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"A Friendly Church in a Friendly City"

Trinity Presbyterian Church

3261 TWENTY-THIRD STREET

TEL. MISSION 7-5156

SAN FRANCISCO 10, CALIFORNIA

March 9, 1959

Dr. Earl L. Douglass
C/o The Hilton Hotel
Los Angeles
Calif.

Dear Earl,

Your letter of March 1 has just come. I share your disappointment that Los Angeles is not closer to San Francisco.

Was interested to hear of your visit with Dr. Sadler and Miss Rowley. It is a pleasure that I have not thus far had except by correspondence. However, I do keep studying the Urantia Book which I consider in itself a remarkable phenomenon. The author (or authors) of the book have not hesitated to "stick their necks out" in so many areas of human knowledge that a critical analysis of the book should eventually supply a verdict

It seems to me that, if I were God, this is the sort of book which I would want to supply my human children on such a benighted and remote speck of dust as the earth. Yet, the best and highest service which can be rendered this book is a strictly objective and merciless critical analysis thereof.

As I read what it has to say about cosmology, cosmogeny, geology, chronology, biology, anthropology, astronomy, physics, chemistry, nuclear physics, etc. etc., I find myself wishing that I had considerably more competence in all of these fields. But I know that I had better stick to my own field of competence which happens to be Biblical studies. In passing, I note a few statements outside of my field of competence which I am inclined to challenge. On page 477, for instance, is this statement: "There are just 100 distinguishable atomic materializations of space-energy in a dual universe; that is the maximum possible organization of matter in Nebodon." This seems to me to say that only 100 chemical elements are possible. But I can quote several authorities to the effect that at least 103 elements have been identified and named.

However, returning to the field of Biblical studies, I make the following observations:

- (1) Page 2074. The teacher of Clement of Alexandria and the founder of the famous Catechetical School of that city was "Pantaenus" not "Poutaenus".
(This may be merely a typographical error.)
- (2) Page 1557. Philip the Apostle is identified with Philip the Evangelist (or Deacon) who is said to have gone on the mission to Samaria in Acts 8:5.
- (3) Pages 2057-60. The bestowing of the Holy Spirit at Pentecost is represented as occurring of the

same day as the ascension and 40 days after the crucifixion. Now this is an obvious error as the very word "Pentecost" means 50 and was supposed to be a week of weeks after the Passover.

- (4) Page 542. A quotation from the New Testament Book of Hebrews is attributed to Paul. This is amazing in view of the generally sophisticated and critical attitude toward the authorship of most of the books of the Bible. (E.G. pp. 1341-2)
- (5) Page 1559. Nathaniel's father is said to be Bartholemew. But Bartholemew is listed by the synoptic writers among the Twelve. It is a patronymic meaning "The Son of Tholmai". Thus it is logical to suppose that Nathaniel of John's Gospel is identical with Bartholemew of the synoptics, and that his father's name was Tholmai.
- (6) Page 1362. The synagogue teacher is spoken of as the "chazan." The Hebrew (Aramaic) for this officer is חזן which would be more correctly transliterated "chazzan" (with a double z).
- (7) Page 1363 (near bottom). "Far to the east they could discern the Jordan valley and, far beyond, the rocky hills of Moab." But the rocky hills of Moab were not east of Nazareth but east of the Dead Sea.
- (8) Page 1643. "Early on the morning of Tuesday, March 30, Jesus and the apostolic party started on their journey to Jerusalem for the Passover." But Hastings Bible Dictionary, Vol. I, p. 411 gives a table which shows that the latest possible date for the Passover in A.D. 30 was Tuesday, March 30 (beginning with sunset the previous day, Mon., March 29). Thus Jesus and His apostles are represented as setting out for Jerusalem and the Passover on the latest possible date for the Passover to begin. They arrived at Bethany on April 2, three days later. By this time the ceremonies of the Passover Feast and the first-fruits of the Barley harvest "waved" before the Lord would have been completed. True, the Feast of Unleavened Bread would go on for another three or four days, but it seems strange that they would deliberately be so late in arriving.

It is only fair to note that the Urantia Book does not claim to be infallible (p. 1003). It is also fair to note that on the other side of the ledger are literally thousands of amazingly accurate details harmonizing perfectly with known geographical and chronological facts. For instance, the U.B. states in opposition to a tremendous weight of tradition that Jesus did not die on Passover Day, but on the day preceding, that, in 30 A.D., Passover began at sunset on Friday, April 7 and continued until sunset, Saturday, April 8. This agrees with the point-of-view of John's Gospel but disagrees with the synoptics. Moreover, astronomy bears witness that the first visibility of the preceding new moon was at sunset on Friday, March 24. This would then be the beginning of Nisan-1 in the Jewish calendar. This would bring Nisan 14, the "Preparation for the Passover," to the day beginning sunset April 6 (Thurs.) and Nisan 15, the Passover itself to the day beginning at sunset on Friday, April 7, continuing through Saturday. This agrees with the Gospel of John and the Urantia Book.

No doubt many more discrepancies will be discovered in the Urantia Book. About all that this will prove is that even "midway creatures" can make mistakes. But, if for each mistake we are able to spot, we are enriched by 1,000 thrilling new facts, then we have a spiritual gold mine before us in the Urantia Book, and the ore we dig out assays at about 999/1,000. We do well not to accept it blindly, but it merits a considerable measure of our confidence.

Mrs. Adams joins me in extending our best wishes to you and your wife. We have now completed eight years in this difficult inner city church. During this period we have had the pleasure of taking into the church 289 new members. The turnover has been so great that we only have 282 members as of now. Yet we have prospered by the grace of God; and I now have a full-time assistant with an Italian name (Rev. Richard Fagetti) who I think is well-qualified to carry on.

If you know of anyone in New Jersey who would like an experienced Minister of Visitation, I wish you would let me know, -- perhaps even speak a good word for me. I think I could do a good job for some one in helping to build up their membership.

Most cordially yours,

Benjamin N. Adams

"A Friendly Church in a Friendly City"

Trinity Presbyterian Church

3261 TWENTY-THIRD STREET
TEL. MISSION 7-5156
SAN FRANCISCO 10, CALIFORNIA

March 9, 1959

Dr. William S. Sadler, Sr.
533 Diversey Parkway
Chicago 14
Ill.

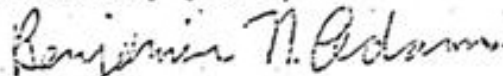
Dear Dr. Sadler,

My last letter was written to you on Feb. 24, 1955 -- over five years ago. At that time you did me the honor of answering my letter some four days later. I was one of the pre-publication subscribers to the Urantia Book and received two copies of it when it came off the press in October of 1955.

Since receiving the book I have read it through and have studied many parts of it over and over. I am enclosing a copy of a letter I have just written to Dr. Earl L. Douglass whom you recently met. In it I have outlined some of my conclusions.

Would you be so kind as to let me know what other critical examinations of the book may have been made by specialists in other fields such as physics, astronomy, etc.

Very sincerely yours,



Benjamin N. Adams

March 17, 1959

Rev. Benjamin N. Adams
124 Geneva Way
San Francisco 12, California

My dear Rev. Adams:

I was very happy to get your letter of March 9, and I think this is the first really valid criticism I have ever had from a minister as concerns the Urantia Book. I have gotten hold of several the last year, but it was evident that the critics had never even superficially read the Urantia Book.

If minor discrepancies were to be found in the Urantia Book I have always suspected that they would probably be found in Part IV because that is the part of the Book that was prepared by the midwayers. The midwayers' mind level is but a trifle above that of the human mind.

My own preoccupation with the Urantia Book has been along two lines. First, I was concerned as to whether or not this was some fraudulent psychic phenomena or possibly a case of subconscious dissociation on the part of the subject such as I was familiar with in the fields of automatic writing, trance mediums, etc. I was the last of my family to accept the Urantia Papers. I finally decided that the whole thing was beyond my ability to understand.

My next concern had to do with the consistency of the Papers. I finally decided that a fraud could not go on the witness stand for twenty-five years, to be examined and cross-examined by 250, and to give more than a million words of testimony and never once contradict himself. I decided that this subject must be telling the truth in order to discuss such a wide range of topics and not once slip into a contradiction.

You ask about others who have critically examined the Urantia Book. From a standpoint of general science I think the studies of the late Sir Hubert Wilkins were perhaps the most extended and exhaustive. For more than twenty years he periodically spent time in Chicago going over the Papers. He would work weeks at a time, ten hours a day, and his final conclusion was that the Papers were consistent with the known facts of modern science.

Since the Book was published, a young physicist in Philadelphia has been a very careful student of the physics of the Urantia Papers. About a year ago he wrote a paper, with many diagrams, for the Gravitational Society, in which he advocated that the cosmology of the Urantia Book was the only one that was possible from the gravitational standpoint.

I was very interested in your criticisms as proposed in your letter to Dr. Douglass. I would offer the following comments on these criticisms:

1. I think the spelling of the name of the teacher in Alexandria is undoubtedly an error in transcribing the manuscript into typewriting. An "an" was undoubtedly transcribed as an "cu". I remember when we were sometimes in doubt as to whether a letter was an "n" or a "u" in the manuscript. Of course, we who were preparing this matter, did not know the name of this teacher so could have easily made this mistake.
2. As far as I could detect, there is only one Philip recognized in the Urantia Book. I note what you say in this matter.
3. Now as to the bestowal of the Spirit of Truth—the possible discrepancy between the end of one Paper and the beginning of another we all noted it one time and discussed it further when the Book was going to press. You should remember that the midwayers prepared a narrative that was many times larger than was finally given us as Part IV. of the Urantia Book. It may be that in deletion some difficulties were encountered. Our understanding is that the prayer meeting which Peter conducts at the close of one Paper is not the same as that at the opening of the next Paper. The one ended at the Day of Ascension, the other opened up the Day of Pentecost.
4. About Paul and Hebrews — of course, we all puzzled about that the same as you, and it occurs two or three times in the Papers. We have finally come to the conclusion that it was of composite authorship and the Apostle Paul had something to do with the presentation.
5. About Nathaniel's father I can offer no suggestions except that I know that the manuscript was very clear that it was Bartholomew.

3.

6. About the spelling of "chazan". Our mandate forbade us in any way to alter the text of the manuscript, but gave us jurisdiction over capitalization, spelling, and punctuation. We were told to select our authority and stick to it. Evidently, the authority we chose spelled "chazan" with one z.
7. Your notation about Meub is a puzzler to me. We have just looked in the atlas, and, of course, you are right. I have no explanation for this matter—either a mistake of the scribes or a mistake in copying. I cannot say, but evidently you are right in this matter.
8. The intricacies of Jesus' crucifixion and the Day of the Passover I am not competent to appraise. In fact, I was not aware that there was any difference in the Gospel of John and the Synoptics, but I am glad that you are inclined to agree with the Urantia Book.

I was indeed cheered to get such an encouraging estimate of the worth of the Book from one who had made such a careful study of it.

I am taking the liberty of sending you a copy of an outline which I gave to a dozen ministers who came to meet with me about six months ago. I told them that while I was unable to explain to them about how we had got the Book I was able to explain to them how we had not got the Book.

I do hope that we will have the pleasure of seeing you and Mrs. Adams one of these days. I am sure, if you have the occasion to come back East, you will not fail to let us have a visit with you.

With all best wishes, I am

Sincerely yours,

William S. Sadler

WSS/ar

March 17 1959
Letter: Sadler Sr. to Rev. Adams

March 17 1959

My dear Rev. Adams,

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I do hope that we will have the pleasure of seeing you and Mrs. Adams one of these days. I am sure, if you have the occasion to come back East, you will not fail to let us have a visit with you.

With all best wishes, I am
Sincerely yours,
William S. Sadler

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DARTMOUTH COLLEGE
: BAKER LIBRARY :
HANOVER · NEW HAMPSHIRE

Vilbjalmur Stefansson Collection

August 11, 1959

Dear Dr. Sadler,

A few weeks ago Dr. Stefansson received a letter from you telling of your friendship with the late Sir Hubert Wilkins. You also mentioned that you had some printed matter and other data relating to Sir Hubert that might interest him.

On July 22, Dr. Stefansson answered your letter, but since we have not received an answer, we are afraid the correspondence may have gone astray.

He wrote telling you that we do have many writings by and about Sir Hubert and also some things he gave to Dr. Stefansson personally. This material is all kept safely here at the Stefansson Collection, Dartmouth College Library. And any additions or contributions you could make to the Wilkins section of the Collection, would be most welcome.

Dr. Stefansson mentioned your name in one of his letters to Mr. Louis J. Alber, who was also a friend of Sir Hubert and his lecture manager. Mr. Alber wrote back wondering if you were the Dr. Sadler of Chicago who lectured under his management on health topics? If so, you may wish to get in touch with him. His address is: Louis J. Alber, 11119 Lake Avenue, Cleveland (2), Ohio.

We are all looking forward to hearing from you again.

Sincerely yours,

(Mrs) Nancy Hildick
Secretary to V. Stefansson

Dr. William E. Sadler
533 Diversey Parkway
Chicago, Illinois

758
August 14, 1959

Mrs. Nancy Hildick
Secretary to Dr. Stefansson
Dartmouth College
Hanover, New Hampshire

Dear Mrs. Hildick:

Let me thank you for your letter of August 11, and in reply, to inform you that I did not get Dr. Stefansson's answer to my letter of July 22nd.

First, let me say that I am the Dr. Sadler who, these many years ago, lectured under Mr. Alber's management, and I am therefore taking the liberty of sending a copy of this letter to Mr. Alber at the Cleveland address you suggested.

What I wish to bring to your attention is the matter of Sir Hubert's religious inclinations for the past twenty-five years, and as a background for this, I am sending you a copy of The Urantia Book, published three or four years ago.

About twenty-five years ago Sir Hubert learned about a group of us here in Chicago who were attendant upon a rather unusual psychic phenomenon, and he became a member of this group. During a period of about twenty-five years we received communications through this subject, which purported to be superhuman in origin, and these communications were subsequently published in The Urantia Book, which I am sending to you.

For the last twenty-five years this was Sir Hubert's personal religious philosophy. He came to see us every year or two, spending two or three weeks reading, studying, and making notes on these Papers up to the time of the publishing of the Book in October, 1955.

During these annual or biennial visits he spent about ten hours a day studying the Urantia Papers. During these visits it was his custom to spend several evenings at my home during which we engaged in very deliberate discussions of the teachings of the Urantia Papers. Sir Hubert Wilkins was a member of this group, which we, in those days, called THE FORUM, but which now functions as THE FIRST URANTIA SOCIETY.

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(COPY)

Mrs. Nancy Hildick

August 14, 1959

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In 1954 when permission was granted for the publication of the Book a letter was sent to about 250 members of this original Chicago group, asking for contributions of \$50,000.00 for the publication of 10,000 copies. Sir Hubert's response to this letter was the first money received in the office of the Urantia Foundation, and it consisted of a contribution of \$1,000.00.

I should explain that my wife, who passed away twenty years ago this month, before her demise, had personally collected \$25,000.00 which covered the cost of making the plates for the Urantia Book, and it was on the presentation of these plates that the Urantia Foundation was organized to publish and foster the Book.

I happened to personally know that Sir Hubert was profoundly interested in the text of this Book and that it represented his personal beliefs for the past twenty-five years.

Before the publication of the Book, no written matter was permitted to be carried away from the address which represented the custodianship of the Papers. The notes which Sir Hubert made, during his annual or biennial periods of study, were sent to him upon publication of the Book.

I do not know how much Mrs. Wilkins knew about her husband's connections with this group, but when I read Dr. Stefanson's article in THE READER'S DIGEST I thought this was a matter of too much importance to be left out of the record of Sir Hubert's life. Knowing how much he valued the Urantia Papers, I thought they ought to be a part of the archives which would commemorate the extraordinary life activities of this unique man.

Sincerely,

(Signed) William S. Sadler

WSS/ar

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August 14, 1959

Mr. Louis J. Alber
11119 Lake Ave.
Cleveland 2, Ohio

Dear Mr. Alber:

Through Mrs. Hildick, Secretary to Dr. Stefansson, I learned that you are still among the living, and got your address in Cleveland.

It sure brings back memories of long, long ago and the Chautauqua platform.

I am sending you a copy of the letter which I have just written Mrs. Hildick.

Hoping you are in the best of health, and with all best wishes to you, I am

Sincerely,

William S. Sadler

WSS/ar

Encl.

Doc #1


HISTORY OF THE URANTIA MOVEMENT

This historical narrative was prepared by a group of Urantia pioneers, assisted by members of the contact commission.

1960

Handwritten

Revised from
Meredith Springer
circa 1991
he says the notations
are DOC Saldiers.


NOTES ENHANCED
BY ME.

HISTORY OF THE URANTIA MOVEMENT

Several members of the pioneer group who participated in the preliminary contacts which led up to the appearance of the Urantia papers had had considerable experience in the investigation of psychic phenomena. This group early arrived at the conclusion that the phenomenon connected with the "subject" who was later associated with the Urantia papers, was in no way similar to any other well-known type of psychic performance—such as hypnotism, automatic writing, clairvoyance, trances, spirit mediumship, telepathy, or double personality.

It should be made clear that the antecedents of the Urantia papers were in no way associated with so-called spiritualism—with its seances and supposed communication with the spirits of departed human beings.

I. CONTACT ACTIVITIES PRECEDING THE URANTIA PAPERS

As the Urantia Book indicates, the papers were received as follows: Superhuman personalities, the authors of the papers, sometimes called "the revelators," worked through the mind of a human subject, sometimes called "the contact personality." Also involved was a small group of human associates, called the "contact commission," who were charged with the responsibility of safeguarding the papers, putting them in typewritten form, etc.

For a number of years before the presentation of the papers, the contact personality and the contact commissioners went through what seemed to be a period of testing and training concerning the technique of communication, etc., thus in a general way setting the stage for the subsequent presentation of the Urantia papers.

After some years of these preliminary contacts, during which many questions were asked and new concepts were imparted, the Urantia papers began to appear.

The commissioners were the custodians of the Urantia manuscript and they were also charged with full responsibility for supervising all the details connected with the publication of the book, securing the international copyrights, etc.

They were enjoined to refrain from discussing the identity of the contact personality and, after the publication of the book, to make no statement at any time as to whether the subject was still living or was deceased.

NOTES - EDITED
ENHANCED
R

I. CONTACT ACTIVITIES PRECEDING THE URANTIA PAPERS

DETAIL
PAGE 13

As the Urantia Book indicates, the papers were received as follows: Superhuman personalities, the authors of the papers, sometimes called "the revelators," worked through the mind of a human subject, sometimes called "the contact personality." ⁽¹⁸⁶⁵⁻⁾ Also involved was a small group of human associates, called the "contact commission," who were charged with the responsibility of safeguarding the papers, putting them in typewritten form, etc.

(The members of the contact commission, as the only humans being, who ever saw the original now, all of which has been destroyed at the express request of the revelators.)

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II. REASON FOR SILENCE RESPECTING DETAILS OF THE ORIGIN
OF THE URANTIA BOOK

Just about all that is known or can be told about the origin of the Urantia papers is to be found in various places in the Urantia Book. A list of such references will be found on the back of the dust jacket of the book.

Among the several reasons given for not discussing details of personal experiences associated with the origin of the Urantia Book, the two major reasons were the following:

- 1. * There is much connected with the appearance of the Urantia papers which no human being fully understands. No one really knows just how this phenomenon was executed. There are numerous missing links in the story of how this revelation came to appear in written English. If anyone should tell all he really knows about the technique and methods employed throughout the years of getting this revelation, such a narration would satisfy no one—there are too many missing links.
- 2. * The main reason for not revealing the identity of the contact personality is that the revelators do not want any human being—any human name—ever to be associated with the Urantia Book. They want this revelation to stand on its own declarations and teachings. They are determined that future generations shall have the book wholly free from all mortal connections—they do not want a St. Peter, St. Paul, Luther, Calvin, or Wesley. The book does not even bear the imprint of the printer who brought the book into being.

Remember: You can appreciate a good poem even if you do not know the author. Likewise, you can enjoy a symphony even if you are ignorant of the name of the composer.

III. THE FORUM

Many years ago a small group began meeting to discuss matters of health, mental hygiene, religion, psychology, and so on. One of the group opened his home for these meetings. This group came to consist of professional men and women--doctors, lawyers, dentists, ministers, teachers--together with individuals from all walks of life--farmers, housewives, secretaries, and common laborers.

During a discussion of psychic phenomena, mention was made of a contact which did not fit into any of the known categories. As a result of questions, the group began to obtain information not previously known on this planet. Although many new concepts were implanted during these early years, the revelators suggested to the contact commission that questions of a serious nature should be asked in order to elicit answers of supreme value to the human race. This suggestion was passed on to the discussion group--then called the Forum. Questions in writing concerning Deity, creation, evolution, and so on, were formulated, and as a result, the Urantia papers began to appear.

At about this time instructions were received from the revelators to form a closed group. Membership tickets were issued and the charter membership numbered 30. From time to time new members were received into the Forum, after being interviewed by the officers and after signing the same pledge that was signed by the original charter members. This pledge read: "We acknowledge our pledge of secrecy, renewing our promise not to discuss the Urantia revelations or their subject matter with anyone save active Forum members, and to take no notes of such matter as is read or discussed at the ~~public~~ sessions, or make copies or notes of what is personally read."

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DETAIL
PAGES

② Through?

(---) the contact commission

The first group of papers numbered 57. The revelators then suggested that since the Forum could now ask more intelligent questions, they would undertake to enlarge the revelation and to expand the papers in accordance with new questions.

The procedure was to read a paper on Sunday afternoon and the following Sunday the new questions would be presented. These would be sorted, classified, and duplicates eliminated. This program covered several years and ultimately resulted in the presentation of the 196 papers as now found in the Urantia Book. *Throughout the entire Association, only one subject, or contact personality (see p 865-2) was limited.*

The last meeting of the Forum as a genetic assembly was held on May 31, 1942. During its existence the membership figure mounted to a total of 486. From this date in 1942 the Forum continued as a study group to the time of the organization of the First Urantia Society in 1956.

on the paper read the previous Sunday

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The first group of papers numbered 57. The revelators then suggested that since the Forum could now ask more intelligent questions, they would undertake to enlarge the revelation and to expand the papers in accordance with new questions.

The procedure was to read a paper on Sunday afternoon and the following Sunday ~~the new questions would be presented.~~ These would be sorted, classified, and duplicates eliminated. This program covered several years and ultimately resulted in the presentation of the 196 papers as now found in the Urantia Book. Throughout this entire operation, only one subject, or contact personality (see p 865-2) was involved.

The last meeting of the Forum as a genetic assembly was held on May 31, 1942. During its existence the membership figure mounted to a total of 486. From this date in 1942 the Forum continued as a study group to the time of the organisation of the First Urantia Society in 1956.

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The Forum members would bring
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IV. THE SEVENTY

In 1939, it appeared that the time had come to form a class to engage in the more serious and systematic study of the Urantia papers. This project was presented to the Forum and when those who wished to join such a group were counted, it was found that just 70 persons desired to enter upon this study. So, for several years, this class was referred to as "The Seventy." For several years preceding the formation of the Seventy an informal study group had been meeting on Wednesday evenings.

Most of them chose to become members of the 70.

The Seventy started a systematic study of the Urantia papers on April 3, 1939. The group was reorganized in a more formal way in September, 1943, but it continued to be known as the Seventy and the study of the papers continued to the summer of 1956. This was the forerunner of the later Urantia Brotherhood School.

During these years the Seventy enrolled 107 students.

V. THE PUBLICATION MANDATE

When permission to publish the Urantia papers was granted, the revelator commission stated that they regarded the Urantia Book as a feature of the progressive evolution of human society; that it was not germane to the spectacular episode of epochal revolution, even though it may apparently be timed to appear in the wake of one such revolution in human society. ^{A revolution does not necessarily mean violence} The book belongs to the era immediately to follow the conclusion of the present ideological struggle. That will be the day when men will be willing to seek truth and righteousness. When the chaos of the present confusion has passed, it will be more readily possible to formulate the ^{essence of} cosmos of a new and improved era of human relationships. And it was for this better order of affairs on earth that the book was being made ready.

Reception instructions

They further stated that the publication of the book was not being postponed to that (possibly) somewhat remote date. An early publication of the book was being provided so that it might be in hand for the training of leaders and teachers. Its presence is also required to engage the attention of persons of means who may be thus led to provide funds for translation into other languages.

~~Upon the receipt of the publication mandate,~~ ^{in accordance with the instructions} the contact commissioners ~~entered upon the task of publishing the Urantia Book and of planning for its distribution.~~ ^{went into existence the Ur. foundation, which}

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VI. THE URANTIA FOUNDATION

The plates of the Urantia Book which had been previously made constituted the basis for the creation of the Urantia Foundation by a Declaration of Trust under the laws of the State of Illinois, dated January 11, 1950. This is a non-profit organization.

One of the objects for which the Foundation was created was to perpetually preserve inviolate the text of the Urantia Book and to disseminate the principles, teachings, and doctrines of the Urantia Book.

*to maintain the original
tradition. The U.B.
is to be used as a guide.*

When an appeal was made to the Forum for funds to cover the expense of printing the first 10,000 copies, the response was immediate. The sum contributed was in excess of \$49,000.

With the Urantia Foundation acting as publisher, the Urantia Book was published under international copyright October 12, 1955.

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VII. THE URANTIA BROTHERHOOD

It is inevitable that some sort of fraternal organization would be formed to carry out the teachings of the Urantia Book. However, it was clear that the purpose of the Urantia revelation to start a new church.

Accordingly, on January 2, 1955, a group of persons who believed the teachings of the book and who were interested in their proclamation, assembled in Chicago and completed the organization of the Urantia Brotherhood, a voluntary and fraternal organization of Urantia believers. This group of 36 composed the charter membership of the Urantia Brotherhood.

