faithful try to defend me. Oh well. If the Danvers experience holds true, when the construction begins things will settle down.

We are held up on moving into the Y because it will not be completed, but luckily got an extension of our lease at the Legion. I have hopes of taking in 8 young people in membership on Christmas Sunday and that will be a boost to morale.

Had to do some fast thinking this fall. Got two invitations to move—Auburn Maine and Waltham. After all my griping about Chicago when the test came, I discovered I did not really want to leave, at least not at this point, and turned both offers down. This spring I'll ask to have my contract renewed and if it carries by a healthy majority will settle down for a spell I guess. If not, well, I guess I have to take anything that is available—maybe Provincetown. Could save a lot of money by not having to take a long trip for my vacation that way.

Been having an interesting time with a former Universalist minister who has come to town to organize a Religious Science Church. He used to be minister in Denver until he became enarmed of Ernest Holmes the Religious Science founder. Religious Science seems to be a step ahead of Unity, Xn Science, and Divine Science. The follow closely Emerson philosophy and are not dogmatic or irrational like the others. They concentrate on an emphasis like the others however—spiritual growth and healing. These groups are all mushrooming up fast and Case says they are carrying on where Universalism leaves off. The only quarrel he has with Universalism is that it does not do anything for its people. Religious science is full in getting people to read, study, daily meditation, and calling the minister frequently for counseling. They rely heavily on parapsychology, psyccharity, etc. All of which reinforces my conviction that that Universalist had better organize a competent commission to study these groups and see what they have and find out where Universalist are missing the boat. We ought to begin some experiments in this area and see what happens.

Did not get to the Prairrie Group which brings up the subject of my going to Humiliati. If Earle, Al and I come, it ought break someones pocket book (as well as marriage). However I stick my reslution that I'll pay my own way and I am so broke, it looks out of the question. Never been so poor in my life as I am now, and after Christmas things ought to be worse.

How about an epistle? Agape! 
January 6, 1954

Rev. Gordon B. McKeeman
26 Kenneth Court
Stoughton, Mass.

Dear Gordon,

Many thanks for the invitation to the Convocation of the Humiliati, which I wish I might attend. Unfortunately I am already committed to the program of a Unitarian Minister's Institute in Ithaca, New York, January 18-23. And even as a Universalist-Unitarian I find it difficult to evade that stodgy old physical "law" about being in two places simultaneously, except mentally.

I take special interest in your program, since I have the chairmanship this year of the N.Y. State Universalist Minister's Retreat, planned for May, at our camp site at Unirondack. Just for cross (or should I say off-center cross-) fertilization purposes, here's a program questionnaire we've sent our men, to help with the program planning. Just went out; I have only about ten replies so far.

Best success with the Humiliati Convocation. I've been at the Congregational Conference Center - beautiful spot. Wish I could be with you.

Yours in fellowship,
January 7, 1954

Dear Bucky:—

My sincere thanks to the brethren of the Humiliati for inviting me to be their guest at their annual convocation during the week of January 18th.

As luck would have it, I have a state Board meeting the first evening, Tuesday is our busy day in the church office when we get out our church calender; Thursday we are helping to sponsor a lecture by Jerome Davis in our Parish house. It looks like a rather hectic week.

I will plan to come down for Wednesday, if that is alright with you, barring some other quirk of fate not foreseen. If this is going to be inconvenient let me know.

Thanks for the invitation anyway. Love that Agape, but you can have so much more fun with Eros.

Cordially

[Signature]
Dear Bucky -

Ester has forwarded your letter of invitation to the Convention and I hasten to reply with real appreciation.

I do sincerely regret that I won't be able to attend. My tour of duty here ends on the 18th (arriving at home that night), and, too, Clint + Walt Killian + I have an extended committee session (for the County Council) scheduled for the 19th + 20th. I believe.

While the thought of another Conference does not "spoil" me
since one of my realist pleasures is associating with my confuses, I am sure it would appeal. Perhaps.
My traveling is always a source of loneliness for her (as well as myself).
So that, even the most other commitments prevented, I would be exceedingly loath to be away at precisely that time.

I hope Dare comes, and your other guests, and that the session will be most rewarding. Please express my thanks and regrets to Miss Britten.