The purpose of the Brotherhood is well expressed in the preamble to the constitution, as follows:

"Inasmuch as it is our most solemn conviction that the comfort, happiness, and well-being of man will be enhanced by the creation of an organization devoted to the purposes hereinafter expressed, and inasmuch as it is our considered judgment that the purposes hereinafter expressed may best be accomplished through the mutual assistance and association of a body of people working together for a common cause, we do hereby unite together as a voluntary association and fellowship under the name of Urantia Brotherhood, and we do hereby adopt and establish this constitution of Urantia Brotherhood."

The General Council, the original 36 organizers of the Brotherhood and their successors, was to direct the organization for the first nine years. Thereafter, the Brotherhood will be governed by the action of a Triennial Delegate Assembly composed of delegates from the various Urantia Societies.

The Departmental Committees of the Brotherhood are:

Judicial Committee
 Charter Committee
 Fraternal Relations Committee
 Domestic Extension Committee
 Foreign Extension Committee
 Committee on Education
 Publications Committee
 Finance Committee
 Committee on Miscellaneous Activities

The chairmen of the committees, together with the Brotherhood officers, constitute the Executive Committee of the Brotherhood.

When ten or more persons who are familiar with, and believe in, the teachings of the Urantia Book so desire, they may be chartered as a Urantia Society. Membership in any church or fraternal organization does not interfere with becoming a member of a Urantia Society. Several local societies have been formed throughout the United States and the Brotherhood is fostering many study groups which will eventually develop into local societies.

Two Field Representatives have been appointed to act as liaisons between the Executive Committee and the local societies and study groups.

In accordance with Section 3 of Article 13 of the constitution, the Yen Award has been established. This provision of the constitution reads: "If, in the opinion of the Executive Committee, any member of Urantia Brotherhood shall perform or render some unusual, extraordinary, or distinguished service, the Executive Committee shall present to the General Council the name of such member with the recommendation that a suitable award or citation in recognition thereof be given. Upon the presentation

of such recommendation, the General Council, by unanimous vote of all Councilors present at any duly constituted meeting, may give or confer on such member such award or citation in recognition of the unusual, extraordinary, or distinguished service of such member as the General Council may deem fitting and appropriate."

On January 25, 1959, the first Van Award was made.

VIII. URANTIA BROTHERHOOD CORPORATION

Since the Urantia Brotherhood is not a corporation—a legal entity—the Urantia Brotherhood Corporation was formed on October 21, 1955, under the laws of the State of Illinois, designed to provide for corporations not for profit, to serve as the legal arm of the fraternal and voluntary association of the Urantia Brotherhood.

This corporation is the fiscal agent of the Brotherhood and in a general way takes care of the varied financial and legal interests of the Brotherhood.

In December 1959, the Internal Revenue Bureau of the United States government ruled that the Urantia Foundation, the Urantia Brotherhood, and the Urantia Brotherhood Corporation were exempt from paying income taxes, and that any and all contributions made to these organizations are deductible from the income taxes of such donors.

X. DISTRIBUTION OF THE URANTIA BOOK

At the time of the publication of the Urantia Book suggestions were given by the revelators respecting the methods to be employed in the work of its distribution. These instructions may be summarized as follows:

1. Study the methods employed by Jesus in introducing his work on earth. Note how quietly he worked at first—very often after a miracle, he would admonish the recipient of his ministry, saying: "Tell no man what has happened to you."
2. It was suggested that we avoid all efforts to achieve early and spectacular recognition.

During the first five years these suggestions have been followed and the distribution increases yearly. The vast majority of the Brotherhood have concurred in this sort of quiet and gradual presentation of the book. However, one thing should be made clear: While it is the policy of the Brotherhood to work slowly in the distribution of the book, nothing is done to interfere with the energetic and enthusiastic efforts of any individual to introduce the Urantia Book to his friends and associates.

IX. URANTIA BROTHERHOOD SCHOOL

Among the early activities of the Brotherhood was the organization of the School of the Brotherhood, which began its first session in September 1956. The highest degree granted is that of "Ordained Teacher." A shorter course of study leads to the degree of "Certified Leader."

The school is conducted by the Committee on Education. Many textbooks have been prepared for use in the school and for use by a future correspondence school which will no doubt materialize as the Urantia Book continues to be distributed throughout the world. These textbooks cover, among other subjects, theology of the Urantia Book, the teachings of Jesus, worship and wisdom, science in the Urantia Book, and topical studies. Other texts are in preparation.

At this writing, only part-time evening classes are being provided.

The curriculum embraces courses in the following subjects:

- Technique of Public Speaking
- Leadership and Teaching
- Comparative Religion
- Educational Psychology
- Christian Sects and Denominations
- Old and New Testament History
- Organization of the Urantia Book
- Studies in the Urantia Books
 - Urantia Doctrine
 - Synthetic Studies
 - Topical Studies
 - Life of Jesus
 - Worship and Wisdom
 - Short Course in Doctrine
 - Comparison with the Four Gospels
 - Science in the Urantia Book
 - Critical Analyses

Up to this time no degrees of "Ordained Teacher" have been granted, but diplomas as "Certified Leader" have been given to 14 individuals.

AN ADVENTURE IN EDUCATION

by

Clyde Bedell

The Universe Changing Front

A Talk at the FUSLA Conference
At Los Angeles, Delivered July 1, 1973

Also Its Repercussions and
the Speaker's Responses

The following material was prepared by the undersigned who has no official connection of any kind, with either the First Urantia Society of Los Angeles, or with the Urantia Foundation or the Urantia Brotherhood, both of Chicago.

Although it represents a division of opinion as to the character of the address which is the subject of the papers herewith, the exchanges of communications of all kinds have been without rancor, and the undersigned believes that goodwill prevails among all who have expressed any feelings in the matter, even though those feelings have on occasion been expressed with fervor.

Incidentally, to keep the record straight, my talk on July 1, 1973, is the first talk I have made in 10 years in which I have addressed myself, even in part, to Communism or Fabian socialism (see bottom of next page*), which should testify to my feeling that my audience was an especially appropriate one to be made privy to this anti-God force that destroys everything spiritual in direct opposition to our Urantia commitment.



AN ADVENTURE IN EDUCATION by Clyde Bedell

"THE UNIVERSE CHANGING FRONT"--A Talk Made at
the FIRST WESTERN URANTIA CONFERENCE at Los Angeles
July 1, 1973. Its Repercussions and the Speaker's Responses.

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* Fabians: Although books have been written about the Fabian socialists, discussed briefly in my talk, most Americans have never heard of Fabian socialism, for good reason. The hard-core directing atheistic anti-democratic, anti-American heads of the Fabian international "movement" could not possibly have the willing (almost automatic) support of millions of good American liberals for long-term socialistic morality- and religion-destroying policies if the liberals knew where they were leading. The Fabians circulate their undisguised views among themselves, their Fabianized views in a sea of literature to the public. "Fabian" is another name for deceit.

A solid documented book which names many names you know is "FABIAN FREEWAY--High Road to Socialism in the U.S.A." by Rose L. Martin, published by Western Islands, 1966. If you believe in God, in the Urantia Book, it isn't a bad idea to know who--even among today's luminaries in government and among intellectuals--are enemies of all Jesus taught as to the sacredness of the individual, making men free, placing God first, and much more.

Nothing could be more true than the fact that Fabian socialism is Communism's helpmate toward bringing about the demise of this free (?) nation. Each then hopes to be the authoritarian beneficiary of democracy's death. Each admits it will hold power by force.

It was on behalf of the King of Kings--religion--my talk was made, against the enemies of God. It was and remains a religious talk. Read it and judge for yourself.

A Covering Letter About--

THE UNIVERSE CHANGING FRONT by Clyde Bedell

Delivered at the FUSLA Conference, Los Angeles, July 1, 1973

MINE WAS THE ONLY controversial talk made at this 3-day conference. It was not intended to be. When I got permission for a talk I thought my audience OUGHT to hear instead of one that would simply please them, I was taking a risk. Added to the risk, I miscalculated my young audience. The older people GOT my message and received it warmly. Some of the younger people, not conditioned by long Urantia reading, and more exclusively conditioned by the very "smothering" my talk so fully documented, resented having their complacency upset. A few whose toes were stepped on apparently would not wait to read the talk, either to fortify or to modify their views--and started "waves". But--read the talk and the matter following it.

Much of the furor was my fault.

I had written the long letter to "Smitty" which you will find in my talk. I should have spent less time using it, and more time SELLING THESE GOOD YOUNG PEOPLE ON WHY I WAS ABOUT TO TELL THEM HOW THEIR ELDERS HAD BEEN "SUCKERED OUT OF A GREAT NATION", and how THEY now in turn had inherited that nation, and therefore knew only a lop-sided malformed twisted imitation of REALITY.

This, I failed to do. They were expecting a nice talk, congenial to their gentle Urantian views. I made a talk bristling with harsh briars and nettles people do not like to grasp--with the disturbing accusations and truths minds do not like to absorb--with concealed faces of evil from which the human spirit recoils. And these young people who are supposed to be training as teacher-leaders to fight valiant battles for the souls of men were not used to it. I do not blame them. For as I say, I did not prepare them beyond telling them at the outset that I would distress them. I should have been more fully explicit and I believe they would have risen to the occasion.

I should also have pointed out to them early, that all Urantians are liberals, but that we learn to temper our liberalism to God's progressive plan of evolution. Only spiritual and moral change can be made swiftly, immediately. (911C) The Fabian socialists would have well-meaning liberals believe all kinds of changes can be made swiftly simply by spending money and passing laws. It never works constructively. Truly important changes can be made only by changing men first. That's the job of Urantians, isn't it?

If some of my critics had been willing to hold their criticisms until they had read my talk, and really knew what was in it, and how Urantian it was, it would have been more reasonable. But then I would not have written the supporting material which follows my talk herewith. And for whatever few may read it, I believe it will be valuable.

ONE MORE TOPIC FOR MY YOUNG CRITICS: Most all of you are big-hearted and well-meaning Urantians. Do you remember how the Jews, 2000 years ago considered their theology forever fixed, settled? (1339D) It cost them dearly. When you stop learning, you are intellectually dead. You heard a quick delivery of an hour-long

talk that went counter to what you expected. You must have liked most of it, for it was heavily applauded by almost everyone. But word started around that the talk was political. A week later the criticisms had grown. Despite the fact memory accuracy could only have faded, the criticisms had grown more precise and inaccurate, or untrue.

How can you grow spiritually if you permit snap judgments to represent your sober opinions of important issues? How can you grow intellectually if you almost automatically condemn as did the Jews what goes counter to your already accepted bundle of "theology" and worldly wisdom?

I am being frank. (You learn more from people who will be frank with you, whether you like it or not, than from pussy-footing cheshire cats who never step over the bounds of the circle of your intellect.) Perhaps one young Urantian teacher-leader who will think, dig, study, for himself, be willing to hear what jars his complacency, even what upsets his "pet theories and opinions", is worth more to God than 50 Pollyannas who have a superficial knowledge of the Book and of life and then say, "Don't bother me with facts, I have my education and I don't want to be upset with anything new or distressing. And please don't tell me I'm mistaken about any of my ideas because I know I'm not."

It should be obvious to you that my motive is not, has not been, to win popularity among you. My motive is to help you help the Gospel in a harsh world. Those who are so tender as to be offended by my words are too tender to be of much service as teacher-leaders in the tough world anyway. Let the tender ones serve in their ways, and there are many ways they can serve--bless them! But heaven knows there is need too for tough-minded young men and women who WILL UNDERSTAND MY MESSAGE and can do more than preach the buttercup gospel. Others must fight valiantly for God and the living Christ, for the sonship to God and the brotherhood of men, where the enemies of God now hold the high ground and are still, day after day, destroying all that's good, moral, ethical, and spiritual in America!

The first thing a young Urantian needs to make certain of, I think, is that his intellectual and spiritual heroes are not unhinged from God. The second is that the sphere of his intellect and spirit in combination is enlarging, expanding, not resting--ever! The third is that his ideology is not fed to him like dog or cat food by animal trainers in whose interest he performs shallow intellectual and pseudo-religious rituals too weak to register ON HIS MANSION WORLD RECORD! The Urantia gospel here and now and tomorrow needs MEN AND WOMEN of independence--not puppets on the strings of the puppeteers who have too long been shaping a degenerating America. "A lasting social system without morality predicated on SPIRITUAL REALITIES can no more be maintained than could the solar system without gravity." (2075D)

WHY I AM DISTRIBUTING THIS TALK

THE REASON I am distributing this talk instead of the Conference committee? More than a week after the Conference, I was told in a letter that Julia Fenderson had received "innumerable calls, notes, and verbal complaints about mixing politics with Urantia and a spiritual message". (It reminded me of the Fabian techniques I talked of in my address, but of course no one in a Urantia group would stoop to such tactics.) The letter said the "committee" concluded it would be dangerous (sic) to distribute my talk unless I deleted certain parts. That would be dishonest and I said, "No thanks." I had decided to ADD to it, paragraphs I omitted as I talked to save time. So with full responsibility--naturally--for my words and facts, I mail this to you direct.

The committee and I in the best of good spirit consider this a rational, thoroughly satisfactory arrangement.

So I submit these many words to you the reader--my Urantia sister or brother--hoping to open new areas of vision to you and some new sharpness of vision.

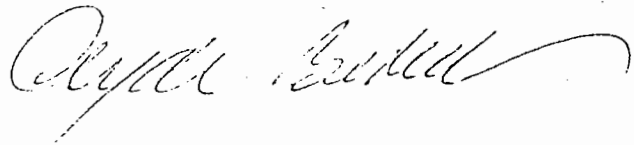
Every effect demands a cause. And the deterioration of our American society didn't just happen. It was planned. The astonishing thing is that great educators, editors, statesmen, jurists, churchmen, do not know--or pretend not to know--either what has caused our vast and seemingly fatal malaise or its cure. YOU WILL LEARN THE CAUSE IN THESE PAPERS, and YOU WILL LEARN THE CURE.

You will see that the plan for our destruction has been helped along by millions of good hearted Americans who have been unconscious of the end toward which their help has been given.

You will conclude, I believe, that a single Pollyanna type of dilly-dallying Urantia preaching-teaching is hardly enough for a world in crisis. Even 2000 years ago, Jesus, in a world much less complex "taught as the occasion served" (1672C). And he taught "his associates what their attitudes should be toward the various religious groups and the political parties of Palestine". (1534C)

I BELIEVE young Urantians need desperately to see further into the shadowed part of the world I have revealed to them in this talk. They need to know that many of the men whose names they know as great Americans are really great enemies of God--no more and no less, and are helping speed western society to catastrophe without admitting their duplicity. You cannot get spiritual seeds to grow in much of this world today until you know something of the heavy rooted brambles that can keep your spiritual seeds from growing. I pray you get the message!

Sincerely yours in the Book.



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“ When I assert that a plumber at work in my home is attempting to teach my child there is no God, I am not speaking about plumbing, but religion, and religion is the issue. When I say a biologist denies to children the existence of any moral absolutes, I am not speaking about biology, but morality, and that is the issue. If a math teacher belittles Jesus as a Divine Son of God and I take his arguments apart, I am not making a speech on math but on religion. I should think you could see I was delivering a religious address, throughout. Yes, I mentioned the plumber, the biologist, the math teacher, but they were incidental to religion and its enemies which were the strong cables of subject on which I strung my whole address. Please, try to be fair. ”

THE UNIVERSE CHANGING FRONT

by Clyde Bedell

I HAVE BORROWED from Victor Hugo the title for this paper. He was not a great historian, but he had a great sense of history. I am not sure he knew how God works his wonders to perform. But he had faith that the Most Highs rule in the affairs of men.

You may recall that in 1815, the fate of Europe--at least--hung on the outcome of the upcoming Battle of Waterloo.

By early afternoon Napoleon had apparently gained the day, and soon thereafter sent a victory message to Paris.

But an hour or so later an unseen chasm swallowed up much of the supposedly terminal great cavalry charge, and the bewildered French had lost the battle which Napoleon an hour or so earlier had dispatched word to Paris he had won! Thus ended French dominion, and the fabulous career of the mighty Napoleon.

Now I shall quote Hugo, whose dramatic description of the cavalry charge I wish I could have read you instead of my inadequate summary.

"Was it possible that Napoleon should gain this battle? We answer, No. Why? Because of Wellington? Because of Blucher? No. Because of God... The moment was come for the incorruptible supreme equity to take command... When the earth suffers a surcharge, there rise mysterious groanings in the dark, which even the very abyss understands.

"Napoleon had been denounced in the infinite and his downfall was resolved. He bothered God. Waterloo is not a battle; it is the universe changing front." (1) *

(Hugo here uses the term "universe" loosely, but his meaning is clear and we sympathize with his intention to give greater emphasis than the word "world" would have given.)

Waterloo changed world history greatly. However, it is doubtful if any English infantryman who survived knew he had participated in so crucial an event. Nor did the little French drummer boy sense his own flash in great history when he killed a British sergeant who was a champion British boxer. (2)

They say that the lowliest of "extras" in a great film usually feels a sublime thrill during the filming of a movie spectacular--an earthquake, the destruction of a great city, a sweeping battle scene.

This is because the extra has been briefed. He knows what has gone before the part he plays, and what comes after. He has become part of a continuity. This gives him a sense of the history in which he is playing a part.

Our "universe" is changing front today, now. You and I are living through a crucial early stage of change--a preliminary to one of the greatest changes of front this planet has ever known. The denouement is ahead. After which a new culture's painful beginnings will grow out of what is left of our old culture. We should understand its scale and import, and why a country so great as this has been brought to such a plight in a few decades. We need to be briefed.

* (See p. 20)

"Permission has been granted for the quotation of various passages from the URANTIA Book in this speech, -- © copyright 1955 URANTIA Foundation--each of which is indicated by the display of an asterisk* in the margin hereafter."

We need not be corks idly tossing aimlessly and without direction upon an ocean vast beyond our comprehension. We can see the direction we have been given and can influence our own direction--at least a little--and counter somewhat, the enormous forces around us if we comprehend them. Unfortunately, powerful hidden anti-Christ forces of evil have worked so insidiously throughout our culture for decades (intensifying our mistakes and our inherent weaknesses as well as initiating ravaging cancerous evils among us) that the average intelligent citizen is completely ignorant of the seriousness and depth of the crisis we face--TODAY. Surely in all history the basic guiding principles of no nation have ever been so corrupted and subverted as have the Christian and constitutional principles of the United States in the past six or eight decades. Christians should know this!

II

548A*
NOW as I hurry through these small leaves of paper about the crisis we face, with their message of anguish and suffering, of reproach and dismay, of criticism and revelation, I expect to distress you some. The short term outlook for our western culture is dark indeed. The long term outlook is wonderful. Even the short term outlook is bright, of course, for those who love God, which means all Urantians, for we know "that all things work together for good". There are two things I would like you to remember from the Urantia Book which, despite the distress I mention, should buoy your spirit. The two things to remember are these:

2076C*
1. The Urantia Book tells us that "only unthinking men become panicky about the spiritual assets of the human race." That is encouraging, but I suppose we would not be thus reminded of the spiritual assets of the race if it were not apparent that these assets or resources are soon to be sorely tested. That is consistent with the theme you will see developing here. For America's story today is a crazy quilt story of incredibly topsy turvy principles; high sounding but low acting subversive organizations; sleep-walking citizens indifferent to the loss of their freedoms and original institutions; a culture that denies the Great Inventor of all Creation while it builds a marvelous technology based on adaptations of his inventions.

2075B*
2. The Urantia Book tells us that God will not be mocked. "In this gigantic struggle between the secular and the spiritual, the religion of Jesus will eventually triumph."

Remember those comforting things as we face together some unwholesome reality that places the Urantia Book and its TRUTH into a more timely, sharper perspective, perhaps, than you have ever viewed it.

The Urantia quote refers to "this gigantic struggle". Listen to two quotes from great Christian professors, one writing in 1944 at Munich, Germany, the second in 1941 at Harvard.

Romano Guardini, professor of religion at Munich, in 1944 quotes about the crisis of our age and of the world... "We seem to be rushing toward an event which from the human point of view can only be described as... catastrophe... between us and that event only a few decades remain." (3)

Pitirim Sorokin, head of the Department of Sociology, Harvard, in his remarkable book, The Crisis of our Age, 1941, says, "The crisis is not ordinary but extraordinary... in brief, it is a crisis involving the whole way of life, thought, and conduct

of Western society. More precisely, it consists in a disintegration of a fundamental form of Western culture and society. . . during the last thirty centuries there have been only four crises in the history of Greco-Roman and Western culture comparable to the present one. Even these four were on a smaller scale. . . We are living at one of the epoch-making turning points of human history." (4)

Four times in our wonderful book, Jesus says to his apostles and followers, "Be as wise as serpents and as harmless as doves." If I make any contribution to your Urantian ministry today, perhaps it will be to your wisdom as serpents. I look at your beautiful faces at the moment and am sure you are as gentle and well-meaning as doves now. I am not sure that--in the matter I am presenting--you are as wise as serpents.

III

TWO OR THREE MONTHS ago I received, as I have a number of times before, a very nicely printed mailing from a tax-free non-profit foundation. I shall call it the Center for Humane Studies--a privately financed and endowed organization in a lovely California city, staffed by a handful of gentlemen of fine character, all of whom, I believe, you would be proud to know and call friends.

I have known the president and one of the others for some years. They write books, articles, pamphlets, and they lecture widely. They are eminent widely known men in their fields.

I emphasize their virtue and reputations to suggest how baffling may be the role of constructive citizens in our society. In our sensate culture, God has largely been forgotten as the still existing, ever present, Creator and Author of all Life and of all Science. Therefore, even the best of men and intellectuals are apt to become, in their elevated occupations, something like spiritually illiterate children making meaningless mudpies. But I am getting ahead of myself.

Here I want to quote at length (with but little modification) from a letter I wrote to my Foundation President friend. I shall call him Smitty. And when I refer to his publications I shall change their names a little. I will quote only parts of the letter.

Aren't we all of us Smittys, in a way, on some scale, lesser or greater? He was a brilliant, internationally known economist lecturer-author. What are you? A decent quiet citizen, too, in another occupation? But maybe a Smitty? Preoccupied largely by what you do for a living? A Smitty perhaps, without planning it that way? As an I? So this letter is to me. It is also to you. Imagine it applied to you in your occupation more or less.

IV

Dear Smitty:

This letter to you is a very personal and urgent cry! Hopeful of being heard above the music of your merry-go-round, which I am sure has your rapt attention almost full time daily. Hopeful that you will slow down the tempo, soften the music, and heed my tugging on your coat tails.

You must sense that our country's problems are growing steadily worse. The situation and what's behind it are an education.

I call out to you because you may have the openness of mind and heart to re-appraise your priorities. You need to know our culture has gradually been deprived of

something vastly important; who is guilty; and how it was done. It's a long and shattering story. It will be easier for you to reject or side-step the truth I gradually unfold for you, than to face and embrace it. Most people take the easy course and turn the other way. That's why we have our problems.

○ means omitted from oral address to save time.

STOP AND LOOK at our society through a cosmic peephole from somewhere outside. I want you to know what prompts me to write this letter upon receiving your recent mailing about your new reprints.

Don't look at the quiet majority of the people down the side streets and in the suburbs and ordinary neighborhoods, hopefully clothing and feeding their kids, paying their bills, trying to live normal lives in a world they are progressively learning is not normal.

It takes only 20 or 30 steers in a herd of 5000 to panic the lot, Smitty. In a city of 250,000 if 5000 are living outside the law--and mug and rape and burglarize and rob and set fires and a few more do so each week--how many of the remaining 240,000 plus can freely walk the streets, use parks, and live normal lives? That the majority of people are decent, doesn't solve the problem.

Look at the dominant features in the society in which you work, in which you write and mail and sell your pamphlets, in which you are striving to turn the economic thought around. Look at the big corporations, the businesses, the politicians, the schools, the churches, the church and charitable organizations, the legislatures, the mass media, the judiciary. They are the ones who give the tempo, the coloration, direction, complexion, to our culture. The majority of the people, God pity them in this society, can only go along, reluctantly and protestingly perhaps, but no longer can they call the tunes. Though they are compelled to pay the pipers.

Now, Smitty--when I read your announcement about your two new reprints: "HUMAN LIBERTY AND THE LAW" and "THE RIGHTS OF PROPERTY", each at about \$6, I thought of the people to whom they were mailed. I saw your gentle leaflets and books to sell libertarian theses fluttering into calm offices where other calm essayists were writing their dissertations to send to you and the rest of the clan, all tucked away on their own merry-go-rounds with intellectual astigmatism on the 50th to 100th intellectual floors of "academic" merry-go-rounds. And I was disturbed.

In front of me was an article about a 15-year old Mexican boy, stabbed to death by young hoodlums on his Los Angeles school ground. Another high school boy, a football player, was killed by young bums because he refused to give up to them, his new coat. A few doors away learned doctors were writing articles on protective tariffs and labor unions while their merry-go-rounds never faltered, and drowned out the anguished cries of mothers who surely should expect better of life than this.

Note, as you look, Smitty, that America today is a merry-go-round society--is dominated by a frenetic collection of madly whirling, self-centered merry-go-rounds operated with no (or minimum) concern for their effect on the country as a whole.

Not long ago a pretty little girl named Joyce Anne Huff was playing in her front yard a few miles from here. Her mother glanced at her frequently from the kitchen window a few feet away. Suddenly a shotgun roared from a passing Chevrolet and 42 lead pellets were buried in the soft little body. Three youths were arrested for what turned out to be a "joy killing". The prime suspect had already an arrest record for attempted murder, assault with a deadly weapon, burglarly, arson, robbery, and

narcotics charges. Our "sociological jurisprudence" that favors criminals over the public is a virus that has spread from a small secretly functioning poison drug company, "Fabian Socialism and Social Sciences Proprietary", as many other of our long standard social problems and poisons have. Its early beginnings were in 1884 in England, in New York in the U.S., in 1905. (5)

Look, Smitty, the world you started writing for some years ago, and are still writing for, doesn't exist. It's gone. The sick arsonists, rapists, murderers around us, were raised in a TV-drug-alcohol culture where criminals go free and the huge profits of drug-dispensing manufacturers bear no relationship whatever to the drugs required by our civilization. And in the cities where the drugs are made, well-meaning but babes-in-the-woods gentlemen write books in defense of free enterprise--while their merry-go-rounds drown out the moanings and groanings in the dark.

A doctor in Los Angeles who wrote thousands of illegal prescriptions for drugs (for a consideration) has his license lifted. Good? Well, it's the third lift and for only 5 years. Meanwhile he can have a 5-year vacation on profits earned by addicting kids. Hear the music?

"Drink to the judge, the addle-headed judge
In his judicial robe
He'll be as gentle as can be.
He is no xenophobe."

While our society is ripped openly by vandals and fiends who hit the public and the vulnerable merry-go-rounds willy nilly, some of the merry-go-rounds behind their false front, circumspect names, hide deception and subversion that are a tie for Watergate! Or worse.

All the signals are changed, Smitty. Are you ignoring it? Are you really aware of it? Virtuous people need to really know about our society and who makes it tick today. You can't cure small pox if you're working on chicken pox.

Our founding fathers knew God. For many years I think our leaders have only known his name. Like many of our churches. America's highly publicized intellectuals who have blank spots in their minds where God should dwell are a greater menace to our civilization than stupid atheists.

Many years ago the great church Councils, National and World, were selected as goals for infiltration and then domination by the Communists. Dr. Harry F. Ward--a Methodist--a member of the Fabian Society at Harvard as a young man--was the first national church leader to assume this responsibility for the Communist Party of which he was a high ranking member. He did his work well and his successors have done even better. Any one willing to make an in-depth study must accept the fact that the policies and major actions of both National and World Councils are now consistent with the anti-Christ Fabian Socialist and Communist worlds' ends, not with the ends of the Jesus of the New Testament or the Urantia Book. (6, 7)

In passing, as a small crumb of evidence (for nothing that can further Godless Socialism seems too small for this multi-million dollar Council to propagate) the World Council is now distributing NEW HYMNS FOR A NEW DAY containing such gems as this. (I quote briefly as I can.) "It was on a Friday morning that they took me from the cell, and I saw they had a carpenter to crucify as well. You can blame it on to Pilate, you can blame it on the Jews, you can blame it on the devil, it's God...It was God...It's

God they ought to crucify instead of you and me," and so on. (8)

The council merry-go-round is as blatant as any!

We are churchmen bold and brave,
But who and what we are to save
We won't tell if you're too stupid
To distinguish saint from knave.

Merry go, merry God did it go

Merry God did it go round!

I believe you once said you belonged to the American Civil Liberties Union, or did at one time. It, like the Fabian Socialists who never mention socialism (or their own organization, and whose secret members have so largely helped destroy America's religious traditions) should adopt the Fabian emblem of the wolf in sheep's clothing. The ACLU solicits funds from us all by mail, and until my eyes were opened to their dishonest appeals, and to their revolting and repellent causes, I paid for membership, believing their false claim that they were devoted solely to the preservation of the freedoms guaranteed under the Bill of Rights.

But I know now that behind their false front they have spent huge sums fighting for almost everything a decent Christian abhors. For instance, to legalize that most vulgar of four-letter words for use in public demonstrations, on banners, sweat shirts, etc. "----the draft", "---- the flag", etc. They were successful in this, thanks to our today's "sociological jurisprudence" in America, stemming from the same Socialist-Communist sources that founded and operate the ACLU itself. I could fill this letter with bare listings of their legal fights on behalf of pornography, obscenity, communism! Their fights against loyalty oaths, decent films, ordinances to keep filth, marijuana, etc. from juveniles. They fight for legalizing burning the flag, cursing policemen, burning draft cards, and almost all else the Communists want for the U.S. but are against in Russia and communist states. (9)

O The cards are stacked, Smitty. Even corporation fat cats lap up Godless international socialism milk today, auspices Council of Foreign Relations, darling of all leftist liberals. Big execs are managers, not owners, today. So--"ride with the tide".

The battle for our traditionally Christian society behind the Godless false fronts has heated up. Your literature doesn't show it. The average American doesn't know it.

All this should bother you, Smitty. Our forefathers started a good thing--had it going well. They wanted this nation to do the will of God. But the country is run from behind the scenes pretty much nowadays. We, the people, let God get kicked out by the neo-Americans, the new Godless bosses. The society you are writing books and re-printing books to change, has gone down the drain.

There's a new so-called sub-culture on the streets and on the campus near you. It was deliberately created by the socialist-communist cooperative axis. The proof is abundant. Violence, radical organizations, drugs, demonstrations, riots, sit-ins, campus take-overs, all carefully planned years ago! We who are now adults helped, too, in that we let the anti-Christ get away with it. It wasn't around when you started writing, was it? This sub-culture--you can't ignore it, but it won't buy many of your books or take your theories to heart. It includes the cast-offs, the hopeless, hapless dropouts, or whatever you call them, and the young suicides, the unhappy kid divorcees, and time-servers--they didn't deliberately decide they wanted to be outcasts, or to die in desperate illness and loneliness. Your society and mine--the decent but preoccupied people--

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* THE GREAT DECEIT, 1964, is a 354 page quality printed, quality paper, 6 x 9", paper back book you won't find in the bookstores. It is one of the many books the leftist dominated establishment would suppress if it possibly could. It is fully documented with names, dates, places.

The Veritas Foundation which published it in 1964 was established by a group of Harvard men deeply distressed by the shocking revelations of the communists and Fabian socialists who had come out of Harvard as a principal infection center for these enemies of the American system of free enterprise, American constitutional government, and religion. (Continued on p. 28

A FEW NOTES WRITTEN IN RESPONSE TO CRITICAL COMMENTS MADE BY YOUNG
PERSONS AFTER MY TALK AT L. A.

IT IS IMPORTANT to distinguish here between what some writers and scholars call 'soft socialism' and FABIAN SOCIALISM to which I have consistently referred in my talk. "Soft socialism" embraces many ideas which good Christians and Urantians can accept and embrace. To wit: aid for the needy, aid for dependent children, medical aid, legal aid for the poor, justice for the accused, et cetera. Fabian socialism in the U.S. however, seeks to carry all such things to a ruinous extreme in an effort to bring about social breakdown and national bankruptcy. The Fabian commitment is to destroy all religion and freedom on behalf of a socialist (or communist) takeover.

Comments made to me indirectly or directly:

1. "I cannot criticize communism. Look what it has done for the Chinese."
2. "Mr. Bedell used the Urantia Book to support his political position".
3. "I don't think anything negative should be brought into a Urantia meeting".
4. "He condemned the NAACP. I think it has done a lot of good. He shouldn't condemn it."

First, a general comment--then more specifically I'll answer these with the answers somewhat overlapping.

Our American society has been under an extensive, highly successful, well-concealed, brainwashing operation by a highly deceptive apparatus for seven or eight decades. I tried to reveal a good deal of this and add constructive insights in an hour's time! Rather a difficult task. I presented only bold outlines. All the facts may be fully documented if you will read BIBLIOGRAPHY ITEMS (5 and 10). I have spent some years learning what I know. Before you pass it all off, it might change your life highly to the advantage of your Urantia "ministry" to spend several hours LEARNING WHAT KIND OF WORLD YOU ARE LIVING IN and why America is in its present sad state.

1. "I cannot criticize communism. Look what it has done for the Chinese."

Most of what it has done for the Chinese was done behind "closed borders" (the "bamboo curtain") so only God knows what it has done, really. All we mortals know is that the Chinese alive today--all living as docile rabbits in a vast rabbit hutch as charges of their government--are eating better than they did before communism.

Meanwhile, we know that from 40,000,000 to 90,000,000 Chinese (estimates vary) who didn't want to live in an anthill society were murdered ruthlessly. These were the educated, least docile, the professional, the cultured, creative, most intelligent, most independent, most talented, most resourceful Chinese, generally speaking.

They were the ones unwilling to be levelled down to the same menial tasks, the same level of "mental nourishment", the same level of domestic comforts, to the same apparel, etc.

Nowhere in the Urantia Book will you find any favorable word spoken for the anthill society. Jesus said "Civil government is founded on justice", (1462A) Communism (which is one form of socialism) founds its government on the equality of all men. What justice is there in making a Ph.D. in mathematics feed hogs in a rural commune with a peasant whose I.Q. is 85? Which is precisely what happens if the Ph.D. refuses to obey a bureaucrat within the "intellectual elite" who goes by the book.

If the Ph.D. objects he is shot. "Jesus never failed to exalt the sacredness of the individual as contrasted with the community." (1862C) This is exactly the opposite of socialist-communist theory and practice. Yet some young misled Urantians think socialism is a good thing.

The immature may believe when I refer to socialism-communism in my paper I am referring to the elementary school or living-room type of socialist who has never studied any of the literature exposing the Fabians and their bed-fellow Marxists, who have already almost destroyed our great American society. I can only refer you here, as I have elsewhere, to the fruits of thousands upon thousands of hours of documented research sublimated into three inexpensive books listed in the accompanying bibliography, worth far more than their cost if you wish to be an informed American-- and to understand more fully why the Urantia Book is needed on this earth and in this country. I refer to items 5 and 10 in the bibliography.

Communist China, like Lucifer, has taken a shortcut. Japan, prostrate in 1945, has become a world power in a few years, highly industrialized, and wealthy, with a free society. West Germany, prostrate in 1945, has become the most powerful nation in Europe in a few years, with a free society, highly industrialized, and wealthy. East Germany, whose government spends millions of marks a year to murder her citizens who still dare try to escape her communist society, lags far far behind.

Russia, also like China, murdered many many millions who wanted a free society. After 55 years of communism, she still can't feed her own people. Her advances have been made, almost without exception, through technological assistance from the West. She governs through repression. Her people have no freedom--and little or no contact with the world. They read, see, hear, only what government permits. Youths who can't criticize communism know little of history or of the world today, and little of the Urantia Book.

Incidentally, the Urantia Book tells us that plans "executed with entire sincerity and with only the highest motives" can constitute evil "because it represents the wrong way to achieve righteous ends". The Urantia Book nowhere suggests or approves the idea that a good end justifies the wrong means. Over and over in the writings of socialists you find justification for using any means to achieve a desired end.

Read all the references to communism in your Urantia Book. Either our celestial friends are right, or socialism and communism are. Both can't be.

Power and wealth do not make nations great in the Urantian sense of the word. But they prepare them to become great through Urantian teachings or to be destroyed through socialist-communist subversion. A good society cannot be built on poverty. People who must spend their waking hours struggling to wrest a living from the soil have no energy or time for improving themselves intellectually or spiritually, let alone their society. This is not the place to go into details. But the Urantia Book considers our free enterprise system vastly better than any system that has preceded it (socialism, communism, et cetera) and warns us to be slow in making any changes. (782B). It strongly favors private property. But free enterprise and the profit motive must be modified by the service motive! ENTER THE URANTIA GOSPEL! Socialists would change the system. The Urantia gospel would keep the system, and change the hearts and spirits of men--who would then MODIFY THE SYSTEM WHICH LEAVES MEN FREE TO EXERCISE THEIR TALENTS AND ALL THEIR GENIUS ON BEHALF OF SOCIETY.

The Marxists and socialists would eliminate God. No society is long viable without God. Man with God functioning within him, in a free enterprise system ultimately brings about a world of light and life. Socialism-communism want more and more government. Good men want less and less. A society of archangels has NO

government. Men without God finally must all live in a prison or be controlled by nothing but force. KNOW YOUR BOOK, URANTIAN!

2. "Mr. Bedell used the Urantia Book to support his political opinion."

Nothing could be further from the truth. My political opinion, whatever it may be, squares with the Urantia Book. But how I vote no one can tell from my talk or my Urantia writing.

In my bibliography attached, but not in my address, I mention the word "Democrat" because it is in the title of a book that is an authoritative source of Fabian information, by a distinguished congressman scholar. Does that make my talk political? Use of that word is balanced I trust (for those looking for "political" evidence) by my disparaging use--in passing--of the word "Watergate." Does using those two words make my address political?

Fabian socialism is not a political party. Never has been. Fabians would be the first to say so. Nor is communism. Both are conspiracies. Both work by deceit and stealth the year around and through subversion, in every area of life, to destroy religion and all absolute standards, and in all parties. Both assert there are no absolute standards of morality or goodness. Both deny God and practically everything a decent Christian and the Urantia Book assert. Let an intelligent thinking person analyze my talk and show me where my talk is political. It is an informed, carefully put together revelation of little known factual truth about the most dynamic active anti-God force on earth. It is shocking to me if anyone can, after deliberation, say this talk is not a fitting and constructive one for Urantians who hope to be spiritual teacher-leaders in this world today and tomorrow. Is that political?

If believers in God, the Lord Jesus, and the Urantia Book, may not in any Urantia meeting at any time, discuss these or other enemies OF SPIRITUAL GROWTH AND DEVELOPMENT, then we are rabbit hearted religionists, juvenile hearted teacher-leaders, and not worthy of the concentric circles.

I said in my talk that the Fabians had been working for decades to destroy traditional American constitutional law and jurisprudence, our once worthy public school system, our traditionally gospel-oriented churches, higher education, our representative republic form of government, our communications system, our mass media, and most everything else that made this country great. Because their efforts embrace so much, does that make my talk political? No great society can be viable without God.

Theirs is the only powerful force attempting to deprive our nation of God. In my talk I said that a society--a mass of people--without God can't be shaped into a society worth preserving. Does that make it a political talk?

Was Jesus making a political talk when he instructed the apostles to obey the civil authorities? And to observe the essentials of the law? (1906D).

Was he making a commercial or real estate and a criminal jurisprudence address when he accused the Jewish rulers of secretly laying hold of widows' houses and taking profits from the sacred temple? (1907)

I mentioned that the socialist enemies of God and Jesus had used many front organizations with high-sounding names to further their godless aims, that they dominated the book clubs and the wire news services, the mass media, that they fanned thousands of atheistic freewheeling professors and jurists and economists and journalists from infection centers into the main streams of our American system.

And all of these people and what they teach and write are at variance with the Urantia Book.

I would like to have someone point out what is political about any of this.

Look at it another way. If you said to me as a longtime earnest student of the American scene and the degeneration of American ideals, "I thought America traditionally was a Christian nation, and that our forefathers started us off with highly ethical and moral standards and dedication to the doing of the will of God. What has happened?"

It would be impossible to answer that question except by including many of the documented facts that were included in my talk at the Conference. It would be impossible to answer and not say that Fabian socialism had been dedicated for sixty or seventy years to a subverting secret attack on our religious and basic American principles. Would you say, "Wait a minute! I asked a question about religion and morality. You mustn't bring 'politics' into the answer!"?

We who have a gospel based on God and on his Son, Jesus, can induce little spiritual progress in this world today, if we are intellectual pygmies or nitwits, refusing to face the reality of the world in which we live. Pollyanna teacher-leaders may be unhappy when asked to face the fact that the gospel cannot be preached in the same way to all men--but it is true, Jesus said: "The gospel of the kingdom is to be preached to all men--Jew and gentile--Greek and Roman, rich and poor, free and bond--and equally to young and old, male and female." (1608 B).

Can you teach the gospel the same way to the pre-conditioned socialist-collegian who has been made amoral, as to the one who is leaning toward God? The same way to the tough socialist as to the parlor socialist? The same way to a group with a hard-boiled talk-back Marxist socialist in its center as to a reasonable, curious open-minded willing-to-listen crowd?

One reason Jesus was so successful was his wisdom. He knew all the answers. Have you ever listened to the fumbling embarrassed answers of a Urantian teacher caught with his intellectual suspenders down by an intelligent God-hater?

Anything political (in my talk) was so incidental as to justify calling it 20 or 30 things other than political. I intended to inspire some young Urantians to STUDY the "opposition" and hence the BOOK, MORE, MORE, MORE. The Urantia Book has most of the answers. We should know them better.

When I assert that a plumber at work in my home is attempting to teach my child there is no God, I am not speaking about plumbing but religion, and religion is the issue. When I say a biologist denies to children the existence of any moral absolutes, I am not speaking about biology, but morality, and that is the issue. If a math teacher belittles Jesus as a Divine Son of God and I take his arguments apart, I am not making a speech on math but on religion. I should think you could see I was delivering a religious address, throughout. Yes, I mentioned the plumber, the biologist, the math teacher, but they were incidental to religion and its enemies which were the strong cables of subject on which I strung my whole address. Please be fair.

Incidentally, your "political talk" charge is invalid for another reason. Fabians (who are hard-core conspiring socialists, going by different names from decade to decade in different organizations and fronts, are NOT "soft socialists") are in everything, including all political parties. They are no more political than they are anything else. They permeate, infiltrate, dominate, subvert, create, whatever the situation permits, or demands, on behalf of godless ultimate power for socialism in all phases of all facets of our society.

I would not answer this "political" criticism at such length did I not believe it unfair both to me, and to the intellectual faculties of those who made it. A rereading may lead to a revision of their judgment, which will be fairer to both of us.

3. "I don't think anything negative should be brought into Urantia meetings."

Actually, as I view it, my message constituted a positive injunction to any listeners who hope to be teacher-leaders, which all of us (presumably) are supposed to be. In effect this is its summation:

Our western civilization is in crisis, approaching a denouement. You should know why it is so Godless, and the truth of how it got that way, and how so great a country could, in a few decades have degenerated so greatly. If you have "bought" some of the socialist-communist "concepts" in the "package" that has blacked out the American traditional principles and the God of our fathers, square your ideas with the Urantia Book and get back on the track. For you can't embrace the socialist enemy-of-God concepts and the Jesusonian Urantian concepts too.

That's a pretty positive injunction it seems to me. I was addressing Urantian "insiders", believers, teacher-leaders as I presume everyone in attendance was, to some degree, instructing them as to the "why" and "kind" of resistance there is to spiritual growth and development in this sadly sick world today. I stressed Jesus' ordination instruction to his apostles--the Sermon on the Mount. My address was no more negative than the wise admonitions in that constructive set of instructions to his apostles whom Jesus did not want to meet the harsh world unprepared.

If you know someone who felt my address was negative, perhaps you could get him to read it without prejudice, seeking to learn something from it. I'm going to answer this comment rather fully, for I feel deeply about it.

IS IT possible that some of us have a fixed idea that there is only one kind of "ministry" of the Urantia Book:

Let's examine this. If such fixed ideas exist, I risk offending, and again, the charge of being "negative". However, we should remember that we want unity--not uniformity among Urantians. Unity on behalf of the Book's message--not uniformity in its presentations.

NO ONE can prescribe a specific way in which everyone should preach-teach the Urantian Gospel. No one should presume to tell me how I or anyone else should do it. No one should presume any one way is par for everyone else or for every audience.

I believe too many Urantians believe they should be told, and should tell others, only what they want to hear. Perhaps such a teaching-preaching ministry for one kind is fine. But, if a Urantia ministry is warranted that tells people only what they want to hear (sandwiched between broad smiles, grins, and anecdotes, and assertions of brotherhood and sonship to God, along with the most usual and oft repeated phases of the gospel) surely other kinds of ministry are warranted also.

I am certain that we need a kind of ministry, and need it now, that I have not yet heard. Jesus spoke to his apostles of "the enmity of the world". Certainly, after 60 years of Fabian conditioning of the public, a Urantian "ministry" today has something of this enmity toward God to contend with in almost any audience. Or at least, a cold shoulder. (My talk was to suggest we Urantians should understand this, recognize it, and therefore be prepared to contend with it.) Some few of my auditors apparently believe it should never have been mentioned to them.

On the contrary, I believe that Jesus knew what he was doing in his ordination sermon. "If the blind lead the blind, they both shall fall into the pit" he warned. "In all the business of the kingdom I exhort you to show just judgment and keen wisdom. Present not that which is holy to dogs, neither cast your pearls before swine, lest they trample your gems under foot and turn to rend you." (1571)

IT AT no time occurred to me to tell my audience what I thought it wanted to hear. It didn't occur to me the conference was a popularity contest. I was concerned only with what I thought it would be most profitable for those to hear who would like to know really what kind of world they were going to preach-teach Urantia gospel in in the coming years.

It may be negative, but I ask: How do you avoid falling into the pit if you are blind to what your fellow men have been taught to believe?

It doesn't take much judgment or keen wisdom to tell an audience of friends or students what you know they want to hear. It does take some judgment and wisdom to tell them what they ought to know. Jesus must have expected his apostles to tell people what they ought to hear.

Was He being negative (heaven forbid, according to our Pollyanna Urantians) when He called the scribes and Pharisees "hypocrites", and said: "you refuse to enter the kingdom and at the same time do everything within your power to prevent all others from entering. You stand with your backs to the doors of salvation and fight with all who would enter therein". (He could as well say this of the Fabian socialists and communists today). 1907C

When Jesus spoke of dogs and swine, he wasn't thinking of four-legged ones, was he? It may be negative, but He must have been thinking of two-legged ones, and they would be in the audiences of his apostles, wouldn't they? He was admonishing them to avoid the useless throwing away of time and gospel. If Urantians are not interested in knowing something of this contemporary world, they are in effect saying: "Jesus' rules were allright for his day, but we know better for ours. What He talked about was all right for him! That was just the ORDINATION SERMON FOR JESUS' 12 APOSTLES but ours was a RELIGIOUS CONFERENCE FOR THE FUSLA of Los Angeles, no place for NEGATIVE non-religious things!!"

Why should Urantians in a conference reject positive (or negative) information about the enemies of Christ who are the major obstacles in the way of the spiritual and intellectual victories we must win?

An atheist, a Fabian socialist, a communist, a double-dealing malefactor capitalist or a filthy drug peddler, could sit under the typical minister's sermon today and go away feeling quite comfortable, providing he was kind to blacks, marched in the right demonstrations, and "contributed" when the plate was passed. BUT HE'D SQUIRM AND SWEAT IN FRONT OF A SERMON BY JESUS! He should also squirm and sweat under a sermon by, or in a dialogue with, a Urantian teacher-leader. But

I've heard nary a Urantian preach a sermon to make anyone squirm! What shallow vessels God has in us all!

Paul's preaching and his letters were serious. Stephen was not stoned to death for telling people what they wanted to hear. The apostles were not winners of popularity contests. Jesus' Ordination Sermon (on the Mount) was tough instruction to his ambassadors to accept and live by--but it's our instruction too, isn't it, to the extent we will accept it?

I would hope that some young Urantians will arise among us who will break into a spiritual sweat in their teachings, whose dialogues with the anti-Christians will echo like small thunder in their listeners' hearts, who will wrestle some with the tough problems posed by the godlessness brought about by the sabotage of basic American traditions.

You can't be ignorant of their Fabian seasoning and handle them well. There is a sober undercurrent of doubt and foreboding in the American soul today. I believe people can take substantial spiritual nourishment beyond the capacity of conventional churches to give.

I hoped the enormity of the problem my talk posed might strike a challenge in the depths of a young Urantian breast or so.

Most of the preaching-teaching young Urantians have heard, good as it may be, has been luke-warm and milk mild. How long do you remember it after you hear it? What do you remember about it except that it was interesting or entertaining? Can some youths prepare stronger Urantian meat for the spiritually hungry?

The Fabian-atheist-oriented youth who says there is no good, no morality, no absolute standard is utterly unmoved by shrill repetitions that God loves him with an ineffable, unutterable, indescribable love.

Teaching and preaching the living gospel of Jesus is not child's play, nor can it all be for the young. If Urantians do not go beyond the teaching-preaching of the same old threadbare teaching of the long established evangelicals, what have the revelators gained by giving us the Book? If we do no more than prate Pollyanna messages, how do we do the gospel justice?

MY MESSAGE at the conference was a positive message--not a negative one.

4. "He 'attacked' the NAACP. I think it has done a lot of good. He shouldn't condemn it."

I didn't condemn the NAACP. I said: "LID (League for Industrial Democracy) members permeate and give all or much Fabian direction to the ADA, ACLU, NAACP, etc." In Bibliography Reference "10", there are 15 different references to the NAACP which was founded in 1909 by a group of white socialists who saw opportunity for using negroes to advance socialism's interests. The references, fully documented, fully bear out my statement. Even the ACLU which has been and is the socialists' "main tool used to undermine the basis of the American legal system" * is compelled in its own interest to sometimes do something constructive as a cover for its numerous destructive and evil works. Similarly, there is no question but that the NAACP has done some good works for blacks. It has also, perhaps more often, served Godless communism's ends to greater advantage than it has served the ends of America's blacks. And assuredly many socialists who are tools under the instruction of higher-up socialists are often persons of good character (as Roy Wilkins) who unquestionably often do good works. Still, the overall effect of Godless socialism (and all its fronts) is against the interests of a free America, and any socialist front is primarily to serve

socialism and not its apparent beneficiary. Incidentally, the NAACP was for some years an embarrassment to the socialist organizers and directors for they could not find a black to become a "showpiece" for their organization until they at last "caught" W. E. DuBois--who later was exposed as a communist.

* * * *

Somewhere along the line, some of us are going to have to take our coats off--telling people exactly what many of the details of the gospel story are and how they can be put to work in their lives, and how they can see them at work in the world around them. And make the tough atheists wonder if--after all--they've been led down the wrong road.

Atheists are hard nuts to crack. It takes more power and strength to crack hickory nuts than peanuts. Where are the young Urantians who can preach-teach our hickory gospel instead of a peanut gospel? The whole country is yearning and aching for the ringing sincere voices of youths who are Olympian Urantians! Not kindergarten Urantians! -

continued from p. 20

The price of the book is \$5 and it is well worth it to anyone who wants to know how this great country degenerated so rapidly on so broad a front. It isn't a book to read and forget. It is a book to read, to think about, to loan to friends, to talk about, to refer to over and over again. It is fully indexed as to subjects and persons.

I ordered a wholesale quantity to get 40% off when I went to the L. A. conference and have sold the entire quantity already. More are now on order. I am selling them for \$4, and am paying delivery N.Y. to California, then to you, as well as tax. A MUST book.