Yours, Phi.
Dear Bucky,

One of my fondest hopes was to be able to attend the Convocation again this year. So much did I enjoy last year's and so much did I profit from it that I looked forward to this one with considerable anticipation. But there are three things that seem to make my attendance so highly questionable that you might call it impossible: 1) the 17th is our wedding anniversary, but- being a Sunday we can't very well go out for a celebration inasmuch as I'm participating as a discussion leader in a one day peace conference sponsored by our local churches. Therefore, the 18th or Monday would be the first date available for us to go out. The preceding Saturday is out because of, - well, you guess what? Two sermons to get ready: my radio talk and the regular 10:45 Sunday morning sermon. 2) Tuesday evening of that week the Board of Trustees of the new Ryder Community Center, of which I'm a member, meets. I hasten to add that it could get along without me, even though it might be a terrific effort! 3) This I think is the heart of the whole matter: while Dave Cole and I have not talked over this subject, yet I do feel that we who live at such a distance should not expect the rest of the fellows to chip in toward our expenses. I know you can argue that that's the way we're set up, that I'm trying to make other person's decisions, etc., etc. But looked at realistically, you know as well as I do some of those fellows are living on definitely sub-standard salaries and incomes. In order to live on good terms with myself I just can't let them take from their $$$ and their families' needs in order to make my attendance possible. I did do it last year, and ever since I have had guilt feelings about having found it necessary to write to you about the expense money and then shoving you take it out of your own pocket. So, for me to attend, it would be necessary for me to pay my own way. And, inasmuch as I can't afford that this year, I'm just going to have to stay put in Elgin and deprive myself of another wonderful experience. No, I'm not being masochistic about this and deriving any delight from it!!

However, do greet all the Brethren for me; certainly, too, the guests. And I do hope that you have a highly profitable series of sessions.

Love to you all,
Dear Jeanne:

I was muchly interested in your query sparked by Carl Seaburg, about the connection between "Toward The Rising Sun" and the Humilarti. Carl is right. My memory is none too good in recalling dates, but if you will look at the publication date of the book that might be as good a place as any to peg in on the date that the Humilarti grabbed hold of it as they very Bible and "holy of holies."

I vividly recall the interesting discussions which at times waxed hot and heavy between the members of the society as they ate their lunch in the College cafeteria. They allowed me to sit in on these sessions. I do not recall just how or when it happened but I had purchased a copy of the book—"Toward The Rising Sun" and read it and was greatly stirred by its philosophy. So I casually mentioned it to the boys at one of the cafeteria sessions and suggested they read it. They borrowed my copy and wore it threadbare passing it around among their members. It furnished them with food strong ammunition for tilting against the evils of the world. I never saw my copy again.

I believe the Humilarti had quite an influence upon the thinking of the theology of that period. They held their meetings (I believe we might label them "sit-ins" now) and apparently they had some deep, soul-searching experiences. They disciplined themselves and worked out a philosophy caught from Bill Simpson's way of life and thought. This quote from the book which I copied out many years ago, may give you an idea of that philosophy—

"in all the universe there is no more inexorable law than this:
Use your eyes or lose them. Struggle with every power that is in you to live up to all your highest vision of truth and beauty, or begin to grow blind. Do what you see, or yield yourself to what is no less than a creeping leprosy of soul, a deadness which will begin to crowd over the very soul of you. If, having a vision you follow it not, then like the mole born in the caverns of Luray, with eyes which they do not use gradually you go blind. Expect to step off a cliff without falling, expect to be struck by a bolt of lightning without being killed, but do not think that you can trifle with your light without having the very optic nerve of your soul gradually grow dead."

"Toward the Rising Sun" —William Gl Simpson,

After awhile the intensity of their belief faded somewhat. The aff on Simpson's high plateau of thought might have been too thin and rare for the day to day living. I am sure those lads right recall those days with nostalgia—days when they tried to keep step with Simpson. Sometime when you have an opportunity have a talk with Ray Hopkins in Unitarian headquarters about the Humilarti. He was its High Priest.

Sincerely,

[Signature]

October 16, 1970.
Seven Lost Words

Jan. 18, 22

Jan. 25, 28

George Pike
G. Spencer
Phil Gibbs
John Cameron
Carl Nelson

Tim Munroe
Carl Westman
Waltter Royal Jones

Francis Rockwell
92.80 \rightarrow \text{Harkins} \rightarrow \frac{32.70}{5.8} \rightarrow \text{Cofe} \rightarrow \frac{37.20}{85.4.30} \rightarrow \text{Hopkins} (210 \text{ miles}) \rightarrow \frac{82.30}{4.30} \rightarrow \text{McKinney} (300 \text{ miles})

\$203.00 \rightarrow \text{House} \rightarrow \text{Harrism - our} \rightarrow \$40.60
\text{Mudsm - our} \rightarrow \$46.60
\text{McKinney - our} \rightarrow \$36.60
\text{Hopkins - our} \rightarrow \$34.60
\text{McKeeman - } \rightarrow \$40.60