**
NOW OUT OF
PRINT. But find
one if you can
and hang on to
it, as a valuable
possession.

DEMOCRAT'S DILEMMA, 1964, by Congressman Dr. Philip M. Crane of Illinois (probably the most brilliant scholar and one of the greatest Americans in the Congress) is a 383 p. cheaply printed paperback published by Regnery of Chicago. It is anathema to the liberals and may be very hard to find except direct from publisher. It sells for 75¢, and is a gold mine of historically accurate and documented information on how the radical socialists (who dominate the nation) captured the democratic party.

KEYNES AT HARVARD, Enlarged 1969, by Zygmund Dobbs, another great paperback, 166 pp. Same address as #10. \$2 will give you a clear picture as to why Britain went from her high position as a world power to her lowly position today--on a course we are closely following. Understand Keynesism, Fabian socialism, the atheistic enemies of God, and of the American dream. Shocking revelations.

“ Americans get MORE information, but it is one-sided and biased. Hence, Americans, by and large, react negatively to views (including Urantia Book views) that don't conform to the doctored up "baby food" our Fabian masters permit us to read, see, and hear.

American apathy is the fruit of unexercised brains. Like "tired blood", our minds don't want to exert themselves. We accept what our overlords of communication feed us, and reject many better and MORE CHRISTIAN, MORE SOCIALLY-SUITABLE AND WISE-FOR-THE LONG-PULL IDEAS because they are strange to us, and it requires an effort to face issues and to think. Young people resent the world they have grown up in, yet many of them show the same resistance to thinking and facing issues that their parents did. Had their parents and grandparents not been apathetic, we would have had a much better country for today's youths to grow up in. ”

July 4, 1973

Dear Clyde Bedell,

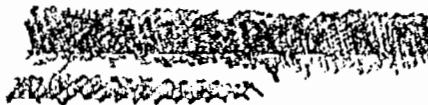
Our Urantia Conference is now over and I for one think it was a beautiful experience that will long be remembered. It would be nice if such events could be enjoyed more frequently.

As you must know by now, many of us were deeply troubled by your talk. Since I have already expressed my opinion on this matter, I will not go into it much further until we have a chance to get together in Santa Barbara for some conversations. I would only like to say again that I was not so much troubled by what you said as by when you said it and to whom you said it. I feel strongly that we must draw a clear line between the Urantia Movement and its emerging cult on the one hand and the political or social causes that we as individuals might think it wise to promote on the other hand. Unfortunately, if we share such political causes and discuss them at our religious conferences, we seriously risk our being associated with one side or the other of various well-meaning, though often even mis-guided organizations, pressure groups, etc. That would surely be a disastrous eventuality would you not agree? In any case there is often truth on both sides of opposing political or social movements. If the Urantia Movement is to be on good terms with all sides, so as to promote spiritual truth, then it must steadfastly maintain complete neutrality on all political and strictly social adjustments. I ask that you give this matter renewed analysis and serious reflection, because it is one of several crucial issues. If you speak against one group today, someone else will speak against other groups tomorrow and where will it end?

With respect to our being "innocent as doves and wise as serpents", I take this to mean that we should always appear innocent, even ignorant, of evil while we make due preparation for all evil possibilities inherent in any situation. But how can we appear innocent if we openly take sides on controversial social and political causes?

Finally the quote in the Urantia Book that I alluded to was not that "a godless humanism, humanly speaking, is altogether admirable" but rather it is "a godless humanitarianism is, humanly speaking, a noble gesture." (1087) In any case, it would seem that you and I interpret this quite differently since the Concordex refers to this page under "humanitarianism, indicted" (p. 100) (But the word "indicted" does not appear in the text.)

With love and friendship,



Dear ~~XXXX~~

Thanks for your letter. I really appreciate your writing. I am trying to reconcile your comment in Los Angeles with your letter, however, and I fall short. In L. A. you were very brief saying you didn't like my talk, and when I pressed you for a "why," you said it went counter to some of your views, refused to say more. Your letter now says you were not troubled so much by what I said as by "when and to whom I said it."

Before answering specifics, I should say I am convinced I made two mistakes in Los Angeles. I should have spent more time explaining (for the sake of the younger part of my audience) WHY I was going to reveal what I did, and I should have clearly shown that all people who have liberal views are not to be classed as Fabian socialists and communists. The older people in our audience understood both of these things apparently, and the reactions I had from a good many of them was warm to very warm, even enthusiastic. I should have realized younger Urantians were less Urantian-conditioned than they were conditioned by the environment I was decrying.

Heaven knows the Urantia Book is all for developing a liberal Christian society, but not by surrendering the quality of humanity, of intelligence, or of life. For decades our society has been exaggerating good sound liberal approaches beyond sane limits--to the point of moral, social, economic, and spiritual bankruptcy. Any student of the Urantia Book finds no confirmation of Fabian ideas that the good life and a viable mass society can be bought by money and legislation--minus God. This, however, has been the formula increasingly applied for a long time.

I am going to answer your letter by wandering down through it, and "talking onto my typewriter."

I chuckled inwardly at your "many of us were troubled." I'm not sure many were troubled until some who are troubled passed word along that a lot should be troubled, and should SAY SO.

I have never until now heard a talk on religion, communism, Fabian socialism, or enemies of God, or anything of that kind, termed a "political" talk. My emphasis was entirely on the conspiracy to destroy religion and all absolute standards of morality and ethics in America; the subversion of the whole spectrum of America's basic institutions and organizations, and the denouement it's all bringing about--and you call it a political talk--only, I suppose, because I mentioned Fabian socialism and communism (both of which are conspiracies, not political parties), and some of the fronts and organizations they dominate.

BUT FIRST I wonder at the criticisms from people who really don't know what my talk --an hour long--really said.

What manner of mind is this--that hears a talk once--loaded with religious reference, detailing deliberate works of the enemies of God and religion in their efforts to destroy all the Urantia message stands for--that days later makes a phone call condemning the talk without ever reading it or weighing its facts, saying it should not be distributed because of its "political overtones" (a phrase repeated to me more than once)? What kind of mind is it that with no testimony or evidence but the memory of a sentence or a few phrases out of an hour's carefully considered talk by an intelligent Urantian who had

documented truth to present--what kind of mind is it that days later not only says, "I think it was political," but says also, "I don't think others should be permitted to read it" --that says "we must censor this talk before it is distributed"--that says "it offended some of the views of some of our people, therefore it is political"?

This is precisely the kind of censorship and smothering of all views but their own by the Fabians, against which my talk so strongly protested. Are these truly Urantian youths who believe in the sanctity of the individual and in freedom of speech, and in a valiant stand against the enemies of God?

The criticism came back to me orally and in writing from several sources that I had "attacked" the NAACP. My precise words were: "The LID (League for Industrial Democracy) members permeate and give all or much Fabian direction to...the...NAACP, and many more (organizations)."

And I provided the source. Urantians are more honest usually than to call such words an attack. Something in the way of integrity is wanting in the deliberate falsehoods and misstatements in the agitation about my talk. You be the judge if you have the will to soberly and thoughtfully read the talk now that you have condemned it after once hearing it, and never having read it yourself.

Now to get to your letter.

YOU SUGGEST a clear line should be drawn between the "Urantian movement...and the political or social causes that we as individuals might think it wise to promote on the other hand." Agreed, only so far as the political or social causes don't make one a hypocrite athwart the Urantia teachings. Nothing seemed to distress Jesus more than hypocrisy, and I will insist publicly and privately that any one who espouses Fabian socialism or communism and says he believes in the Urantia Book is a hypocrite. One can be a "soft socialist" or a "parlor pink commie" (a socialist or communist not knowing much about the historical reality of socialism or communism as real forces in the world) and you can be a liberal or a conservative and believe in the Urantia Book, but you cannot be an intelligent socialist or communist and an intelligent Urantian at the same time.

This has to be true. I'd be glad to discuss it with you at length at any time. So back to your point. The Urantian movement can be indifferent to the political and social views you promote, in my opinion, only so long as those views are not the views of enemies of God, are not contrary to the teachings of our revelation.

That is perfectly clear, isn't it?

Further, if I speak consistently with what our Book teaches in any kind of religious meeting and I step on your toes because you confuse religious issues with political issues, I have no apology to make. And you have no right to complain.

But to go on. You think it unfitting in a religious conference to inform the youths that these godless Fabians deny that man has an indwelling God-Fragment? That they deny man has a soul, immortality? That they insist man is purely a product of his environment? Is this political? That he is, as the communists say, only a beast? An animal?

A true socialist government can freely spend men as they can spend any other commodity! For men are but animated dust. In a conference on spiritual growth, is it political to tell young people that their prospects for the Urantian gospel have been conditioned by Fabians (who have not identified themselves as such) to believe there is no God, no morality, no ethics, no absolutes of goodness? Is this political?

I was not sharing a "political cause" as you put it. I was exposing a conspiracy --so well kept a secret--that not one mature person out of a hundred has any knowledge of it, let alone youths. A conspiracy that has done untold damage to the spiritual resources of the people of this nation. And you seem to say, "What's the difference? Let them continue to pull the wool over the eyes of our youths. Let Urantian teacher-leaders face the pre-conditioned products of these wolves-in-sheep's-clothing in bland ignorance, who cares? You certainly mustn't help prepare them to sell religion to atheists at a religious conference!" And I ask you where I would tell them! Have you an answer? And you have no answer! So your answer must be: "Don't let them know. You trouble us, telling us such things."

SINCE I KNOW you are a man of goodwill, since you are surely on the side of God, and not the Fabians, whose minions have controlled millions upon millions of decent well-meaning liberals in this country for many years, I am sure you will want to read THE GREAT DECEIT. Ask for it and I will loan you a copy. I will not ask that you become familiar with dozens of volumes of sworn testimony, or that you have many, many hours of intimate conversation with disillusioned grizzled veterans of communist experience within the communist party who know socialist ruthlessness (having little or nothing to do with politics, but a great deal to do with education, labor unions, morality, ethics, religion, standards of all kinds). But if you read and have some experience of these things you will no longer call these shrivel-souled enemies of God and the Urantia Book "well-meaning though often misguided." You would no longer attempt to justify either what they do, or Urantian believers' silence about what they have done to stifle and kill all spiritual life and growth in this country.

You heard my hourlong talk. Many of the older people there immediately commended it, some even extravagantly. Not one mentioned it as political. You cavalierly discharged it in a breath as "political," having no place in a religious conference.

Did you within a minute of its conclusion forget all its weight of religious testimony? Its religious significance? Its consistent relevance to the Urantia quotes? Its contrasts between Fabian doctrine and Urantia teaching? Were my Urantia quotes political? What was your mind on? The fact that I condemned Fabian socialism? Or the fact that I pointed up the Fabian cutting off of every avenue of reaching the public consistently with any traditional stream of American religious moral and ethical literature or matter? Was your mind on socialism, communism, or on the Urantia quotes that were 180° contrary to socialist views of man as a product of his environment? Even that is not a political view, but an anthropological or eschatological matter. I was told in Los Angeles too, that an associate of yours left the room as soon as I, in my talk, mentioned communism.

IN YOUR LETTER you say "there is often truth on both sides of opposing political or social movements. If the Urantia movement is to be on good terms with all sides so as to promote spiritual truth, then we must steadfastly maintain complete neutrality on all political and strictly social adjustments."

I see no reason on earth for wanting Urantian movement to be on good terms with any anti-Christ movement, therefore with the Fabian socialist conspiracy. How could we be? How do you get on good terms with a cancer that has grown into and throughout the entire American commonwealth, that has growth intertwined into and around every important structure and organ of the American composite body?

What Urantian seeks to be neutral to Fabian-infected men who subscribe to the basic view that there are no absolutes, that there is no morality, that there is no God? What Urantians want to be neutral to men who will subvert anyone, any idea, any medium, anything and have done so for years? Nothing is sacred to them. NOTHING! There is little chance of saving America today. Already we have practically lost the American Constitutional representative republic our forefathers started for us, and which for over a hundred years with high hopes and with success that inspired the world, was carried on. Deliberately fostered apathy and indifference, bred by decades of brainwashing by Fabian-engendered cancer--paralyzed the American spirit, American righteousness, American religious inspiration and consciousness, American sense of morality! Hearing only one side of everything, Americans became insensitive to any but the warped Fabian side. Having all standards dissolved gradually, Americans became amoral and apathetic, permissive, undecided, complacent. Even the good soft hearted instantaneously responsive liberals are beginning to see that a godless society is not viable, and goes tragically, desperately awry. Truth is where?

YOU INDICATE Urantians should have "complete neutrality on strictly social adjustments." The adjustment I am concerned with is the adjustment from godlessness (which the Fabian secret movement has done so much to bring about) to a society in which God is again the principal guiding illumination. There can be no illumination above His for a Urantian or for a Urantia society. And there can be no neutrality between the Fabian godless ones and Urantians.

What is a social adjustment anyway? Jesus took a bull whip and drove all cattle from the temple. The people who had been disgracefully cheated and robbed by the money-changers for years (with rabbinical connivance) then upset all the tables of the money-changers! Jesus was hardly neutral in this "social change," for he immediately quoted (p. 1890), "My house shall be called a house of prayer for all nations, but you have made it a den of robbers." Jesus said: "There cannot be peace between light and darkness, between life and death, between truth and error."

What is neutral about this? My whole talk said the same thing, and you called it "political." When Jesus said: "...until the Most Highs who rule in the Kingdoms of men shall finally overthrow this nation and destroy the place of these rulers, do not pattern after their evil works," He was being neutral? (p. 1906). Was He being neutral when he said: "They say that which is good, but they do it not."? (He could have been talking about the Fabians, precisely.)

Was he speaking politically and neutrally, when he said: "And even while they seek all their honor from men, they secretly lay hold of widows' houses and take profit from the services of the sacred temple."?

You misjudge the Urantia "movement" if you believe it should be "on good terms with all sides...and maintain complete neutrality."

If complete neutrality were desirable in this world, there would be no need for an epochal revelation now and again, no need for a Jesus of Nazareth, no need for a Urantia Book, no need for morality, for ethics, for religion. Just let the beasts who believe man is an animal, the beasts who can amass the greatest power or strength, who can add to strength the greatest subversion, have their way.

This adjustment back to a now God-oriented society cannot be made in America to any extent so long as many of America's bright young men of good will, including you, throw a blanket of all-embracing protection over an atheistic conspiracy simply because they may like a few of its simpler milder "bait" ideas.

YOU ASK that I "give the matter renewed analysis and serious reflection." I know you meant that in a kindly way. You too made a talk at the conference. I would guess I gave many times more thought, research time, reflection, earnest consideration, to my talk than you did to yours. It was that kind of talk. That doesn't prove my talk was the best thing I could do for that group, or that my talk was better than yours. The "controversy" simply proves that (1) I erred in the technique of my presentation already mentioned, and (2) I should not have departed from my practice of many years. Namely: I should have insisted on time for a good question and answer period--DIRECT QUESTIONS from the floor to me.

FOR A good many years, as my talk clearly stated, all American channels of communication have been LITERALLY dominated and controlled by writers and editors and owners who ALMOST BLANK OUT all views but those congenial to the Fabian hierarchy.

Americans are among the poorest informed people among great western nations. Only communist peoples perhaps are more poorly informed. Americans get MORE information, but it is ONE-sided and biased. Hence, Americans by and large, react negatively to views (including Urantia Book views) that don't conform to the doctored up "baby food" our Fabian masters permit us to read, see, and hear.

American apathy is the fruit of unexercised brains. Like "tired blood," our minds don't want to exercise themselves. We accept what our overlords of communication feed us, and reject many better and MORE CHRISTIAN, MORE SOCIALLY-SUITABLE-FOR-THE-LONG-PULL IDEAS because they are strange to us, and it requires an effort to face issues and to think. Young people resent the world they have grown up in, yet many of them show the same resistance to thinking and facing issues that their parents did. Had their parents and grandparents not been apathetic, we would have had a much better country for today's youths to grow up in.

More reflection has not altered one whit my idea that my theme was right. The resistance of some young minds to it, helps prove it was right. In one hour, I could hardly explain and factually detail a 70 year program of moral and spiritual subversion without the possibility of some misunderstandings. And certainly I know--and have proof--that I was misquoted. Probably not generally maliciously, but the effect is the same. And the misquotes were swept on careless tongues into ripples of hurt along railways and telephone wires.

IT ALL PROVES that some of us who have been Urantians a long time and who know that our work must be carried on by youths, should have opportunities (such as were not afforded by the conference) to talk WITH younger people instead of only AT them, and vice versa. We need more opportunity for SINCERE, UNLIMITED GOOD-NATURED EXCHANGE OF IDEAS; in short, OPEN DISCUSSION, with only a few of older and younger people participating at a time. Even though many more may be listening. And perhaps the only rule should be a limitation of the length of any one's single "talk," and "anyone who gets 'sore' must get out of the discussion," "leave the room"--or if there is an audience, join the audience. (I am inclined to believe more would be gained by having no audience at first. So we could be very frank.)

I AM SHOCKED to note how long this is getting. I will comment on only one more thing in your letter. It is important: it's your quote about "humanitarianism."

The full text from which you take part of the sentence (p. 1087), reads: "A godless humanitarianism is, humanly speaking, a noble gesture, but true religion is the only power which can lastingly increase the responsiveness of one social group to the needs and sufferings of other groups."

When you quoted this to me in Los Angeles, I believe you said: "A godless humanism, humanly speaking, is altogether admirable." Your correction is appreciated. However, your L. A. quote shows how easy it is to use the Urantia Book to support ideas we may have espoused or believed in before the Book came along. Two things are wrong here. One: You have been using the quote incorrectly. Two: You have removed it from the context to get an opposite meaning, for the Urantia Book does not support humanism as either admirable, or noble, so far as I find.

You quote the first clause to support humanitarianism, stopping after "gesture." But the revelators have no period there, only a comma. Do you know the definition of "gesture"? It is a movement or action for "effect," a gesture is an imitation of a real accomplishment, as I see it.

It is in actuality a pretense of the real thing. Are you satisfied with "gestures" of responsiveness to the needs and sufferings of one group on the part of another? Or do you want lasting responsiveness, as Urantians do?

What the revelators are saying is actually this, in paraphrase, isn't it?:

"True religion is the only power which can lastingly increase the responsiveness of one social group to the needs and sufferings of other groups. Whereas, a godless humanitarianism is, humanly speaking, nothing but a noble gesture."
(A gesture to give the appearance of nobleness.)

If you use that fraction of the Book's sentence to justify the godless humanitarianism of the Fabians OR ANYONE ELSE, you will have a tough time getting away with it for that is deception. Incidentally, the enlarged new Concordex will read, for that entry: "humanitarianism, godless, noble gesture, but," simply because where my combing through the first edition has found places I can use actual words from the Book instead of anything else, I have preferred actual quotes. Although, to me, this sentence is at least a gentle indictment of humanitarianism.

Any good Urantian should be extremely careful, as should any honest man, of using bob-tailed sentences or quotes which give a far different meaning than the revelators intended. You agree?

NEEDLESS TO say, I have documentation for what I have written on these subjects, and tons more. I had not intended writing so at length. But once started, and without time enough for a carefully structured, tightly reasoned document, I just kept going.

~~What~~ it is too late to save much of this society. It has been too terribly eaten away by the cancer its enemies planted and fostered. But young men like you can help foster anti-bodies which will survive the night of judgment. You have to pick your side. There are many beautiful dedicated youths across the country who have made their decisions for God, and for the Jesus of the Urantia Book. Their destiny is one so beautiful as to beggar description. They are in an epic struggle that is even now being "recorded" upstairs. Some day they will be able to see it replayed. They cannot win this current

battle, but neither can the Fabians whose spawn will destroy themselves as they have destroyed the great American dream. But these beautiful young Americans will win the "war." God will not be mocked. Imperturbable, He holds the whole earth in his hand, and a 20-year-old Michael Palmer is mightier on the mansion worlds than Trotsky, Shaw, Lenin, Stalin, Hitler, Laski, Lippman, Galbraith, Schlesinger, all rolled into one, on high.

If it were not for the glory and the grace of God, if it were not for His creation of the differentiated human spirit which is as different from mind as mind is from body, the Fabians would not have had mind with which to plan to destroy God as a mystic allure to men. "You pay your money and you take your choice."

THIS HAS become ridiculously long. Let's see if I can wind it up. If there are parts of this that sound hard, it has been meant in kindness, as I believe you meant your letter. It is such a little world, ~~small~~ And we are here for so little. And contending forces are some of them so ruthless. We who have the Urantia Book are so fortunate, we should attempt to reconcile our views and work together, but it cannot be by sacrificing what the Book teaches.

My feeling is that we have as Urantians been unworthy of the Book with our pallid diluted anecdotal talks and teachings. It is a sobering distressing thought! If I had made a Dallyman talk, full of charming inspiration (which I could easily have done) it would have been forgotten in 20 minutes after it was made (except that it was pleasant and jovial and humorous and inspiring for 20 minutes?), but everyone would have gone away happy, and I would be a "nice guy."

There would have been no controversy. I would have been saved all this time. My talk would have been consistent with the popular preaching that goes by the name of the Urantia gospel among youths at the Conference, even if it is only skin deep, superficial, 1920 Sunday School, and so-so goody-good.

It takes a diamond to scratch and cut the surfaces of the earth's other hardest materials. Our Urantia gospel is the hardest truest most effective gospel to overcome all resistance of the enemies of God. And we use it today, largely on the surfaces of butter and toast--and to overcome the resistance of clay and sandstone.

The enemies of God are hard as marble and steel. Their hearts are like flint. I would like to see some young Urantians understand the anti-Christ, the Fabian socialist spawn, and the basic premises of the beliefs they have sewn in young impressionable minds without labeling them honestly. I would like to see some young Davids who use Urantian slingshots accurately overcome some real Goliaths of the 20th century. I would like to hear some powerful Urantia meat preached powerfully enough to stick to some spiritual ribs!

TO CONCLUDE: You criticize my talk for the wrong thing. I wanted to, I yearned to, contribute strength to the youths before me--for their personal ministries to a tough and largely indifferent world. Our ministries are of small good if we are prepared to talk God and the risen Christ only to "easy marks." So I wanted my audience to understand how the tough ones got that way. THEN as Urantians, they could more intelligently cope with the hard ones. I had in hand my long letter to Smitty. I liked it. I thought it interesting. But it was a better manuscript to sell Smitty on the failure of businessmen and free enterprise to recognize the need of attention to youth, than to sell youth on its needs to understand why FREE ENTERPRISE had become so self-centered and indifferent.

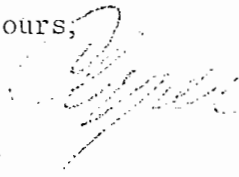
So, my mistake was in NOT SPENDING MORE TIME TELLING THESE YOUNG PEOPLE WHY I WAS GOING TO DO WHAT I DID.

There was great potential in the youth attending our Conference. I fed them good strong meat. But, they weren't ready for it, and I didn't tenderize it. They wanted their complacency undisturbed. What I have written in this letter and since will disturb them more. But medicine is sometimes important and more valuable than soothing syrup for those who have the will and heart to take it.

As a columnist in a national weekly "professional" publication for ten years, I learned to roll with the punches and separate critics from their criticisms. I hold no grudges against anyone in this Conference hassle. We cannot be true to the Book without differences of opinion. And the Book should be our arbiter. I prefer open discussion and face-to-face talk than under-the-table dealing, stifled opinions, and whispering campaigns. (Two young people who dared not say in a group meeting with their leaders that they agreed with my talk, said outside and following their meeting that they did. That was not very Urantian, was it?) Nevertheless, let the Book hold us in brotherhood while we resolve differences in open, not furtive and subversive, discussion.

I assume we will see you soon, for I understand you are ~~arriving in Seattle soon~~. I am sorry we seem at cross purposes, and trust we can reconcile our views. For I have faith that your end motives are as good and as pure as mine.

Sincerely yours,



P. S.

Typing this material and your letter has been delayed due to an overload here on secretarial help. Thus, days after the above letter was written, I have had time to be told by a third party that Julia estimates "a total of about 100 protests" came to her about my talk. Only about 150 persons heard it. NOT ONE EVER READ IT. They only HEARD it. The applause when it ended was as warm and widespread as for any talk in the three days. I heard them all. I was surprised for I expected to distress my audience and said so at the outset. So I carefully measured the applause and was gratified at its warmth and how general it was. At least twenty people commented warmly to extravagantly about it. Two from a distance said it alone was worth the expense and travelling the distance to hear. I mention this to re-emphasize there had to be more than spontaneity--there was an organized effort--to prevent my talk's being sent out and read. This is unUrantian, I should say.

At least one young Urantian, I have learned, has made campus talks on behalf of the ACLU. Instead of asking me for proof of my assertion that it is a dishonest, abhorrent enemy-of-God, hence, an anti-Urantian organization, he asserts my talk was non-religious and not suitable for FUSLA distribution! On the contrary--if I say the ACLU is an anti-Christ organization using religiously oriented youths as a false front, I say I am making a religious assertion, not a political one. (How easy it is to turn aside from ideas that challenge us. And how stultifying!)

I suggest that young (or old) Urantians should not be closed-eyed like young puppies but wide-eyed, eager to have gates opened for them onto new areas of truth. Any time and any place is appropriate to point out that Urantians must decide whether the Urantia Book or the Urantia Book lumped together with the propaganda of ENEMIES OF GOD shall be the arbiter of viewpoints we hold, pronounce, and defend.

I have chosen the Urantia Book, and I will be corrected by the Urantia Book--not by enemies of God. I am angry with no one. Urantians can speak plainly, but they don't hold grudges. They can differ. But they don't organize hatchet or whispering campaigns. They can quarrel over one issue, but they are as brothers on others. But they never forget the Book as their authority.

Finally, someone told me youths thought my talk indicated I didn't trust them. Such a thought never entered my head. As well say Jesus didn't trust his apostles because he told them of "ravening wolves," of "swine," of "wolves in sheep's clothing," of "blind leading the blind." Indeed, it is because I did trust these youths that I imparted to them truths I would never have put in a talk to a general audience.

How can a man of 75 who loves the Book dearly, impart to youths the depths of his yearning to impart to them at the thresholds of their-careers facts that will clarify for them some of the mysteries the media never will? How can he show them how to recognize some of the jungle traps that vast wealth and cunning have set for the virtuous innocent so the trapped can never suspect they were led to help the trappers?

I feel a little like some of the Urantian youths who have tried to impart truth to fundamentalists. The Urantian goes away feeling that in effect he has been told: "My mind is made up on these matters. Don't disturb me with truth or facts." Unfortunately, every liberal-minded Urantian who doesn't wake up on behalf of our Lord and open his mind stands a fair chance of having his liberalmindedness used not on behalf of God's progressive evolutionary plan, but on behalf of the anti-Christ destructive plan for a totalitarian and atheistic America.



EPILOGUE

I have done more or less writing and talking about the Urantia Book for many years. The talk which caused this commotion is the first in which I have ever attempted to show teacher-leaders that truth, beauty, and goodness are under constant daily attack today by the same kind of hypocrites who were so prominent in Jesus' time. In contrast to warm approval from those who 'got' the message and approved it, the fantastic disapproval I got was precisely like the militant fundamentalist disapproval of those who deny the virgin birth. I am still amazed and amused by turns at this extreme and unUrantian intolerant reaction. I hope and pray some light and some good will come from this "hassle", which was so unbelievable in some of its aspects as to be high comedy. I dedicate all that has gone into it to some YOUNG URANTIANS who will take it for its intent and profit from it greatly.

Clyde Beckett

A Preface to Christian Faith in
a New Age

By
Rufus M. Jones

"I recently asked a prominent preacher and scholar what he considered to be the chief obstacle in the way of a return to our generation to great Christian faith. His answer is that a former generation 'surveyed the wondrous Cross on which the Prince of glory died,' and then went out and turned their communities upside down, while we to-day spend endless time 'surveying' our communities, and leave them about as they were before."

"Christian civilization is, therefore, by no means a river with a single source. On the contrary, it drains swamps and morasses and remote watersheds as well as that high Galilean tableland from which the original stream emerged."

"I have kept my child!" No, the way to
'keep a child is to let it take its true life-course,
to let it battle with the obstacles which beset us

"THE GOOD FIGHT OF FAITH

"An old man--'Paul the aged,'--who was 'ever a fighter,' is writing to a young man who is just learning what it means to be a Christian soldier in the Roman Empire in the First Century. His message has the nature of a battle call--'Fight the good fight of Faith,'--and for himself he says, 'I have fought the good fight, I have kept the Faith.' 'The fight of Faith,' what does that mean? What is the exultant cry, 'I have kept the Faith'? It means, of course, that 'the Faith' is not something which can be kept as one keeps a jewel or a money bag, or as one keeps a pressed flower between the leaves of a book. It is something which must be struggled for, fought for and won to the very end of life.

"The easier way is to have the church decide what 'the Faith' is, and to have it fixed once for all, so that there shall be no necessity for struggling for it or fighting for it. The individual has then only to take it and hold it. This course the historical church took. But it paid a tremendous price for the peace and ease. It kept the Faith as the mummy tombs kept the Egyptian wheat. Its members had no necessity to fight the good fight of faith, and their religion became a dead, nerveless, unproductive thing a something put on from the outside like a coat, instead of something vital, springing out of the heart and permeating the whole personality.

"Paul's battle call embodies a fundamental law of the spiritual life. Settle down to a life of slippered ease, with no fight for Faith, no struggle for Truth, no course to run, no goal to press toward, no reach beyond the grasp, and the soul's religion loses its color and its sap as the pressed flower does. What is more pitiable than the Christian who had no onward life, who knows that he is a Christian only because he remembers the date of his conversion, and who has no clearer evidence than his signature to the creed of his church? Paul would certainly not call this 'keeping the Faith.' 'Keeping the Faith' for him is always bound up with ACTION. It cannot be separated from fighting the good fight and running the course to the finish.

"What should we think of a mother who should discover a method of keeping her baby always a baby--who should hold up the poor dwarfed and stunted thing and say, 'See, I have kept my child!' No, the way to 'keep a child is to let it take its true life-course, to let it battle with the obstacles which beset us

all in this world, and so let it win an ever increasing power. It is a course which has its dangers. The child may tumble, it may get bruises, it must have its bitter cries and its pains; but it can be a man with a man's strength in no other way.

"The whole question turns upon this point. Is Faith to be something passive or something active? Is it something done once for all or a never-ending action like breathing or heart-throbbing? Is it the medal won by a single victory and kept in a case, or is it the unconquerable spirit of the fighter who never lay down his weapons, but goes from victory to victory. Paul takes the second view. It is the throb of the heart, it is the act of the soul, it is the spirit which wrings victory after victory from the enemy--in fact, faith itself is the victory."

--Rufus M. Jones, Practical
Christianity, 2d Ed. 1905.

"WRESTLING FOR THE BLESSING"

"How many of us want our blessings without the struggle! If God is our loving Father, we fondly say, then he will surely give us that we need for our spiritual development without any strenuous exertion on our part. Hold up the cup, as the lily does for the dew, and it will be graciously filled. But no one can fail to find in the experiences of great spiritual souls something quite different from this--even the Captain of our salvation is made perfect through suffering and struggle. No, the spiritual stature does not come with folded hands and calm content and peaceful ease. When Jacob is to be transformed to Isreal, the prince--when he is to rise to a new spiritual self--he finds that the divine form which confronts him in the dark will give no blessing until he wrestles for it.

"Two of the Master's great parables embody the truth that God gives his blessings to those who show persistence and even importunity in making their desires known. Not that God must be teased as weak parents often are before they grant favors to their children, but it is surely best for us, for our spiritual development that all the virility and force and earnestness of our nature should go into our prayers for spiritual blessings, and that we should ask ^{as} though we meant to receive. There was once a poor heathen woman who met Jesus, the only time He ever crossed over the border of the little country which He called His earthly fatherland, and her heart was heavy with trouble. She had faith enough to come to this traveling Teacher, and to ask Him to cure her daughter. She poured out her request as a mother can. 'And He answered her not a word.' There was no sign of any help from Him. But here was a woman who would not go away without a blessing, though it might consist only of crumbs. She got not only her heart's desire, but also the beautiful words: 'O woman, great is thy faith, be it unto thee as thou wishest.'

"It is, we believe, a mistake to suppose that the heart worships best when it is passive. The highest worship is reached when the soul goes out actively to wrestle with God in silence, it may be in groanings that cannot be uttered, or in loud cryings for a truer, noblier, worthier, holier self, for the

higher spiritual stature. This is what Gladstone once called 'the holy work of worship.'

"God cannot be worshipped idly, sluggishly, lazily, and we need to realize that the great reason for failure in spiritual development comes from the lack of earnest, valient wrestling for the highest good our soul can see."

--Rufus M. Jones, Practical
Christianity, 2d ed. 1905

"THE TEST OF A CHURCH"

"Sooner or later everything in this world gets tested. The things that shoot up and spread like a green bay-tree not seldom die down and pass away as soon as the real test comes. 'The survival of the fittest' is a wonderful law of life, and yet we are all very slow to recognize it. We like to see things 'go' at once. Prosperity and popularity dazzle our eyes, and we forget to ask, 'Is it right?' But in the end we always have to learn that God has so made this world that only the excellent is permanent, only what is eternally right abides.

"The Master showed clearly that the real test of a life is not popularity, not accumulation of riches, not 'success,' not even professions of faith--not that we have said, 'Lord, Lord,'--but it is the measure in which we do God's will and make our life count in practical service. 'I was sick and ye visited me,' 'I was thirsty and ye gave me a drink.' Visiting the fatherless and widows in their affliction and keeping spotless from the world is James's test of true religion. Everywhere in the New Testament the test is a practical one,--the tree is judged by its fruits.

"Well, the test of a church must be of the same practical sort. The first question is, What is it doing to meet the world's needs? Is it carrying Christ's work, the work He went about doing? Is it interpreting Him to the world and showing that His followers have taken up His mission? Is it casting out devils, and feeding the hungry and binding up the broken-hearted, and freeing the captive and preaching the gospel to the poor and making all classes in the community believe in the present reality of God and eternal things? Or is it quibbling over some ancient tradition, or advocating some empty ceremony, or glorying in its sacred customs, or trying to 'keep the faith' by shutting eyes and mind to the real questions and issues of this present time?

"There are, after all, only two kinds of churches, though hundreds of sects. There are the churches which are alive in the Spirit and are doing in a more or less perfect way what Christ would be doing if He were here in person, and there are the churches of various forms which seek the living among the dead. These latter all live upon and are devoted

to certain things which history or tradition has made sacred. They worship 'relics' of one sort or another. They are supremely concerned about these 'holy things,' and they suppose that Christianity will be destroyed if any of these ancient landmarks go. They limp along on crutches and wonder what would happen if one of the crutches should be lost. They never get beyond the 'garments' of the Lord, and if they lost these garments everything would be gone. They are using counters instead of the real coin. Those who compose the other class have one sole and single purpose--to find Christ, to partake of His life, and to do His will. They push by all 'relics' and 'garments' to get to the Person Himself. They look upon the church as the body through which Christ still reaches and touches and ministers to humanity. Its work is His work. It can be done only in His spirit and in His power. It is a practical work, as His was, and its true test is its effect upon humanity. It keeps the faith, not by crystallizing it into a form, but by continuing and maintaining in the world, the spirit, the activities, the power, the influences, which were so completely and Divinely expressed in the life of Jesus Christ."

--Rufus M. Jones, Practical Christianity
2d Ed. 1905.

"THE SUPREME DEMONSTRATION"

"Christians are continually being asked to prove that Christianity is true, and they generally point to the various books of 'evidences' as an answer. There are historical proofs, monumental proofs, literary proofs, so that the events of the life of Jesus are as well authenticated as any events of antiquity. But we are told that Christianity makes assumptions of a Divine origin and a Divine manifestation which no amount of historical evidence could ever prove after nineteen hundred years. It claims an Incarnation, and it assumes that through Christ God gives men eternal life. How can any book of evidence prove such claims as that? Must we not admit that no proof is possible? The two leading exponents of apostolic Christianity--Paul and John--have given us a method of proof or demonstration which is peculiarly suited to the temper and spirit of our modern ways of thinking and testing truth. John says, 'He that believeth on the Son of God hath the witness in himself,' and Paul on the top wave of his great inspiration says, 'The Spirit itself beareth witness without spirit, that we are the children of God.' In other words the supreme demonstration of spiritual truths is an internal evidence--a witness within the soul itself. We know by immediate, first-hand knowledge that two and two are four, or that the shortest distance between two points is a straight line, or that a thing cannot both be and not be at the same time. These things are self-evident, we say. The mind is of such a nature that we cannot doubt them. In the same way we 'prove' our own existence--we have the witness within ourselves, and no amount of argument could ever shake us out of the conviction, for it is based on first-hand evidence. Now our two apostles bring the whole content of spiritual revelation--the mighty message of eternal life--down to a test of a similar demonstration. It is not dependent upon historical evidence alone; it is open to the same proof as our axioms of mathematics, or even our own existence.

"Christianity professes to be a revelation from God; it proclaims salvation from sin, and a new life in Christ; it offers the privilege of sonship with God, and it promises to fill believers with the spirit of love. Now the only possible proof of such claims and promises is the demonstration of personal experience. 'Try it and see,' is all we can say to

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skeptical. It would be impossible to prove that two and two are four to a person who had no internal faculty of perceiving mathematical truth; it would, too, be impossible to prove to a man that he existed if he had no self-consciousness of it. So, too, the only proof that we have power through Christ 'to become sons of god,' is TO BECOME ONE; the only demonstration that He can save from sin and give new life is TO BECOME SAVED AND TO RECEIVE THE NEW LIFE. Does anybody want any better evidence of the greatest spiritual truths of Christianity? The only evidence of the sunrise is that you see it with your own eyes; the only evidence that one's mother is good and loving is that one FEELS her love.

"Thus in our last resort we fall back upon the 'demonstration of the Spirit,' and cry back with this witness within, 'Abba, Father.' We know Christ is Divine, for He has worked a divine work within us; we know He has power over sin, for He has taken away ours; we know that He brings spiritual life, for He has quickened us, and made us sit in heavenly places; we know that the atonement is a reality, for we have been reconciled with God, and are at peace with Him. Scholastic theology dealt with abstractions, and based its doctrines on logic and authority; apostolic Christianity bases itself on the demonstration of the Spirit of God to the spirit of man, on the witness within, the supreme evidence--the soul's grasp of first-hand truth. The revival of this apostolic position characterizes primitive Quakerism."

--Rufus M. Jones, Practical Christianity
2nd Ed. 1905.

"THINGS WHICH CANNOT BE SHAKEN

"In this world of ours all our spiritual truths, all our eternal realities, have to be expressed in temporal, human and changing forms. No matter how pure and exalted the truths, its embodiment must be more or less imperfect. In fact, it is absolutely impossible to find a permanent and unvarying expression for any idea. There have been stagnant centuries which have kept unchanged the crystallized forms which they inherited, and they have supposed that faith would cease to be if this particular form of truth should vanish away. The Pharisee could not imagine a true religion without circumcision and the blood of bulls and goats; the Roman Catholic of the fifteenth century could not believe that real religion would survive if the doctrine of transubstantiation--the real presence in the bread and wine--should be given up. The Calvinist supposed that his articles of faith were a permanent embodiment of truth and his plan of salvation the only possible one.

"They all conceived of truth as something which could be expressed once for all in a form which all coming ages must keep unchanged. As well might we expect to bottle up the daylight to preserve it, or fix this infinite life about us in nature into our unchanging form, to be preserved through all seasons, years and centuries. The moment one tries to 'fix' life and crystallize into a set shape, it ceases to be life. The characteristic expression, ever changing, ever developing, ever modifying its form, and yet keeping its essence. Truth is never some dead thing which can be 'laid out;' it is living, moving, quickening, outgrowing its old forms, taking on new expressions and preserving itself, as life does, by endless variations and by infinite embodiments.

"There are transitions going on in every age. The things that can be shaken are removed and the things that have waxed old vanish away. These things always bring trial to faith, for it is difficult for most persons to distinguish between the temporary form--i.e., the human embodiment--and the eternal and abiding truth which lives on in the midst of change and vanishing forms.

"Here comes the great test of spiritual power and insight. Those who have 'short vision and a traditional faith built on the temporal, and cling to the form which has grown familiar and dear to the

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but if anything shakes this their faith is shattered, and they suffer shipwreck. Those, however, who have real spiritual vision look through the temporal and fleeting, through the transitory forms and embodiments, and settle their hearts and their faith upon the eternal reality,--the Infinite Self who abides and works through all changes. Their faith blooms in the midst of transition periods; they look calmly on while 'the things that can be shaken' are being removed, and they have no fear when the things which have 'waxed old' are vanishing away, for they know that those things which cannot be shaken must remain.

x There is no safety in this present time of transition and of changing form and expression to be found by closing eyes or hiding the head in the sand, as the ostrich is said to do. The only safe and sure course is to reach through the outward and find the eternal, to rest back upon the everlasting arms, to have a personal initiation into the riches of the glory of this 'mystery' 'which is Christ in you, the hope of glory,' to get free in the living truth. The things which we see are temporal, the things which the spiritual vision finds real are eternal."

--Rufus M. Jones, Practical Christianit
2nd Ed. 1905.

"THE MAN WITHIN THE MAN

"Creation does not stop with the making of a perfect human body, wonderful as that is. The eye, with its delicate adjustment for vibrating to color rays; the ear, with its thousands of harp-strings stretched to beat in response to the waves of sound; the wonderful brain, reaching down through its myriad network of nerves that carry out and carry in the messages; the heart, with its intricate systems of veins and arteries for reaching every cell of the body--these are as perfect as material organs can be; and the work of material creation seems complete with the production of the human body. But alas! that which is perfect and complete is ready to vanish away, and the body no sooner gets finished than it begins to run down and wear out and waste away. It has no future; no bud of farther hope lies within it. It is the most marvelous organism and the most perfect form in the visible creation, but it dies daily until it is reduced to the dust from which it is made.

"If this body of death were the crown of creation then there would be only one word for it--failure. Make the body never so perfect, and it must still come woefully short of any worthy goal. In fact, we soon find that it is the man within the visible man that we really care for. It is not the hundred or more avoirdupois pounds of flesh that we love--not the dust wreath--but the SELF that uses this visible form and speaks to us through it.

Personality
"The creation and perfection of this man within are the highest ends of life so far as we have any revelation of them. This spiritual self can have but one origin--it must be born from above. It is not a thing of decaying flesh or of disintegrating matter, nor can it come from them. It comes from God who is its home, and its perfection must go on by a divine plan--according to the law of the spirit of life which was in Christ Jesus. Like anything else, it grows by what it feeds on. It has its hungers and its thirsts which must be satisfied with real things, not with shadows.

will
"It is clearly evident that a spiritual self cannot be forced; it must make its own choices. Its life must be formed by its own resolves and decisions. It goes up or down as it chooses. The light shines for

it, the gifts of God are all about it, the heavenly visions are granted it, the cords of infinite love pull at it; but it decides for itself what its response shall be, and thus it chooses what its attainment shall be. The law of its being is to go from more to more. Every time it uses the light and appropriates the gift and sees the vision and responds to the love, it expands, and increases its range and scope. Every attainment is thus a prophecy of something more beyond. It can never come to its goal as the body does--that is, to the point where it must begin to run down--for its end and perfection is nothing short of likeness to Jesus Christ and the fullness of God. Its very imperfection is its glory, for it points it ever on to something which lies before. It is never left high and dry as a finished and completed thing with no more capacity for increase. The making of the man within the man is thus a continuous creation, and the desire to attain perfection is the measure of the man.

"Body may go to pieces, but this spiritual self continues to be what it has made itself by its choices and its loves. The tree that grows toward the light forms its center of gravity on that side and finally falls toward the light. The soul that chooses to be a son of God may wait with perfect assurance for the time when Christ shall be seen as He is, and the likeness shall be completed."

M.

--Rufus/Jones, Practical Christianity
2d ed. 1905

"NO SIGN SHALL BE GIVEN"

"There is but one occasion on record which drew a deep sign of discouragement from the heart of Jesus. Twice He wept; once in sympathy with mourners, though not in hopeless grief, because He was conscious at the same time that He was the Resurrection and the life, and again over Jerusalem, because He saw that only on the ruins of the Jerusalem He loved could the more perfect Jerusalem arise. But this 'deep sign' was different. It was called out by a hopeless situation which came before Him in His ministry. The people who failed to feel the power of truth He taught, and were incapable of appreciating his spiritual revelation, came demanding that He should authenticate or prove His revelation by a physical 'sign.' 'He sighed deeply and said, "No sign shall be given"'. In fact, from the nature of the case no sign could be given. Spiritual truth must be taken at first-hand or not at all. No physical sign could be given to prove, or authenticate Christ's message of Divine love, of forgiveness of sin, of sonship with God, or the possibility of a life hid with Christ in God.

"One of Christ's severest temptations was the suggestion that He should miraculously make bread for Himself out of stone. It was a temptation to use His marvelous powers, but it threatened His very Messiahship, for if He had yielded He could have brought no redemption to man. If bread is made out of stones by a miracle for Him who comes as a Savior of men, it at once puts Him out of relations with those whom He came to save. We must toil and struggle, and eat our bread in the sweat of our brows, and if He refuses to taste man's hardship and want, and eats the bread of miracle, He ceases to be in all points like us, and, not sharing our life, He cannot be our complete Redeemer. He could not yield and still be the Savior.

"The impossibility of yielding to the cry for a physical miraculous 'sign' is made still clearer during the crucifixion. The mocking priests and scribes ask for a last sign: 'If He be the Christ, let Him come down from the cross that we may believe.' It was the very thing which would have proved Him no Christ at all. The gift of Himself, the manifestation of Divine love, His faithfulness

unto death did prove His Sonship and attest His message, but the sign they demanded was forever impossible for Him, who even on the cross proves His spiritual power, not by coming down Himself, but by lifting a dying thief out of his old, ruined life, up, up, until he sees the meaning of love and sonship, and can BE WITH CHRIST in paradise.

"This power to transform a life, and bring it into Divine relation, is the supreme sign; it is the only sign by which Christ could attest His spiritual message. Magdalen is a 'sign'; Simon, the wavering, fickle, impetuous fisherman, changed to Peter, the apostle of Jesus Christ is a sign; John, the son of thunder, wishing to call down fire on the Samaritans, transformed into the apostle of love, is a sign; Saul, breathing out threatenings and slaughter, hauling men and women to prison, changed to Paul with his life hid with Christ in God, who, also 'crucified with Christ,' can say in truth, 'I live by the faith of the Son of God, who loved me and gave himself for me,' he is a sign. Every soul since, which through Christ has turned from its prodigal life, and cried 'Abba, Father,' has found Christ's truth true, and has become a living sign to others. No other sign shall be given to this or any other generation.

"Each generation in its own way asks for a sign. Crowds gather around the spiritualistic 'medium' to get a material 'sign' that the soul lives after death, but not thus shall the great truth of immortality be proved. One generation expects the astronomer with his telescope to find an indisputable sign in the starry heavens; another asks the geologist to dig up one from the strata of the earth's crust, or the biologist to find a sign in the cells of living forms. It is because of the failure to find God in material things that a modern poet cried out in hopelessness:

'The God I never once behold,
Above the cloud, beneath the clod;
The unknown God, the unknown God.'

--William Watson.

"The trouble is, he is looking in the wrong direction for Him, and he is asking for a sign which cannot be given. 'God is love,' let us remember, and He can be found only where love can be, and the sign must be sought in the human heart that can feel and test a spiritual truth.

"That is the meaning of Tennyson's great lines in 'In Memoriam,' written when his own heart was yearning for a sign that God is love and that life goes on. He says:

'I found him not in world or sun,
In eagle's wing or insect's eye;
Nor thro' the questions men may try,
The petty cobwebs we have spun.

'If e'er when faith hath fallen asleep
I heard a voice, "Believe no more"
And heard an ever-breaking shore
That tumbled in the Godless deep;

'A warmth within the breast would melt
The freeing reason's colder part,
And like a man in wrath, the heart
Stood up and answered, 'I HAVE FELT.'

"This first-hand knowledge, by experience, is the only all-sufficient attestation of a spiritual truth, and however much we may long for tests through our senses, and for signs that are tangible we must at last get where we can receive His beatitude, 'blessed are they that have not yet seen yet have believed,' and cry out, because our hearts know Him, 'my Lord and my God.'

--Rufus M. Jones, Practical
Christianity 2d ed. 1905

PRAYER IS POWER

By

Alexis Carrel, M.D.

Prayer is not only worship; it is also an invisible emanation of man's worshiping spirit--the most powerful form of energy that one can generate. The influence of prayer on the human mind and body is as demonstrable as that of secreting glands. Its results can be measured in terms of increased physical buoyancy, greater intellectual vigor, moral stamina, and a deeper understanding of the realities underlying human relationships.

If you make a habit of sincere prayer, your life will be very noticeably and profoundly altered. Prayer stamps with its indelible mark our actions and demeanor. A tranquility of bearing, a facial and bodily repose, are observed in those whose inner lives are thus enriched. Within the depths of consciousness a flame kindles. A man sees himself. He discovers his selfishness, his silly pride, his fears, his greeds, his blunders. He develops a sense of moral obligation, intellectual humility. Thus begins a journey of the soul toward the realm of grace.

Prayer is a force as real as terrestrial gravity. As a physician, I have seen men, after all other therapy had failed, lifted out of disease and melancholy by the serene effort of prayer. It is the only power in the world that seems to overcome the so-called "laws of nature"; the occasions on which prayer has dramatically done this have been termed "miracles." But a constant, quieter miracle takes place hourly in the hearts of men and women who have discovered that prayer supplies them with a steady flow of sustaining power in their daily lives.

Too many people regard prayer as a formalized routine of words, a refuge for weaklings, or a childish petition for material things. We sadly undervalue prayer when we conceive it in these terms, just as we should underestimate rain by describing it as something that fills the birdbath in our garden. Properly understood, prayer is a mature activity indispensable to the fullest development of personality. the ultimate integration of man's highest faculties. Only in prayer do we achieve that complete and harmonious assembly of body, mind and spirit which gives the frail human reed its unshakable strength.

The words, "Ask and it shall be given to you," have been verified by the experience of humanity. True, prayer may not restore the dead child to life or bring relief from physical pain. But prayer, like radium, is a source of luminous, self-generating energy.

How does prayer fortify us with so much dynamic power? To answer this question (admittedly outside the jurisdiction of science) I must point out that all prayers have one thing in common. The triumphant hosannas of a great oratorio, or the humble supplication of an Iroquois hunter begging for luck in the chase, demonstrate the same truth: that human beings seek to augment their finite energy by addressing themselves to the Infinite source of all energy. When we pray, we link ourselves with the inexhaustible motive power that spins the universe. We ask that a part of this power be apportioned to our needs. Ever in asking, our human deficiencies are filled and we arise strengthened and repaired.

But we must never summon God merely for the gratification of our whims. We derive most power from prayer when we use it, not as a petition, but as a supplication that we may become more like Him. Prayer should be regarded as practice of the Presence of God. An old peasant was seated alone in the last pew of the village church. "What are you waiting for?" he was asked; and he answered, "I am looking at Him and He is looking at me." Man prays not only that God should remember him, but also that he should remember God.

How can prayer be defined? Prayer is the effort of man to reach God, to commune with an invisible being, creator of all things, supreme wisdom, truth, beauty, and strength, father and redeemer of each man. This goal of prayer always remains hidden to intelligence. For both language and thought fail when we attempt to describe God.

We do know, however, that whenever we address God in fervent prayer we change both soul and body for the better. It could not happen that any man or woman could pray for a single moment without some good result. "No man ever prayed," said Emerson, "without learning something."

One can pray everywhere. In the streets, the subway, the office, the shop, the school, as well as in the solitude of one's own room or among the crowd in a church. There is no prescribed posture, time or place.

"Think of God more often than you breathe," said Epictetus the Stoic. In order really to mold personality, prayer must become a habit. It is meaningless to pray in the morning and to live like a barbarian the remainder of the day. True prayer is a way of life; the truest life is literally a way of prayer.