\frac{94.90}{40.60} \rightarrow \frac{54.30}{52.20} \rightarrow \frac{52.20}{54.30} \rightarrow \frac{106.50}{81.00} \rightarrow \frac{106.70}{106.70}
Vogt - "Modern Worship" and "Art and Religion"
Sperry - "The Reality of Worship"

Dunne - "The Mass"
Holme - "Symbolism in Christian Art"
Sullivan - "Externals of the Catholic Church"
Whitehead - "Symbolism"
Underhill - "Worship"

B. V. O. S. - Crane - "The Life of the Spirit and the Life of To-day"
Wie Man - "Methods of Private Religious Living"
Meland - "Modern Man's Worship"
Palmer - "Art of Conducting Public Worship"

Write Dick Knost on bibliography -

1:30 - Monday's

Bradley - "Creative Worship"
Clarke - "Liturgy and Worship"
Fiske - "The Recovery of Worship"
Odgers and Schultz - "The Technique of Public Worship"
Ross - "Christian Worship and it's Future"
Dearmer, The Parson's Handbook
Webber - "Church Symbolism"

Missal (R.C.)
Alexander and Goslin - "Worship Through Drama"
"Christian Symbolism" - Stafford
Joseph N. Ashton - "Music in Worship"
"Art of Common Worship" - Ritter (Reserve in Crane)
Coffin - "Public Worship of God"
Brenner - "The Way of Worship"
James - "Christian Myth and Ritual"

B. V. O. S. - Crane - "Good Wide Coverage"
"All in One" - Crane
BIBLIOGRAPHY FROM SKINNER'S FOOTNOTES

J. D'ENIY - "HUMAN NATURE AND CONDUCT"
WHITEHEAD - "SCIENCE AND THE MODERN WORLD"
J.H. HOLMES - "RETHINKING RELIGION"
WHITEHEAD - "RELIGION IN THE MAKING"
RUFUS JONES - "RETHINKING RELIGIOUS LIBERALISM"
GEORGE A. COE - "THE SPIRITUAL LIFE"

DEWAAN - "ASCENT TO ZION"
SEIDENSPINNER - "FORM AND FREEDOM IN WORSHIP"
DwIGHT BRADLEY - "CREATIVE WORSHIP"
PALMER - "THE ART OF CONDUCTING PUBLIC WORSHIP"

MELAND VOET

FERM - "THE NATURE OF THE RELIGIOUS EXPERIENCE"
SCHERER - "THE PLACE WHERE THOU STANDEST"
BIXLER - "RELIGION FOR FREEMINDS"
SPERRY - "SOKRAT - THE CRISIS OF OUR AGE"

PRATT - "THE RELIGIOUS CONSCIOUSNESS"
OBJECTIVE - SUBJECTIVE WORSHIP
Bibliography (To date)

Henry Wilder Foote - "The Nature of Worship"
Albert W. Palmer - "The Art of Conducting Public Worship"
Sperry - "Reality in Worship"
Meland - "Modern Man's Worship"
✓ Clarence Skinner - Unpublished book on Worship
✓ Paul Johnson - "Psychology of Religion"
Van Orden Vogt - "Modern Worship"
✓ Joshua Liebman - "Peace of Mind"
✓ William James - "Varieties of Religious Experiences"

"The Purposeful Use of Silence in Worship" Commission on Evangelism N.Y.
Books on Worship


Chap. 7. Examples of Worship
" 8 Doubts About the value of worship
" 9 Worship as Creativity

3/ "Religious Consciousness" by Pratt. (Contains a chapter of Objective and Subjective worship) Macmillan 1920. *

4/ "Jewish Background of The Christian Liturgy" (English) by Oesterley. *

5/ "Plain Thoughts On Worship" by Edwin A. Goldworthy. *

6/ "Creative Worship" by Dwight Bradley.

7/ "Worship" by J.O. Dobson (London Student-Christian Movement)

8/ "An Outline of Christian Worship" by William D. Maxwell. *

9/ "Our Heritage In Public Worship" Scribners 1935. by D.H. Hislop (Kerr Lectures Scotland)

Contents
1/ Worship--types and values.
2/ " psychological factors
3/ " in the N.T.
4/ " Eastern Church
5/ " Roman Church
6/ Non Roman Western Rites
7/ Lutheran Worship
8/ Reformed "
9/ Anglican "
10/ Quaker Reconciliation
11/ Eucharistic Worship
12/ Weekly & Daily Worship
13/ Symbolism Drama & Beauty of worship
14/ Prayer
15/ Declaration of the word.

* Other books available for further study.