The best prayers are like the improvisations of gifted lovers, always about the same thing yet never twice the same. We cannot all be as creative in prayer as Saint Theresa or Bernard of Clairvaux, both of whom poured their adoration into words of mystical beauty. Fortunately, we do not need their eloquence; our slightest impulse to prayer is recognized by God. Even if we are pitifully dumb, or if our tongues are overlaid with vanity or deceit, our meager syllables of praise are acceptable to Him, and He showers us with strengthening manifestations of His love.

Today, as never before, prayer is a binding necessity in the lives of men and nations. The lack of emphasis on the religious sense has brought the world to the edge of destruction. Our deepest source of power and perfection has been left miserably undeveloped. Prayer, the basic exercise of the spirit, must be actively practiced in our private lives. The neglected soul of man must be made strong enough to assert itself once more. For if the power of prayer is again released and used in the lives of common men and women; if the spirit declares its aims clearly and boldly, there is yet hope that our prayers for a better world will be answered.

--From The Readers Digest, March 1941.

"* * * Jesus Christ brought religion out of the heavens to the earth. He does not speculate, He does not theorize, He announces and illustrates and exemplifies a way and method of life. Religion and life with Him mean the same thing.

"We have since put His teaching, with that of His immediate followers, into a system which we call Christian theology, but the moment we go back to the primitive facts of Christianity, we find not a cold and rigid system of thought and belief, but a Life, a message, a Personality--a manifestation of God and a revelation of the true meaning of humanity. In Him we have a Son of God and a Son of man living among men to show life on its true scale.

"* * * He took the nature of men, He showed how a man might become a son of God and He unfolded the method and laws of the kingdom of heaven--the ideal social order in which men shall be sons of God and brothers one to the other.

"Christianity is not Christianity until it is applied to life. It cannot be reduced to a bloodless theory, an abstract scheme any more than a pressed flower can be a genuine violet. It must not stop short of its purpose, which is, as a vital force, to reconstruct man and society and to work out as a fact the spirit of Jesus Christ in the individual, and in the social organism. One may almost take as Christ's final message his own great words, 'Know the Truth' and 'Do the Truth.' The two go together, and together they complete the circuit, for the truth can never be completely known except through a practice of it in the process of life."

--Introduction, Practical Christianity,
Rufus M. Jones, 2nd Ed. 1905.

Dear Miss Christy -

CONFIDENTIAL

We need a caretaker for Sir Hubert Wilkins' farm in N.S. Penna. Later on we expect to create a Urania Settlement but until we can move there in 3 years time - we need responsible people to live in a 10 rm farmhouse on a County road - and we need them now! Details later by letter.

A school bus runs by door.
There are 100 Acres - with a lake stocked with fish. Ideal for a writer or someone with independent means who wants to live in real country.

In haste - more later. With warmest regards
Merley Stevens Ross

RECEIVED

July 6

JUL 9 1978

Dear Folks,

I am a serious Urantia reader. Enclosed are two items which I hope you can print in the Urantian.

I think there are a lot of Urantia people out there who would be interested, who need help, and who otherwise are difficult to reach.

I hope you can help. I think it is something God would not be against.

Sincerely,



Francis Marion
RT 3, Box 223
Livingston TN 38570

Please put me on the mail list to receive the Urantian.

August 23

Michael Painter,

Troy Bishop tells me of an interesting Urantia reader, whom I hope you ~~will~~ could help me locate. For a long time, I have thought of a Urantia community.

The lady is interested in a Urantia community, according to Troy, but he does not have her address. Her name is Marley Ross, and she is in Pennsylvania. Could you please give me her address?

I would much appreciate this.

Thanks.

Fran

Francis Marion
Maricrest Dr, RD 1, Box 334
Putnam Conn 06260

RECEIVED

AUG 26 1963

URANTIA

Thank you for any time you put in on this.

From the desk of...

DAVE ELDERS

Sept 7, 1988

3

Michael -

The enclosed gives me a chance to renew contact with you. I have in no way forgotten our talks and visit to your land, and still have hopes that one day... It just does not seem to be time yet.

The man who wrote the enclosed is all heart... a wonderful person - who has had a history of some mental disorder. I leave it up to you how you want to handle it. Perhaps a simple note saying you have other plans would suffice. Perhaps you'd be willing to pursue it. That's up to you. If you want to talk first, I'd love the chance to visit with you on the phone. Hope all & well - Dave

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OTHER URANTIA READERS
MAY SHARE YOUR INTERESTS

You may be able to find other Urantia readers with similar interests as yourself. A booklet is planned that would list the interests of Urantia readers, along with their address and phone.

Whether its gardening, teaching, crafts, computers, healing, helping the poor or homeless, if you'd like to find other Urantia readers with a similar interest, please send all appropriate information to: Francis Marion, RT 3, Box 223, Livingston, TN 38570.

If there is sufficient interest, a booklet will be compiled. Please let your friends know of this project.

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LAND NEEDED

FOR SPIRITUAL COMMUNITY

To The Editor:

Land is needed for a self-sufficient spiritual community. There could be home-grown food, a bakery, a natural healing center, and other activities. Anyone who can help or would be interested in participating should contact me, Francis Marion, RT 3, Box 223, Livingston TN 38570.

I once worked for an oil company, but am seeking a more fulfilling life. A native of Connecticut, I recently checked out land in central New York. A group of Urantia people could strive to put advanced principles into practice. I publish a gardening catalog called "Wonder Crops," which specializes in extra hardy plants. The Urantia Book notes that it was the prime purpose of the Adamic Regime to influence hunters and herders to become gardeners (p 593).

"An industrial civilization cannot survive," states The Urantia Book, "if its leaders fail to recognize that even the highest social developments must ever rest upon a sound agricultural basis" (p 769). I am wondering if other readers of The Urantia Book might have an interest in working together toward the establishment of some kind of spiritual center, to help resolve modern problems.

Such a group may offer an alternative, for example, to someone in an unfulfilling job. Single or married people could

find refuge from a confused and sometimes wayward society. A self-sufficient center could create fulltime employment for members, their children, and others. It could market wholesome products. We plan an arts & crafts catalog, and have an excellent solar food dryer.

The Urantia Book calls horticulture "the highest blessing, the most human of all human activities" (752). Other activities could also be pursued. What is your favorite Urantia topic? Various interests can be kept in mind and information shared. Interested persons might help launch something new from their own homes or locality.

If anyone has an interest in working with others to help build a better life, please get in touch with me. This is an opportunity for peace, freedom, and fulfillment.

Francis Marion
RT 3, Box 223
Livingston TN 38570



URANTIA BROTHERHOOD
533 DIVERSEY PARKWAY CHICAGO ILLINOIS 60614

7 September 1988

Mr. Francis Marion
Maricrest Dr, RD 1, Box 334
Putnam CT 06260

Dear Francis:

Thanks so much for your letters of July 6 and August 23 this year which shared your plans for a Urantia community. It is always a privilege to hear of the ways in which readers of *The URANTIA Book* have been inspired to express their religious experiences, and we thank you for writing to tell us about it.

Such an undertaking, while no doubt worthwhile, would clearly be a labor of love, one which could only work if enough like-minded people made a deep commitment to its manifestation. From an organizational standpoint, as you can well imagine, we consciously take no position with regard to the ways in which personal religion is expressed by individuals. This is not the proper province for organizational commentary, and would unfortunately preclude our printing your piece in *The Bulletin*. We have often printed announcements with regard to organizational activities such as conference activity and Society functions, but these are really more of an organizational nature rather than personal and, as such, are consistent with our organizational purposes.

In your most recent note, you mentioned Marley Ross, a wonderful woman in northeastern Pennsylvania who does, in fact, own some property which may someday be of service for a study and retreat center. Without her and her son's permission to put you into contact with her I would feel uncomfortable giving you her address and have instead taken the liberty of forwarding copies of your letters to them so that they may get in touch with you if they are interested in pursuing your ideas. Since you offered to have your statement printed broadly, I assumed you would have no problem with my proceeding in that way. I hope that you will be patient in waiting for their response.

Francis, thanks again for your dedication and for writing to let us know how you are doing.

Warmest regards.

Yours sincerely,

David N. Elders
President

From the desk of...

DAVE ELDERS

7 Sept 1988

3

Michael -

At the last moment, I decided to send the attached to you to give you another view of the school idea from one who is involved -- Jeff Watter, head of The Boulder School.

While not impossible, a school is very difficult at this time. Perhaps we're just too young in the process.

Dave

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HTA

Confidential

1701 - 18th Street
Boulder, Colorado 80302
12 November 1987

Dear Dave,

I am intrigued by your idea to attempt to focus URANTIA Brotherhood energies positively by developing a school where people would come for brief periods of time in order to gain experience and insight towards becoming more loving members of the Father's family. (That is the essence of your concept as I grasp it thus far.) At this point I have very few ideas coming forth spontaneously to contribute, but here's what I have. Perhaps the effort of beginning will generate more. I apologize in advance for the disorderly sequence of thoughts; you will have to mark what is worthwhile to you as you read and let the rest pass into its proper oblivion.

Here is a copy of our current budget as you requested. I hope you can derive something helpful from it.

Next, I would also invite you to consider what is best for the Brotherhood over the long term. Do not avoid "competition" with the Boulder School. I can understand that you may not want to consider anything like our program at the present time, but that decision should be made on independent grounds, not on the basis of concern about the consequence to our operation in Colorado. We can look for a variety of study centers to come into existence in the coming years. Each will have its unique contribution to make. The trick will be to take advantage of the multiplicity.

One of the best themes in your remarks over the years, Dave, is your concern that people not get overly inflated notions about what this "teacher" and "leader" stuff is all about. Relating these roles to study groups keeps our eye on a reasonable target for now.

I also want to underscore your emphasis on the goal of learning to be more loving. Our potentials for intolerance and hostility are surprising. This past year has been my time to realize my own needs for growth in this area.

To do this well takes good leadership, clear goals, well defined expectations. The most specific teaching I can recall from The URANTIA Book about school administration is the (806) line about the control of education being put in the hands of scientists and philosophers, rather than lawyers and businessmen. I hope I can make this point without seeming to promote myself somehow. I'd be glad to elaborate on what my experience has shown along these lines, but I won't go into it further at the moment.

Perhaps the reason I am not brimming over with ambitions and ideals at the moment is that I'm in the throes of a struggle to establish something worthwhile here. I am having to learn to function more as a group psychologist than as the teacher I thought I was supposed to be. Or rather I now see what "teacher" means, and how remote that is from, say, "philosopher." The kinds of educational goals that are realistic are determined mostly by the abilities, backgrounds, and interests of the group you get. If you have, as we do (and as the Brotherhood has had in the past), an open admissions policy, you will see what sorts of people you get. In my conviction, The URANTIA Book is in no small measure attempting to teach us to operate well with a two-fold conceptual scheme regarding our

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sisters and brothers: first, that we should love one another as equals in the Father's family, and second, that we should operate intelligently in the affairs of the world, duly acknowledging our differentials in ability and experience. The first is absolutely fundamental, but the second is a part of the balanced integrated picture of reality that the book is so devoted to presenting to us. The training of teachers and leaders is a paradoxical process on its face; it is in one sense elitist, and yet the content that these teachers and leaders are going to promote is, first and foremost, the truth that we are all infinitely loved by God. The administration of a school requires balanced attention to both of these dimensions. It takes a rare maturity to balance these dimensions well.

Should such a school be created? Created at this time? I am notoriously slow about such questions. My instincts come up with reasons not to take bold new steps, and yet my mind reminds me that my instincts are not the voice of wisdom. The confluence of factors seems fortuitous--or is it merely tempting? I honestly do not know.

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In retrospect I believe that the so-called "Spiritual Renaissance Institute" (I'm referring to the Clayton property) amounted to overrapid growth--and this for an organization that had been doing the activities for which that building was originally intended for over a decade before the purchase. We found that the proportion of energy invested in maintenance was excessive. (Jeff's hindsight.)

The requirements for self-sufficiency intrinsic to the Pennsylvania location will impose a heavy burden on the fledgling school. I.e., the school will have to furnish an entire microcivilization for its visitors. This will take a lot of work. I'm sure you have thought this through much better than I have.

One thing seems very auspicious about your concept. I believe that a new concept of education is coming forward. Both the effort to bring more experience into education (which has been going on for decades) and the effort to establish a more egalitarian classroom atmosphere (as evidenced in Lynne Kulike's suggestions over the years) point to a new educational model: the study group. To look at how schools have been run in the past, even the best of them, and then to try to translate this for the average student of The URANTIA Book is (at least as I would evaluate my success as of November 12, 1987) not likely to succeed at this point. Someday the market for such services will be strong. But it is not strong now--at least in Boulder. This is true at the Brotherhood study sessions as well. With some notable exceptions, people come assuming that their opinions are as insightful as anyone else's. For many educational experiences, of course, this assumption is altogether appropriate. Not for all. But notice that the study group format--or range of formats--has this kind of egalitarian bias lightly built in. If this is the expectation, this is the base from which variations will arise and to which they return, then we may be able to meet the needs of those who may participate in this experiment. (Obviously I'm working out my own revision of my concept of the Boulder School in this letter.)

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All of this leads up to my major conviction about service projects. I visited one of the fastest growing churches in the country and heard one of the pastors describe their method. Leadership never initiates a project. Leadership supports the members who initiate projects. Members become

ie something like a seminary or college

**A MONOGRAPH ON A VITAL ISSUE
CONCERNING THE Urantia BOOK AND MOVEMENT**

Clyde Bedell

April 1981

Cover Letter

Clyde Bedell
Laguna Hills, CA

April 1981

Dear U-reader friend:

Under separate cover I am sending you a "labor of love"--for the Urantia Book and Movement--that will scrape some sensitive nerves and awaken some drowsing (even if devoted) U-Book readers.

I brought Florence into the Sadler Forum in September of 1924, almost two years before we were married. We were identified with the U-Bk Movement at its inception and have been ever since. Known as an old timer, with my name and address in the Concordex, I have been easy for people to reach who believe our Movement is getting nowhere. If they have had no satisfaction from the Foundation it is likely they next appeal to me, assuming correctly that the Book and Movement are dearer to NO ONE'S HEART than mine.

Now, after years of effort on my part to get some Trustee policies changed, and years of self-reproach for not "blowing the whistle" on destructive and "over-kill" policies that are repressively stifling our Movement, I have--at last--acted. If you are one of the few who believe God is guiding the progress of our Urantia Book, and is guiding our Trustees, why did He not guide Adam and Eve and prevent failure of the second Epochal Revelation?

Why--if God safeguards and directs Epochal Revelations, were the Dalamatian teachings (except for one man's work) "practically lost to the whole world" ? (1007C) No--when Revelators provide a Revelation (Epochal) -- completing a decades-long task and leave their earthbound associates to "carry on" (as they did Adam and Eve who were much closer to God than our Trustees) the earth dwellers are "on their own"--to succeed or fail.

No matter how dear peace and tranquillity are to you, read the Monograph I am sending you with an open, fair mind. In the world's annals of ecclesiastical hierarchical history there is probably nothing so imperious and stultifying as the Urantia Foundation's policies. Five ordinary human beings meeting once in two weeks to determine whether reader-believers will be permitted to quote 11 words (or 11 paragraphs) from an EPOCHAL REVELATION provided by Revelators to be proclaimed to an entire world! Even paraphrasing forbidden! Reader-believers who have known nothing else, have become so inured to the illusion of validity that they fail to see the enormity of their movement's peril. Please read, think, even pray, and decide whether present conditions and policies need change. Whatever your opinion, please be good enough to write me your opinions and suggestions. And please appreciate the fact that your responsibility is to an EPOCHAL REVELATION, and a commission directly given you by Jesus himself--if you are a believer.

Sincerely yours,

Clyde Bedell

p.s. Jesus said "anger and wrath are not a part of the kingdom of heaven in the hearts of men. " (1725D) I have cooled my anger over the many thousands of spiritually hungry people who have never learned of our Book's Celestial help, due to 533's self-defeating policies. It is time we all worked in brotherly love to move forward even at the cost of pet policies and prejudices, no matter who we are.

WHY THIS PAPER?

What is the reason for this paper? First, it was prompted by the Foundation's July News article on the copyright and quoting. The article seemed to be prompted by the talks I made before several hundred readers in May in several states. These talks in turn, were the result of a three year private effort on my part (and others) to get the Foundation to make its Policy on quoting accord with the Book's instructions to us all, and with the "fair use" provisions of the copyright law. All to no avail. So I started taking the facts of the law to the "congregation. "

As I met with many readers and worked on the issue, it became apparent that the quoting issue was the linchpin on which hung many of the failures of our Movement to move. As I worked on this quoting-copyright paper, I could not be honest without being candid. And I could not be candid without enlarging the paper into an appeal to ALL U-Book readers to appraise the situation objectively as regards the entire Urantia Movement. Our Movement today is like a vastly powerful Transport--The Urantia

Book--prepared to carry the most important cargo this world has ever known-- everywhere on earth. The engines' powerful thrust is designed to achieve enormously, literally to change the world. The fuel is human faith and energy and dedication to the Big Issue of getting the cargo where it is supposed to go: more than enough fuel already, to get at least some real and exciting action.

But where is the flight plan? Where are the pilot and officers? And the ground crew! To get this vast and magnificent transport revved up and off the ground for all the peoples of the world who need it? What is being done to gain enormous reserves of fuel?

If everything was in order, and all officers and readers and believers, each utilized his full capacity for discharging his or her rightful responsibilities, our transport could still never get off the ground while the Foundation's policy on quoting prevails. Neither the policy on the one hand, nor the lack of policy on the other, is consistent with either the Foundation's Declaration of Trust, nor with the U. S. Copyright Law's "fair use" provisions.

Vital as the quoting-copyright issue is, not much will be achieved by getting it corrected, unless readers in general begin realize how great is their direct commission from Jesus--unless they begin to get a true vision of the responsibility that attaches to the privilege of being numbered among the first generation or two to possess this EPOCHAL Revelation. I am sorry this paper is so long. it is long for three reasons I will mention:

1. I cannot take more time to attempt to shorten it. I have already wrung out and omitted much.
2. In my professional work, teaching mature and often long experienced adults all over the English speaking world, I early learned that what I omitted for brevity's sake on behalf of one sector of an audience, was sorely needed to be helpful and influential with another.
3. Brevity is fine for diversion, solace, amusement. It takes more than brevity to treat of grave and vital issues on which life patterns may be based. To expose many single facets of truth, light from more than one angle is required. People who earnestly weigh vital issues want some massing of evidence on which they may base lasting viewpoints.

Still, I say, if the paper does not hold your interest, don't read it. If you do read this paper, you are not indifferent to the success of our Movement, nor to the enormous responsibilities we must all shoulder to gain that success. This paper is not for

officials, counselors, any of the Urantia reader-family, who are unwilling to face unsettling and sometimes painful truth .

I know there are many readers who share most, if not all, of the views that will comprise this paper. But they are reluctant to openly say so. Sooner or later. we all must face judgment regarding the "talent" our Master has entrusted to us to multiply for him. To make this and other issues clear I shall touch some tender spots. But I pray as I release this, that we all, who love our Book and its ineffable subjects, forgive and forget whatever has been or is now wounding. Our Movement, we have not seemed to realize, is mountainous compared to our personal pet vainglories, prejudices, and positions. Let us therefore unite under the Christ's wings, ("even as a hen gathereth her own brood under her wings"), and in fraternal love, get the titanic EPOCHAL REVELATION we have done so little to earn, and so little to spread, "up and away".

**THE FACTS AND THE TRUTH ABOUT THE COPYRIGHT
OF VAST AND VITAL IMPORTANCE
TO OUR MOVEMENT-- AND TO YOU!**

A paper relative to The Urantia Book --for activists and movers in the Urantia- reader-believer family. (Not for general distribution.) by Clyde Bedell 2/81 Prefatory

"This gospel...belongs to all who believe it". (Jesus, 2044C) Jesus' tenth morontia appearance was before Abner and Lazarus "and some one hundred and fifty of their associates..." (2041C) Jesus said: "Go, then, into all the world proclaiming this gospel of the fatherhood of God and the brotherhood of men to all nations and races and ever be wise in your choice of methods for presenting the good news...Freely you have received this gospel...and you will freely give the good news to all nations. Fear not the resistance of evil, for I am with you always." (2042A) "

"The Christian missionaries of the desert lands were an austere and un-yielding group in contrast with the compromisers and innovators who functioned as missionaries in the Mediterranean countries. Had the followers of Jesus taken more seriously his injunction to 'go into all the world and preach the gospel,' and had they been more gracious in that preaching, then many lands would gladly have received the simple gospel...Arabia among them." (1051A)

(The loss of Arabia and many other countries to Christianity, due to Abner's missionaries. Islam arose as a result--including the world's Ayatollah Khoumeinis. There are now 37 Islamic countries in the world. Perhaps Abner's missionaries (Trustees) wish now they had been a little less dogmatic--more gracious.)

"Christianity is threatened by slow death and formalism, over-organization and other non-spiritual trends. (Christians) are not such a dynamic brotherhood of believers as Jesus commissioned continuously to effect the spiritual transformation of successive generations of mankind." 2083D)

"Prior written permission must be obtained from the Urantia Foundation, for quoting or reproducing material from The Urantia Book". (Paraphrase of various, injunctions - Trustees of the Foundation.)

Regardless of Jesus' and the Book's mandates?

FOREWORD

I believe this subject has reached its "time". It is of vast importance to the Urantia Movement. We are not dealing with an ordinary book --but with an EPOCHAL PLANETARY REVELATION...only the fifth in all the world's history. One of the most stupendous things that has ever occurred on Urantia. or ever will. was the coming of this revelation to the world. YOU HAVE BEEN COMMISSIONED

A vital and renewing spark of responsibility awareness, and an energizing recognition of divine appointment need to be realized in a great many U-Bk reader hearts. * True, this paper may fail to move you. It may be a mere blip in the record-history of the Urantia Movement. But if it touches your inmost judgment and your intuitions as to how vastly important is our engagement with this monumental Revelation to our sorry world, and how unequaled may be its significance in any activist reader's life, it could--hopefully--awaken you to the stunning realization that Jesus Christ--Christ Michael--the Creator of our entire local universe has commissioned you, and me, and all of us, to a continuous ministry that embraces all future generations--and to a crucial day-to-day, every day job that must have greater attention from all of us than it has been getting.

I believe no earthly friendships or loyalties, as an afterthought, I am adding, should be advanced to excuse us for failing this planet's Fifth Epochal Revelation's demands upon us--in order that we may avoid facing important difficult issues. Nor should we permit our Urantian distaste for confrontations to subdue our consciences while we betray the trust of the Revelation's Celestial sponsors. Of all authorities who have any call upon us, they are the highest, wisest, and the FIRST to whom we have an obligation.

WHY IS THERE A Urantia FOUNDATION?
WHY IS THERE A Urantia BROTHERHOOD?
WHAT ARE WE ALL SUPPOSED TO BE DOING?

THE "PRINCIPAL OBJECT" of the Urantia Foundation is "the promotion, improvement and expansion among the peoples of the world of the...understanding of Cosmology...and of the true teachings of Jesus Christ." Those are the precise words of the Declaration of Trust under which the Foundation exists and operates. This cannot be done by five Trustees alone. However, they are responsible for providing the program, the executive leadership, and the guidance and dynamics to make sure the objective is achieved. If you and I are believing U-Bk-readers we inescapably share that responsibility. The Foundation-Brotherhood must achieve through us. And it must permit us all appropriate leeway to encourage and inspire us to do our part fully. The Brotherhood is totally dominated by the Foundation. Its "PURPOSE", stated in its Constitution--in almost identical words--echoes the Foundation's "PRINCIPAL OBJECT." There is no equivocation whatever.

Jesus, the Fourth Epochal Revelation to this planet, was "The Word Made Flesh". The Fifth Epochal Revelation is The Urantia Book; "The Word Made Book". In the Book Jesus again and again demands that his followers and believers, not alone his apostles and disciples, to proclaim his Message to the world. If our Movement is to succeed, it is extremely important that you clearly understand and accept this. To do so you should thoughtfully read all of the page references I have listed right here, before continuing your further reading.

Admonitions, Instructions (Incomplete) 1543B, 1584A, 1608B, D, 1804D, 1824D, 1931D, 2033B, 2034A, 2042A, 2043B, 2044C, 2052D, 2053B, 2054A, 2057C, D. Jesus' continuous commission to brotherhood believers, for all successive generations, 2083D (1051A)

You see Jesus was addressing his urgent admonitions to you--and to me--as well as to his apostles and disciples and contemporary believers. So there will be no doubt in your mind, re-read 2083D. It is notable that almost at the end of the Book, you will find this urgent (to Jesus) subject of transforming mankind, of winning believers, is brought up again. Jesus commanded his brotherhood of believers to continuously "effect the spiritual transformation of successive generations of mankind. " You know what "continuously" means, and you know what "successive generations" means. Jesus does not, and the Book does not, except the Foundation Trustees, nor does Jesus or the Book except you--and me. We--all of us--Trustees and all, are supposed to be achieving insofar as we can, this spiritual transformation. * See "2.1 Principal Object", Declaration of Trust, inside front cover.

The Urantia Book is here for a crucial purpose. One way or another we all have become U Bk-reader-believers to play our parts in fulfilling that purpose. If we are passive rather than dynamic believers we had better have sound reasons for being passive.

If Jesus were to confront you today--after you have read the references I pointed out for you--would you tell him that you don't believe he meant you? Would you, for instance, dare tell him that it is not possible for you to lead one new reader per year into the practical and spiritual advantages we enjoy from the Book? If, ever since 1955 when the Book was published, only 50 believing Forum members and then every new purchaser of The Book had introduced just one more person into the greatly blessed fold of readers every year since, over 90 million U Bks would be abroad in the world--instead of our approximately 110,000--1/800 as many. Shocking how lightly we have received and disseminated a supernal Epochal Revelation! Our record is hardly one any of us should be pleased with. Two Epochal Revelations have failed on this planet--gone awry. The first quarter century of our Revelation on earth is hardly convincing testimony that the Fifth Epochal Revelation will succeed. If the Foundation Trustees believe you are content, satisfied, with our Movement's progress, you are partly responsible for our lack of progress.

Do you know the truth? Face this brief incomplete summary: Fewer stores offer the U Bk for sale now than did several years ago. In view of burgeoning public religious interest, that is regression. U Bk sales through 1980 remained practically level for six years. That too is the equivalent of regression, while activist religious groups have made vast advances. Since the radical price increase to \$34, sales have precipitously declined. We have, world-wide, (according to the most informed estimates) around 100 plus Study Groups with perhaps 500- 800 attendees. And we have 13 or 14 Societies with (around) 500 members. There are about 200 Brotherhood members at large!. We were expected 25 years ago to form thousands of Study Groups. At present rate of growth we will perhaps have only 1000 Groups in another 175-200 years. The Foundation, spending heavily on legal fees and substantially for travel, (instead of reserving from Book Sales enough funds to pay for the inevitable next printing) is--with the Brotherhood--financially strapped, and facing the heavy financing of the seventh printing.

About 85% of all U Bk purchasers (from bookstores) have had to try to read and become believers in the Book without the aid of an index. (The U Bk is probably the only important serious Book or manual on earth whose publishers do not offer an index, even if separate, as an integral Part of their book listing.) We thus lose thousands of U Bk purchasers who bog down in their reading and are lost to our Movement. A number of readers have reduced or stopped their financial contributions because they believe our Movement is hardly moving and is pursuing wrong priorities and negative policies.

Why is not this greatest religion ever extant on earth pursuing quietly, purposefully, effectively, inexorably, well thought-out positive policies and programs? With all

reader-believers enthusiastically spreading the Gospel as they are so repeatedly instructed to do?

There is no established, cohesive program to change all this, and such programs as are attempted are handicapped by restrictions.

There is Only One WAY Our Great Book Can Do What It Is on Earth to Do.

The Urantia Book is here to minister to--to transform spiritually--a desperately jeopardized world. A great deal of what is wrong with our Movement's ineffectual achievement stems from our failure as a whole, officially and unofficially, to recognize our inescapable responsibility to evangelize. (Read now, thoughtfully, the Declaration of Trust's "ARTICLE II, Objects, and the Brotherhood Constitution's "ARTICLE II, Purpose." From top to bottom our organizations have largely disregarded their avowed common purpose. Exceptions are not numerous.)

There is no way on earth we can do our job but by evangelization. "Evangelization" means the "promotion and expansion of Jesus' Gospel." We have all heard an occasional comment (excuse?) to the effect that we should not evangelize. "We are supposed",- they say, "to win believer-readers by the examples of the beautiful lives we live." I have been fortunate in making a good many reader-believers. I would have made none of them had I waited for them to see in mine, so beautiful a life, they would insist on knowing how I got that way. Isn't that about true of almost all U-readers? Even perhaps of you? (SOME readers "tune out" the word "evangelize". Don't. Check it in the dictionary. "Evangel" is a synonym for "gospel". The Books Matthew, Mark, Luke, are called "evangels". TV evangelists you don't like do not change the real meaning of the word. (All-wise authors of U Bk papers use the word. We must too. The word "Jesus" is often used profanely. But we don't give it up.)

The Master would have all mankind in his "Fatherhood of God and Brotherhood of all men" believer ranks. In gaining believers He will accept gladly all the help He can get from such imperfect beings as you and I can give him--right now, and tomorrow, and every tomorrow. He, of course instructs us to become exemplary human beings, but He wants our evangelization now--and "continuously" (remember?) while we are improving ourselves. This too, Urantian-believers must understand.

Jesus established a training school--a camp--for evangelists. Peter was in charge. In five months several thousand lay people-imperfect human beings then, as we are today--were instructed at the camp. (1657C) They were not told by any hierarchy or camp official that they had to win new believers in Jesus' gospel by the perfection of their lives. They were trained in meetings exactly like those we call "sales meetings" today. Jesus daringly made evangelists of women as well as men. (Remember the

"Seventy"?) Read Paper 148: "Training Evangelists At Bethsaida". (How much calculated earnest training are we doing--or getting?) Add reading Paper 148 to the references I mentioned above. No one can deny it, it is your duty if you are a true believer, to evangelize. To evangelize within your own capacity of course. We are all different. But we can all learn to feel for the sensitive areas in the soul-hungering and spiritually confused around us. There are people around you who need precisely whatever is the type of soul-help you can provide. Others around your reader friends, and around me, need what your friends and what I can give. It is God's truth --this is true of all of us--there are NO exceptions. We need only awaken to our responsibility and to the potentials within us--talents, a yearning to serve, personal concern for others, and outreach --that match the responsibility of our "commission."

I repeat: "Evangelization" is the "promotion and expansion" of Jesus' Gospel. Are we to follow Jesus' instructions and his example or do we continue very largely to husband the precious Book's treasures and truth for ourselves and our already believing readers? The Founding Trustees knew the purpose of their Foundation was "evangelization)".

Read again the parable of the talents. (1916D) I wonder if we, prompted and influenced partly by policy constraints and quoting restrictions, are being slothful servants. Certainly no servants of the Lord have ever on this earth been given greater Talents with which to earn gains for our Lord than the papers of our exalted Book. But we seem supposed to keep the Book buried or wrapped in a napkin to be looked at now and again for our delight. Is not the Book here, as we believe, to be used in multiplying in others lives the benefits it has given us? Well, a good many readers feel we are practically adjured, by Trustees, to use the Book very sparingly, and certainly NOT to quote it, not to talk it or write from it, not to evangelize with it unless we in each instance write in, fill out a form, and get permission. We are, we are told, to win others to Jesus' gospel by the beautiful lives we live. The Book is only incidental.

That's absurd.

The Copyright Law Does Not Impose the Foundation's Unwarranted Quoting Restrictions

I HAVE ALWAYS insisted that maintenance of the U Bk's copyright and the text's integrity are vital and essential. The files of the Foundation, as well as my own, well-prove that I have more vigorously and consistently, supported the Foundation orally and in writing, in its necessity to maintain the copyright against real violators than has ANYONE else in the Urantia Movement. I will continue to do so. But maintaining the integrity of the text is a major matter that has nothing to do with the modest quoting of Urantia-Book-reader speakers and writers.

Only when the Foundation circulates a letter from a qualified attorney flatly stating that this penny-ante game of getting prior permission before you can quote from the U-Bk involves you in copyright violation need you give it a shot. Even then, other attorneys will confound that one--for the Trustee's claims are not true. Further, it is not true that the Trustees must enforce the Present "prior permission" policy in order to maintain the copyright as a safeguard for their effective maintenance of the validity of the copyright.

Most U-Bk Readers who would like to obey Jesus' instructions feel they are hobbled and restrained by the Foundation's policy demands that sharply restricts quoting and requires the getting of written prior permission.

The U-Bk copyright was obtained so the original text of the Book could be preserved "inviolate against those who would corrupt, "savage", steal, or exploit the text. It was not obtained in order that U-Bk readers could be prevented from freely quoting from the Bk--reasonably and within "fair use" provisions of the copyright law. It was not obtained to prevent readers and speakers and writers from quoting reasonably, freely, without prior and written permission. But that is what the Foundation is using the copyright for.

The Foundation's policy contradicts the purpose of the Book's presence on Urantia. It denies the validity and authority of many of Jesus' admonitions to you and to me (and to the Trustees) which you should already have read as I requested--a dozen or more of them. Present policy has the authority of the Foundation transcending that of Jesus. If the Foundation's policy is not changed, those who would attempt (as they have been instructed) to "continuously effect the spiritual transformation of mankind," must attempt it without most of the help the Revelation is here to provide. Who are these human beings who through the accident of choice as copyright custodians believe their privately formulated rules transcend Christ's instructions?

Evangelization should sometimes be exuberant. It should always be warmly personal and enthusiastic, illuminating, authoritative, and outreaching. And it should always be specific and confident. But Foundation policy makes our evangelization largely timorous, a "withholding" or "holding back", a fearful walking on eggshells. Lest the Foundation be affronted.

The Foundation's July News article on "copyright and quoting", which caused me to write this paper (after I heard a good deal about the article), says the "advance permission forms" permit "conference performers unlimited use of material from The Urantia Book". ("Unlimited" is a concession I had never heard before.) Can such talks then be printed? If speakers are permitted this upon use of "prior permission

forms", can writers in Urantia publications have the same privilege? If "unlimited use" is really meant, that means speakers too, can go beyond "fair use"?

If speakers can go beyond "fair use" why are we not all told: "Quote at will within 'fair use', no forms required." Neither "permitted" or "fair" use negates the copyright's protection. The law is clearly stated, and not self-denying. The Foundation's explanations are ambiguous. And withal, they still demand prior written permission, even to quote limitedly, and even though you are within "fair" use, and even though you are entitled to quote without asking anyone's permission! The Book is here for that purpose, not for your private (secret?) reading and profit.

The policy is equivalent to the Trustees saying "By our decree the U Bk is excepted from the fair use provisions of the law." This they have no right, societal or legal, to do. The law permits you and me to decide, at our risk, what is "fair use" of copyrighted matter. In the case of any possible enemies of our Book, the Trustees cannot deprive even them of quoting at their own discretion.

Demanding "prior permission" by the way. is "prior restraint" and has no standing in law. It should be obvious that the "prior permission" policy is unenforceable. It can be applied only against the few readers accessible to 533 (in a very big world), and those few (the "Urantia family") are the least apt anywhere to quote incorrectly.

So, I say to you, quote the Urantia Book when and as you wish -- reasonably, intelligently, enthusiastically. Read what the copyright law itself tells you. For instance, it says: "Fair use of copyrighted work, including such use by reproduction copies for Purposes such as criticism, comment, news reporting, teaching (including multiple copies for classroom use, scholarship, or research, is not an infringement of copyright." (A Trustee admitted to me a few months ago he had never read the copyright law !) I quote from Section 107. That is not ambiguous. But, I repeat, 533 policy and the writing about it, are. **The Foundation Has No Right to Forbid Your Quoting Within the Law**

(Nor has it any right to demand that you ask its permission to quote what the law already says you may quote.)

IF THE FOUNDATION wished to assail you, charging that you had violated "our copyright" to the U-Bk, here are the factors--written into the law--that a court would have to consider in determining the validity of the Foundation's charge:

(1) the character of the use, including whether such use is of a commercial nature or is for nonprofit educational purposes;

(2) the nature of the copyrighted work (ours is here precisely for dissemination. C.B.);

(4) the effect of the use upon the potential market and the value of the copyrighted work (the more we evangelize and quote the greater will be the Foundation's market. C. B.)

Those are the actual provisions of the law. It is obvious we can heed Jesus' and the Book's admonitions to us, direct and indirect, and easily abide within the law's fair use provisions--WITHOUT APPEALING TO THE FOUNDATION FOR PERMISSION TO QUOTE. We cannot, however, conveniently or rationally abide by the personally imposed restrictions of the Trustees and at the same time freely obey the Master and the U-Bk. Whom should we choose to follow?

Truth must be free to be expressed if there is to be progress in any constructive movement. The people upon whom a movement's success depends cannot be gagged and remain effective. And the truth of an Epochal religious Revelation, particularly, cannot be bottled and corked to be dispensed a sentence or paragraph at a time by Caesar's permission, or that of any secular prelacy. Such an attempt at restriction ("You can say only what we permit you to say of what's in this Revelation") prevents birth and growth of the individual diversity Jesus espoused and that our Great Book supports. The Foundation has no right whatever, none, to declare that a sermon, article, or book cannot quote from The Urantia Book--so long as the integrity of the text "is maintained inviolate," and "fair use" under the law is observed. Even in the event of violation of either or both of these the Foundation has no power--none--until after violation has occurred.

A few days before his death some weeks ago, I talked for an hour and a half on the telephone with the Foundation's copyright lawyer. I could not get him to say that my views on this copyright issue, here expressed to you, are wrong. I could not get him to say that the prohibitions of 533 are necessary or valid. He at no time, nor in any way, gave me the impression that the stringent dicta of the Trustees were of his devising, or essential to protecting the text's integrity. All he would say on the crux of the issue was: "Well, what is 'fair use' is sometimes questionable, and is often the basis of lawsuits. The Foundation feels...et cetera." I hope he made a tape of the conversation, for it would, or will, confirm all this. Incidentally, he had never read the Urantia Book, and he had never been told until I told him, that in a dozen places we readers are admonished and commissioned by Jesus to proclaim his Gospel to all the world!

I have talked this issue with several other lawyers. Not one has said that the Foundation policy which, in effect, negates fair use, is valid or supportable.

The Foundation's July News discussion of this subject, aiming to perpetuate an invalid prior permission policy makes it imperative that the issue be resolved. Both the Foundation's position and that of those who decry it, cannot be right. Until rational common sense and the privileges within the law are acknowledged to prevail, our Movement will continue to be handicapped by a policy so dangerous and incapacitating that as one outstanding scholar of the U-Bk put it: "It could hardly have been more harmfully framed to slow down our progress."

It is time our Movement fell into line not only in this matter of quoting but also in line with universal quoting practice-- as well as with our Book's instructions to us to spread the gospel.

The Foundation's Aberrant Stance on Quoting Runs Counter to Universal Custom

IF 533's ABERRANT copyright stance were followed by copyright holders generally it would put an end to a vast amount of scholarly work, research, authoring, and the usual processes of education and civilization. It would impose an ugly partial eclipse on literature and the cross-fertilization of intelligence. Aside from within the Urantia Movement, acceptance of the principle of "fair use" is apparent everywhere--a fact of life generally.

It is important to the long-range success of the Urantia Movement that The Urantia Book be treated by authors, educators, religionists, and writers generally as a Revelation to the world --not as an esoteric manual for an elitist or semi-secret group of insiders.

If you are not fully aware of how general and accepted is the practice of quoting copyrighted works, let me provide some evidence. What I provide here can be duplicated anywhere where there are a few serious books.

DR. SADLER was beyond all doubt the most experienced and worldly wise man in the field of publishing our Movement has ever known. Perhaps the greatest of the many books he authored was "The Mind At Mischief." I decided to check a few of its pages, and then a few other books in my library, quickly, casually, for their use of quotes.

Opening the Dr.'s book midway, I found in a very quick check that within 65 pp. he quotes other men and books on pp. 257, 266, 276, 281, 296, and 320, sometimes quite substantially (one quote some 475 words). (I no doubt missed some.)

How about Dr. Sadler's book 'Modern Psychiatry'? In it, he quotes Hathaway, p. 153; "Medical Education", p. 624; Emerson, 730; Jung on p. 757. He quotes Fosdick and

Gordon Allport on 758, James Whitcomb Riley on 778 also Freud, 804; and Adler, 809. Those are enough to illustrate.

I next reached for Jacques Barzun's "God's Country And Mine". Opening the book at random I found he quoted a report of "The World Council of Churches", p. 123; Cardinal Newman, 126 (200 words); Blake, 127; James Russell Lowell, 147; Billy Rose, 149; O. Henry, 192; Charles Morton, 194. Enough for that book.

I next reached for a business book--Harvard University's celebrated Professor of Marketing, Dr. Harry Tosdal's "Principles Of Personal Selling". In his first 100 pages he quotes Chauncey Depew, "Printer's Ink Monthly, John Watson, Wm. McDougall, Warren, Luce, and Starch.

At an extreme from a business book, I took down "Anthology Review"--a book of 27 essays from 27 markedly diverse authors. I quickly checked 13 of the 27 and stopped. Twelve of the 13 used quotes. Author after author used quote after quote from author after author and publication after publication.

The authors of these essays are learned, sophisticated people who know literature, the world of books, professional courtesy, and the western world's accepted ways of education and the propagation of ideas. To name a few of the essayists: Andre Gide, Henry Seidel Canby, Virginia Woolf, Henry Mencken, Justice Cardozo, Aldous Huxley.

In not one of all these books did I see evidences of petitions for permission to quote. In not one any notice: "By permission of ". Only at 533 Diversey are there copyright custodians who deny the otherwise universally understood privilege of quoting copyrighted matter--so essential for the diffusion of education, of ideas, and civil and religious learning. Without the cross-pollination of learning and wisdom of the past hundred or so years. our world would be shadowed still by the dark ages.

Only at 533 do people in charge of a supernal and copious wellspring of wisdom, attempt to keep their celestial succor for the world, from reaching the world--except a mite at a time "by permission of... ('write us first. Fill out a form.'")

A MOST CRUCIAL QUESTION

This leads me to ask a most crucial question, crucial to our Movement's progress, and crucial to the success of the Fifth Epochal Revelation. The Urantia Book's copyright is for the benefit of all Urantians, and is indeed held in trust for the Urantia Movement by the Foundation's Trustees. It is not their personal property but is held to facilitate and to assure that the Objects of the Trust may be carried out.

The question is: "How can copyright custodians who feel a human copyright's Non-Existent provisions over-ride and dissolve the repeated instructions of a divine Revelation and Divine Revelators--how can such custodians possibly abide by the legally and morally binding OBJECTS AND PURPOSES of the organizations they dominate and control, unless they can be led to READ. UNDERSTAND and HONOR their Declaration of Trust, the Fair Use Provisions of the copyright Law and the PURPOSE of a Brotherhood established to widely and successfully do precisely what these custodians determinedly forbid? The Foundation will tell you that 533 is understaffed and overworked. And it is surely true. Sincere, eager, hard-working people, sludged under a continuing avalanche of correspondence, queries, forms, requests, petitions, book-keeping, visitors, and more. Yet they, with the expensive delaying help of lawyers, release a few words at a time of the vast Revelation Reservoir of good for the world--upon petition. And this (they seriously, but mistakenly) contend is "to protect the text, inviolate". 1, 100, 000 words ! Editors of a Urantian publication that intended publishing an article of mine told me: "It takes six weeks normally to get permission back from Chicago to run a quote, no matter how brief." I wonder how long it will take and how much it will cost the Movement to get permission back to quote a sentence or two when (hopefully) we have two to four times as many readers as now, making speeches and writing articles. And will the Foundation have time then to do anything but respond to unnecessary petitions? To many readers, the present policy is a make-work exercise that multiplies futility and frustration, while doing nothing important to maintain the text, inviolate.

Incidentally, I saw no reason for asking permission to quote 11 words from Jesus that were in my article mentioned above. ("This gospel of the kingdom is for all who believe it". Jesus, 2044C) "Fair use" covers the matter as well as do common sense and the Book's instructions to us. However, to meet the Trustees personally instituted rules (not legally necessary safeguards), the editors sent my entire 1500 word article to Chicago to see if printing the 11 word quote from Jesus (who said his gospel belongs to everyone who believes it) would endanger the U Bk's 1.100,000 word inviolable text. It is a quite safe bet that, despite our Movement's many important problems mentioned earlier, the President of the Foundation himself will use Trustee, staff, and perhaps legal counsel time, to handle this grave 11-word matter.

It is probably a safe bet he will send a long letter granting permission--to prove Trustee magnanimity. (To refuse would be more ridiculous than to require prior permission.) But he will list some provisos, I dare say, requiring some footnotes. And without doubt one that will suggest I am mistaken about copyrights? All this would be consistent with Foundation policy.

If editors must pay obeisance to hierarchical whims, how humbled must they be to feel it necessary to send 1500 words of context instead of simply asking: "May we

have permission to use this 11 word quote, (with page number), in an article by Clyde Bedell?"

Such policy makes of every Urantian religious publication a sort of house organ for a small hierarchy. And nowhere can believers in the Movement have voice to question widely (when quiet reasoning achieves nothing) the substitution of petty legalisms for genuine safeguarding of the copyright, or of trivia for the enormous responsibility to "promote, improve, and expand" the world's understanding of the "teachings of Jesus Christ". You know Lord Acton's aphorism. Some reader-believers in our Movement sense hierarchical power which in any movement usually leads to schism and failure--or to tyranny. Seeing ghosts in the future? You'd better believe it. Their shadows are already cast. Yet all this can be changed by a change in Foundation attitudes and policies. Time and money and the intelligence of readers not in the hierarchy are for what? Hopefully to prevent what we already see: The Lord Jesus and the Book itself on one side, together with the Declaration of Trust and the Brotherhood Constitution, all commanding--and Foundation policy countermanding. The Lord Jesus and the Book demanding outreach, and centrifugal evangelization. And the Foundation insisting upon tightly controlled centripetal attention to miniaturizing the Movement under their interdiction.

We are being led to particle-ize a voluminous and colossal Revelation. The Foundation would medicine-dropper (upon proper written prior petition, of course) the vastest religious-philosophical reservoir on earth. Even with the Urantia family we are made Oliver Twists begging for more--when the gospel is ours to give--already, by divine assertion and by universal practice in the world of ideas.

Dusting Bric-a-bracs While The House Burns Down This whole effort--which is an early warning--is the dusting of bric-a-brac by the fire officials while the house is burning down. If these seem extreme words, learn the truth.

It is only when someone has the temerity to assert "The Emperor has on no clothes" that good movements become freed from the natural human inclination of "position-protected" hierarchies (secular or religious) and dictators. I am not condemning people, but policies. Who on earth is not human? Who knows but that you and I, in such positions, would sooner or later concentrate on consolidating our positions instead of our Movement -- would concentrate on handling ant instead of ostrich eggs?

Any U-Bk reader and any publication publisher on earth, staying within the liberal provisions of "fair use" may quote any copyrighted work wherever and for as long as he wishes, until and unless copyright holders can prove he has done injury to them or to their properties. Yet, look at the momentous absorption of human talents and time

and money stirred up by the use of an 11-word U-Bk quote: a petition, Xeroxing, reading and re-reading, correspondence, consultation, provisos, specific instructions, explanations, huffing and puffing, and the neglect of infinitely greater responsibilities. Then must come check-ups, testimony as to circulation (and no extras !, I presume) and preparation for the next "threat" to the text.

Had the editor's request been for the use of 33 or 66 or 111 words, the same inconsequential and time-wasting realities and ritualistic formalities would have prevailed .

Our Movement would be infinitely better off if far more people were using far more quotes. The copyright's value as a safeguard against evil would still remain. It is not for trivia that authors and publishers get copyrights. It is not to prevent moderate quoting. It is to prevent real offenses, which after the fact, must be proved to have been harmful. The copyright is to protect the text inviolate so we can continue "forever", and with others, to quote for the spiritual regeneration of the world. Can you imagine the Foundation successfully suing a U-Bk-reader for doing what the Lord and the Book itself order and commission him to do? And that the Copyright Law clearly says he is entitled to do? What a horrendous waste of time, legal fees, energies -- and cooped-in energies for evangelization! The cost is very dear for nothing substantive whatever. And our Movement is ground-bound by legalistic claptrap and fribbles .

It is not petty petitioning that will keep the text inviolate. The best protection of a work in support of a copyright is many thousands of believing readers who will protect and secure the text against debauchers. If we all pursue our responsibilities named in the Declaration of Trust and the Brotherhood Constitution, it will become impossible for potential enemies of the Movement, or anyone else, to quote incorrectly. They would be rebuked and discredited at once. There is much protection, indeed, in wide circulation.

WE ALL need to PRAY FOR OUR MOVEMENT interminably, without surcease

I declare that in great earnest. These are not small personal affairs. not small personal complaints, not small usurpation's of privileges, not small goals at stake. They have to do with an EPOCHAL REVELATION for an entire planet, and with commensurate responsibilities. We are, none of us, answerable to the personal preferences or to the invalid policies of the Foundation illicit policies which are intimidating and tongue-tying many true believers . Policies must not be permitted to constrict evangelization. Policies and authority must not be permitted to silence criticism and questioning. Nor to make sycophants of editors or of regional and local leaders.

But. I quickly add that the very same people who attempt to enforce unenforceable policies today can be strongly supported for valid and constructive policies tomorrow. IF...they have the capacity to redress wrongs, and change insupportable policies. Entrenched hierarchies find it difficult to admit error and to change. In which case, in time, followers and supporters simply do the Master's work and ignore the policy makers and their mistaken rules. Pray that our policy makers can change.

Why Do I Discuss These Matters With Some Activist U-Readers Instead of Privately Requesting a Change in Trustee Policy?

SINCE 1973 I have attempted with letters and appeals to 533 officialdom to modify for readers their policy on quoting. The most definitive response I have had is the July News Foundation article which discredits me and my views with everyone who has heard or read my advice in recent months.

I would have liked to discuss all the aspects of this matter--and at length and privately--with the Trustees, but that was never their desire. So now I must publicly stand for the legal and natural rights of all readers to quote and evangelize within the copyright law's fair use provisions--without asking the Foundation for a privilege (which is already the readers'). (I know others have sought change in this policy too.)

The intelligent way to settle vital differences of opinion between people, all of whom should be eager to cooperate under God's will for this Revelation, would be to get together to fully consider and settle the issue or issues--then in unity pursue right objectives in friendly cooperation. 533 doesn't work that way. (Eminent and dedicated Urantians can testify that the Trustees say they want--but they do not welcome-- suggestions.) The Foundation asserts itself and abides rigidly by its own position. It publishes what may be considered in error by people as well qualified as (or better qualified than) themselves to help determine policies. But in their publications they do not invite rebuttals or contrary views.

They have never deemed my views, expressed in this paper, of sufficient importance to even suggest we discuss them. However, the copyright matter and the quoting issue are of such great importance to the Movement that I feel compelled to see them settled fairly and in accord with: (1) the law, (2) with what is good for the Movement, (3) with the Foundation's "Object" and the Brotherhood's "Purpose", and (4) with what readers--who, after all ARE the Urantia Movement--can live with effectively and comfortably, while fulfilling their commission from Jesus.

Like almost all U readers I would like to be persona grata and cooperating with 533-- as I was with original and earlier Trustees. But if to be persona grata now I must

silently watch while we are all substantially gagged by unrealistic and indefensible policies while our appeals and objections are ignored, I elect to be persona non grata.

So I make this public request for a change in policy.

The policy could easily be graciously changed to one that can live and be supported through the years and that would do our Movement substantial good. Otherwise all readers who would do the Master's work, must simply proceed to do it as we are commissioned to. We need not acknowledge policy that reduces The Urantia Book to the equivalent of a private chattel to the Trustees--instead of recognizing it as a "world property" with which we are intended to serve the world. While still fully protecting the text!

The Trustees do not own The Urantia Book. they are simply custodians of the Copyright and the text's integrity while they supposedly fulfill their obligations for disseminating it to the world.

I suggest meanwhile that we joyously evangelize, each in his or her own way. I suggest you enjoy your privilege of quoting as the law allows. Let us not be slothful servants. Let us unbury the talent, and intelligently and with discretion, multiply it for the Master and for the Good of the world. For what other "OBJECT" were we given this Revelation? Policies could easily be changed to accord with the Revelation's purpose.

After all this, you may wonder as to the spirit in which I write: I respect what I assume is sincerity at 533. But sincerity has often made great errors and I look for guidance elsewhere than from custodians of the copyright. I believe the course I should follow embraces the Master's repeated instructions to me (in the U-Bk) to proclaim his message. No writer in the Great Book suggests a humanly devised rule or group of rules that set a few human judgments above the Book's, and above quoting practices the civilized world has evolved in a long period of trying to bring light to mankind.

THE TRUSTEES ARE ONLY HUMAN

No one, not even the Pope, is infallible, the world is slowly learning--as pro-natal Church policy is rushing the Church headlong toward growing worldwide recognition of its responsibility for much of the untold suffering of inexorably, progressively increasing millions of starving families. It is taking the Church a long time to learn that erroneous policies are better changed early than late.

If the Trustees early modify their policy on quoting, believe they will substantially reduce reader dissatisfaction with our official body. (From the Movement's standpoint it is already late) I believe additional U-Bk-reader energies will be released to proclaim "the Gospel". I believe it will stimulate positively, Brotherhood activities now excusably neglected ("The Foundation objects...the Foundation says I can't...this...and that") I believe a released brotherhood of men and women--in using our Book more generously (but always within good taste and the law)--would gradually bring more spirituality into our many meetings and conferences, would feel closer to the Book's authors and to the Jesus they quote. Above all, I believe a change in policy would elevate and dignify our efforts and the Book's potential to serve the world as we and the Book are intended to serve it.

As to the spirit in which I write--I have, I repeat, determinedly supported the Foundation in regards to REAL copyright violation. even supporting the Trustees against a dear Personal friend. who DID violate the copyright. I can, and we all should. support the Foundation in intelligent execution of policies consonant with its specified Responsibilities. But we must have sufficient loyalty to the Revelation and to its celestial sponsors to be willing to stand in the open and brave Trustees' wrath and retaliation when the good of The Urantia Book and its Revelation are at stake. To be blind to, or to cover up the peccadilloes of friends may be virtuous. But to be blind and silent to friends' perversions of God-given commissions (after corrections have been refused) is to be party to the very Grave error.

Jesus told us in the event of a brother's refusing to hear you when his wrongs have been pointed out, the ultimate thing to do is to tell the whole story to the congregation. (1763A) You are the congregation -- although I can only reach a few of you compared with the Foundation lists. I assure you I am not telling you the whole story, but enough, I hope, to get the policy on prior permission eliminated. I repeat, your silence suggests to the Foundation that nothing they do disturbs you. They can assume you are unconcerned with their policies which belie their Declaration of Trust and the Master's commission to us all. Unquestionably, the un-objecting silence of a good many dedicated Urantians to date has made the Trustees feel that their policies are acceptable. I have a sense of guilt and shame that I have been, until now, so forbearing, so silent on this issue. Do Not Be Deluded by Gossip and Rumors-- Jesus Commissioned You to Change the World

IF I BELIEVED that 533 policy was in accord with possible directives of the Revelators subsequent to 1955, I would go along with Foundation policy. Like you, I want to be, and I strive to be, as sure as I humanly can be, that my dedication is to doing the Father's will. I do not believe the Trustees are any more divinely guided than you are or than I am. The everywhere repeated words we hear, reportedly communicated to the original Forum when the Book was published in 1955: "You are

now on your own". I believe to be true and I believe they were meant. We are on our own and should take our privilege and our responsibility far more seriously than we do.

All of us want to act in accord with the guidance I am sure we all seek, especially on sensitive, delicate, and substantive matters. But no "guidance" makes decisions for us. Our decisions are all human. I believe there are no anointed souls among us who are given celestial ready-made decisions that turn us against what Emerson termed "eternal law". As sons of God and brothers of all men, our effort should be to serve the highest and widest spiritual objectives--'on our own'--that means to strive to carry out the Book's directives.

Yes, I have heard on rare occasions the whispered gossip and maunderings: "The Trustees must be right. They are so set in their policies they must be getting guidance, communications." Examine this idea, which, when stated, is usually in querulous tones about the issues I have been discussing in this paper. Any reader who believes it, is saying in effect that the teachings of our vast and great Revelation, The Urantia Book, are already superseded by secret communications to a handful of humanly named servants of the Urantia Movement--teachings that go counter to Jesus' and the Book's teachings. If YOU can believe that idea. YOU are telling yourself in effect that some Private secret words to someone are to be accented above the restated words of Jesus, over and over, commissioning us to proclaim his Gospel to the world.

I trust you see that if Trustee policies are inconsistent with the Book's teachings, yet come from above, then the Revelation that even the superuniverse rulers had a hand in providing us is now subordinated to some words from beings unknown. The idea is preposterous to me. After being in the Sadler Forum and its successive or subsequent organizations since September, 1924, (I was then 26, not a child) I believe The Urantia Book will never be superseded until some distant date from now, and then only by another Epochal Revelation, not by anonymous spirits secretly passing little "do's and don'ts" to fallible human Trustees. If Revelators in the future ever cancel the "you are on your own" it will not be to discredit the Book and Jesus' instructions. Of that you may be certain.

PONDER with me now how we Urantia-readers must move, even change some, if we are to prepare the way for the world's change, and meanwhile help change it ourselves, as we are charged again and again to do.

Remarkable and brilliant Bill Sadler (Wm. S., Jr.) who helped found the Brotherhood, was its first President, one of the original five Trustees, a fantastic scholar of and speaker on "the Book", wrote--and said: "The Brotherhood is designed to promote the

Book and the Book is designed to bring God and man closer to each other." That has become an increasing need if our Western civilization is to persist and prevail.

In 1962, Warren Kulieke, then Brotherhood President, said "We have formed a Brotherhood for disseminating these truths." (Jesus' teachings) Although those early Brotherhood executives had a much smaller base of circulation than the still small base of today, they clearly understood that the nature of our Movement (if it was to move at all) was evangelistic to "Promote, increase, and expand" understanding of cosmology -- and Jesus' teachings. A recent Brotherhood head wished to do this. Policy prevented it.

Some readers who have not yet intently studied the Book's purposes and its instructions to Jesus' followers, all of them, shudder when they hear the word "promote", and related synonymous words. They believe "selling" has no place in a religious Movement. The Catholic Church and all other churches came about through "selling". Martin Luther, Calvin, and John Wesley can testify. This nation, its Constitution, and its Declaration of Independence were all the results of "selling", or "persuasion", as has been every successful good thing or institution on earth.

I have been told it is wrong to "sell people" on Jesus' message. They do not know of the Evangelist Training Camp at Bethsaida? Our all-wise Revelators included in the U-Bk long discussions by Rodan, "one of the greatest of his race". (Greek) Rodan delivered 10 lectures at Jesus' Magadan Park encampment. He taught: "You cannot hope for a large measure of success in either secular or religious work unless you can learn how to persuade your fellows, to prevail with men."

Jesus talked with Rodan. He knew what was being taught at his encampments and at his training meetings. Our Revelators knew what they were doing in printing Rodan's words--and in the many instructions in the Book to evangelize. They taught. "Disseminate", "proclaim", "evangelize". They taught positive action. While our early officials understood this and taught the same, today we are being taught the opposite--suppression, restraint, holding back. And even in making speeches and writing articles within our U-Bk family, we must ask permission to quote words that the Revelators vouchsafed us--and that Jesus tells us again and again--to tell the world.

No reader of these words can tell me of a single great boon to mankind. or of any great and successful institution, benevolent, charitable, industrial. political, any kind--that became great without effective selling effort. There are precisely NONE.

Individuals who do not understand "selling" and its essential role in every important endeavor that has advanced civilization (and its spirituality) are apt to err grievously in guiding a Movement that simply must fail without intelligently Planned and

executed evangelization. (A Trustee not long ago told an audience in a reproduced speech--I don't know what brought up the subject--that: "...advertising is very expensive if used effectively." Also "the purpose of publicity is to arouse curiosity" The truth is that advertising is very expensive only when it is used ineffectively. Reminds me of a man who stepped on a nickel fortune-telling scale and--his hands occupied--told his wife to pluck the card when it came out and read it to him. She read: "You are charming and intellectual, appealing to the other sex", and after ever so slight a pause, she said: "they have your weight wrong too."

A nickel scale is hardly qualified to pronounce truth as regards highly disparate individuals. A small board of five Trustees, no matter how hard-working, sincere and well-meaning, is hardly qualified to pronounce wise, viable policies in many vital professional specialty fields, without widely disparate assistance that KNOWS the OBJECTIVES those Trustees are supposed to achieve. No specialty field is more important to our Movement than that of promotion, the very thought of which is anathema to some, if not all, the Foundation Trustees. This alone can lead to our Revelation's failure.

A Supplementary Board Coordinated With The Trustees

UNLESS the Trustees can be induced to have a professionally competent worldly experienced supplementary board working in coordination with them, can you expect any really important advances? Yet, the Foundation's job is one of the most important (I repeat and repeat) on earth. I would say the Brotherhood's too, except for the fact of its total subjugation by the Trustees.

Finally, the Fifth Epochal Revelation to this entire planet, deserving of the best and highest talents and specialized capabilities on earth, isn't even calling upon and utilizing the best talents in even our relatively small circle of reader-believers.

IF a supplementary advisory or Board of U-readers of great caliber is appointed to work closely alongside the Trustees, no good is accomplished by it unless they meet and continue to meet with regularity, and are permitted to appraise, recommend, and execute (or help execute) major policies. The object of expanding the talent available to 533 is not simply to endorse what the presently limited (in time, talent, and experience, as all boards are) suggests or demands. The object is to enlarge greatly the range of abilities to be played against a formidable and perpetually increasing array of functions and problems as our Movement grows.

Five people, no matter how effective they may be, even if they were all widely experienced, even if they were all intellectual standouts, and even if they all had proven executive abilities, and even if they were all creatively imaginative in such

essential specialties to any growth organization as promotion and communication, and even though they were superb examples of panic-free Christ-like living, would have to be supreme egoists to believe they should finalize fundamental policy decisions in our Movement, unaided, in highly disparate specialized fields.

What dynamic institution or effective religious organization or growth enterprise, in this broad land, having lost its five sole executive Trustee or Board organization in a plane crash, would be inclined to employ ours away from us? (I remind you, I am to focus your attention on our Trustees' policies.) What great executive or Movement studying our Foundation-Brotherhood policies would want to employ our policy makers as a group?

Our five Trustees, appointed to life terms, and on a self-perpetuating Board, not subject as are practically all institutional boards on earth, to the will of the people who make and support the institution--are attempting to do far too much alone and without advice and consent. Not a good substitute for the needed best talents on earth! Our Movement, if it is to get off the ground, needs to help and bolster our Trustees in regards to Goals, Policies, Organization, Personnel, Facilities, Promotion and Expansion, Methods and Procedures, Financial Condition, and Financial Requirements--and more.

Yet, our form of organization encourages our Trustees to ignore this truth, and to believe they are right in all they do, and we need nothing more.

I repeat, it is not the intention or pretense of this paper to prescribe the substantial program that might correct all, or even some, of our problems. My object is to awaken all U-readers who feel any responsibility to the Revelators, to the Master, to God, to awaken them to the fact we are on dead center. Such Committees as are functioning, such "works" as are in the works, are bound to achieve very little, no matter how good they are, unless we can eliminate all jealousies, all fears that authority may be eroded, all personal prejudices, all limiting viewpoints. We must become a cohesive intelligently guided whole, Trustees and all. We will have to begin to put the good of the Movement and the many, many people it should serve but is not serving, ahead of all else. Our five Trustees, almost alone, make decisions affecting literally millions of people of today and tomorrow. with confidence that whatever they do has to be right and must be supported. Their history proves something else. I write without malice. They must respond without malice. Our Movement demands it. You must demand it. Otherwise our Movement is throttled by unwarranted Trustee policies-demands.

You may be sure that if our leaders were being given divine guidance and leadings we would be infinitely further along in organization and achievement in line with our Principal Object And Purpose and we would have well supported Plans for

translations, growth. education. and evangelization on a broad scale. I believe most readers will agree that none of us are likely to Get divine guidance and assistance except as an adjunct or "assist" when we have first done the very best we can with human resources--our own, and those available to us.

**JESUS GAVE A CONTINUING COMMISSION TO US ALL;
RESPOND TO IT AND MAKE IT LIVE!**

My Considered Advice here to all U-Bk readers is this: Don't be cowed or confused. Be of good cheer. As a U-Bk reader you are extraordinarily blessed. Do what you believe in your heart, and what--with your spirit approving--you believe to be good for the Movement. It is better for you to try and miss and sometimes err, then to fail a soul that has been brought near you for your soul-help. Love the Book and the Father dearly--and go about his business. Reach out and feel for the need many souls are waiting to articulate or to have met. Obey the Lord Jesus--proclaim!

Simply be rational, and fair in your "fair use" of quotes, but quote!! Jesus did not expect his apostles to proclaim his Gospel without quoting him, and he forbade them not. The Revelators do not expect us to "promote, expand, and improve human understanding of cosmology and Jesus' teachings" without quoting our Revelation. And they forbade us not. It is only 533's policy--that goes beyond protecting inviolate the text--only human policy, that forbids us. You can be sure you would have to quote radically and wrong-headedly to be culpably, actionably, in violation of the copyright. And although the Trustee's policy would suggest they don't believe it, I believe there are no Urantia-reader-family-members who would do that.

The time is past for hiding our heads and our Gospel--our Revelation--in the sand. It is time for a Great Awakening, for all of us to shrug off our Movement's unreasonable strictures, its lethargy, its failures to move. It is time to make Plans, annual Plans, five year plans, time to do effective fund raising, to assert Priorities and goals. Time to provide alternate plans for the starting of, and programming for, far more Study Groups. Time for our conferences and meetings to emphasize the spiritual--and our responsibilities more, and more seriously. Time to get back to the customary channel of book distribution--through wholesalers, if we hope to become successful in the marketing of Books. Way past time for the Trustees to be aided by a continuing advisory Board of some of the outstanding and capable big league U readers who could help radically in multiplying our Movement's effectiveness and success. (I suggested this to the Foundation in a White Paper several years ago.) It is time for the mustering of experience and brain power for the raising of money for translations, time for precisely selected foundations that could provide such funds. It is time for stimulating anew the heart and soul of our Movement.

What is more important on earth? What kind of Movement is this--sanctioned by superuniverse executives, informed and instructed by Great Celestial Personalities, nurtured and supervised for years by Revelators--that doesn't eagerly call upon all available specialized brain-power among its believers to help achieve the Lord's clearly stated purpose?

What reader-believer can ponder U-Bk references I have provided, and assert that ours is a vigorous exciting evangelization making the maximum effort possible to fulfill the commission placed upon us--one with serious dedication to the aim, ultimately, of winning the world?

If great plans are not made, great plans cannot be carried out. If great goals are not set, great goals will not be reached. If meaningful action is not undertaken, action's fruits will not be harvested. If growth is not sought, growth will not come. If the intelligence and talents of the extraordinary people in our Movement are not used on behalf of the Movement, its achievements will continue to be ordinary, very ordinary.

Please, dear reader, if you prayerfully ponder our privileges, and our assignments within the Book, you will sooner or later be seized with an urgent and startling realization of the immensity of your personal responsibility to evangelize for this--an EPOCHAL-- Revelation. Think of it! Only the 5th in the world's vibrant, accelerating, on-rush of history. The Urantia Book! It's coming--one of the greatest occurrences of all Urantia time! And you are chosen to play a part in its unfolding before the world. For what other reason do You think you became a U-Bk reader-believer? An occasional reader (especially at 533) likes to say: "Take it easy. The world is not yet ready for The Urantia Book." And that is true. But it was given us early so that all of us, including the Trustees, could thenceforth diligently work at making the world ready. No old-time Forum member dares deny that. making the world ready is a colossal job, harder than evangelizing when the world is ready--a job that needs doing now, not a generation from now. Jesus directed all of us in the present tense. His was an insistent "now" command for each succeeding generation. And ours has The Urantia Book as guide and mentor. Nowhere did he say: "Sometime in the future proclaim my Gospel". The Trustees Hear A Different Drum Beat

But the Trustee policy makers hear a different drum beat than that sounded by Jesus' demands. The urgency of Jesus' repeated exhortations does not--sometimes--reach Trustee ears. I hear the insistent demands of Jesus and of the Book again and again, night and day, and I am embarrassed and chagrined that I so inadequately respond.

A long speech by a Trustee some months ago reflects the drum beat the Foundation hears. It was considered so important it was set in type and widely circulated in the

Brotherhood's Journal. He asks at the end: "How will we answer the call of destiny?" And he answers at once: "ultimately Father, Thy will be done."

I believe most Urantians would never have added that "ultimately".

Jesus had long taught his believers to pray: ". ..your will be done. " (1806B) He named as the one prayer appropriate to all God's children: "Nevertheless, your will be done." (1640A) But nowhere except in this Trustee's speech have I been able to find: "Ultimately, Thy will be done."

Does "ultimately" generally index the present Trustees' policies, its attitudes? The Foundation's Principal Object does not read "ultimately promote, increase, and expand the peoples' understanding of the teachings of Jesus". Nor does the Brotherhood Constitution which echoes the Foundation's Object, say "ultimately" in stating its Purpose. Nowhere does the Bible say: "Ultimately, Thy will be done."

The philosophy of the true believers of Jesus, conservative and liberal alike, is not "ultimately". It is "now"! Never can the ultimate will of God be done, but by doing it now whenever and wherever.

This entire paper is an earnest plea that we recognize the urgency that has attended the admonitions of Jesus. whenever and wherever his voice has been heard for 2000 years. Never has he suggested "Wait a generation". Never has he said: "Not now, but - - ultimately, the Father's will be done."

As reader-believers do we believe we should read the Book among ourselves and wait for another generation to come and obey the Master to proclaim his Gospel?

The First 1300 pages of The Urantia Book are preliminary to its last 800 pages, the most important 800 pages of print on earth--"The Life And Teachings Of Jesus". The 800 pages are not in the Book to support the first 1300. No, the first 1300 pages are in The Urantia Book to provide an immeasurable cosmic backdrop -- an infinite setting and support for the Creator of our universe--living a life with a mission on our tiny planet.

And the essence of his mission was--and is--to proclaim to us and to his universe the sonship of all men to God, and that all men are brothers. The whole Urantia Book entrusted (oftentimes by peculiar twists of chance or circumstance) to the Trustees and to you and to me is to foster the proclamation and expansion of that Gospel. The crux of the 2100 Pages is in Jesus' admonitions, I repeat, toward the very end of the Book. to us. to proclaim that Gospel to the world. It is for that purpose the Book is here. It is for that purpose that a Foundation established and a Brotherhood founded. Have we

forgotten? Are we being led aright. Are we being lulled into slothfulness? The message of the Book is "proclaim" "spiritualize mankind," "Evangelize" Now! Not 50 or 100 years from now. Not ultimately.

And of course, not blatantly, foolishly. But we, every one of us, should be evangelizing now, earnestly, even if quietly, each in his or her own type of ministry in keeping with our Book's character and instruction.

Remember that true religion was delivered by the Spirit of Truth from the custody of priests For The World. (Certainly not to be taken over by copyright custodians.) (2044C) It was to be made manifest in the individual souls of men. It was not to be husbanded in our own souls and small groups alone, but was to be used in touching and in transforming the lives and souls of others. (2063D) Pray that we may all be united in loving Cooperation to strive for realization of the Foundation's presently neglected "Principal Object" and the Brotherhood's neglected "Purpose". Otherwise...?

Nero's name has lived in history, yet he fiddled while only Rome burned. Which U-reader-believers names will live in history for fiddling while an entire nation, even a world burns?

A WARNING TO US ALL?

The following nine lines are quoted from p. 1917, last 5 words; 1918A:

"WHAT a sorry sight for successive generations of the professional followers of Jesus to say, regarding their stewardship of divine truth: 'Here, Master, is the truth you committed to us a hundred or a thousand years ago. We have lost nothing; we have faithfully preserved all you gave us; we have allowed no changes to be made in that which you taught us; here is the truth you gave us.' But such a plea concerning spiritual indolence will not justify the barren steward of truth in the presence of the Master. In accordance with the truth committed to your hands will the Master of truth require a reckoning." (Midwayer Commission, 1917D,19 18A) IF U readers much longer accept the "prior permission" policy without protest and demand for change, our plea to the master may have to be:

"Master, it was inconvenient for us to quote and teach the Revelation you gave us. The stewards wanted it kept pretty much buried. We didn't feel like making a fuss, the stewards were such nice people. We join them in returning your truth to you. We know you repeatedly demanded that successive generations of believers teach successive generations of men. But you know--writing letters and all that, asking permission-- and it's hard to teach a Revelation without quoting it. . . "

Perhaps at that point we will hear a stern: "Enough!"

Ours Is a small planet--but in terms of keeping everyone from quoting and paraphrasing the 2100 page, million word Book, it is a huge world indeed. Nevertheless, the Foundation writes: "All requests for permission to use material from The Urantia Book require the permission of the Trustees...copyright protection... also includes paraphrasing, use of story line, and the particular expression of ideas, among other things." (9/15/1980)

One of the most beautiful sentences in the U Bk reads: "Even when the air currents are ascending, no bird can soar except by outstretched wings. " (1002A) Can you imagine the Revelators giving an instruction to the Trustees (which seems sometimes implied): "Be sure that no one ever quotes any of the beautiful words of The Urantia Book without your written prior permission" ?

In September 1980, Trustees also point out that they are not readily available at the office to make quoting decisions, so they need 6 weeks to respond. And the world waits for the convenience of these self-appointed surrogates of Jesus Christ who is attempting to reach a spiritually deprived world. The absurdity of this policy is beyond human understanding.

The Urantia Movement will continue to be an insignificant influence in the world until the Trustees decide the PRINCIPAL OBJECT of the Declaration of Trust under which they operate and the PURPOSE of the Brotherhood, are to be taken seriously--and obeyed. With policies framed to advance the Revelation, and not to conserve and restrict it!

With God's help and guidance, let us, all of us, from high to low, and wherever we are, at least double our deliberate conscious effort to be guided by our Great Revelation in the purpose for which we are on earth--to serve our fellow man and to become more Godlike. This is our only suitable compensating thanks to our Celestial benefactors and overseers. We need to go far beyond being U-Bk readers. We MUST, we simply MUST, if we take Jesus and our Great Book seriously, become U-Bk reader evangelists. This we are commissioned to become

I Believe no earthly friendships or loyalties should be advanced to excuse ourselves for failing this Planet's Fifth Epochal Revelation's demands upon us, in order that we may avoid difficult issues. Nor should we permit our natural distaste for confrontations to subdue our consciences while we betray the trust of the Revelation's Celestial sponsors. Of all authorities who have any call upon us as Urantia-reader-believers, they are the highest. They are the wisest. And they are by all means the first

to whom we have obligations we must fulfill. A warm and fraternal adieu. Clyde Bedell Laguna Hills, Ca. 92653

Postscript Readers and administrators who would continue the status quo, will attack this paper as negative criticism. They will say it criticizes instead of presenting a program for curing all it says is wrong. No effort at reform has ever been made without being attacked in turn.

Experienced readers however, as well as those who weigh the evidence, will know that a call for marked change is preliminary to an essential thorough analysis of an operation, which only then can be the basis for prescriptions for remedy. (For instance, no one can offhandedly say what our program for translations should be. After 25 years we have no foreign translation available whatever. Do most literate Finns speak Swedish instead of their own language? Is the only translation under way for a population smaller than Chicago's?) Broadly, qualified readers in several fields should be named to thoroughly analyze our involvement presently. Then come up with a detailed remedial program.

Results from a sound program cannot all be realized for years. But the readers we make tomorrow based on intelligent plans, will make readers the 'next day', who will solve those problems "the next day." NOTHING BUT CONTINUAL STRIVING TOWARD SPECIFIED GOALS WITHIN OUR REACH--AS INDIVIDUALS AND AS A movement CAN RESULT IN OUR SUCCESSORS' STRIVING FOR GOALS WITHIN THEIR REACH, AND SO ON. Our Movement today is blindly going in spur-of-the-moment (or spur-of-the-decade) uncoordinated directions.

Meanwhile, our Movement needs persisting prayers (1) for its regeneration and success, (2) for its re-direction onto the course it was established to follow, (3) for the Trustees who have an infinitely greater responsibility than their program indicates, and (4) for every one of us to make a greater contribution to executing a program which will merit and win all the financial contributions it will require.

The time and effort of all of us should be spent in literally advancing our Movement, not in retarding it, or struggling against others of us who would retard it. The commission Jesus has placed upon every one of us is so overwhelmingly great that our unflinching best will hardly be good enough. All our energies spent otherwise than in advancing our Movement in the direction it was designed to go represents costly waste and an affront to God.

POSTSCRIPT:
A LETTER TO YOU ABOUT A LETTER TO ME

Dear Reader: I have just belatedly received from the editors mentioned in this paper, a copy of the Foundation's letter granting permission to quote the 11 words. Permission was expected. On what basis could they possibly excuse a refusal?

The copy was sent me so I would understand the reason for the editors handling my article as they would in printing. (Yes, the provisos for notes et cetera were there.) You are likely to read the briefer article in the publication before you see this. The letter was 9 paragraphs, 59 lines long. And yes, it was written by the Foundation president.

In the 6th paragraph the Foundation letter reads: "However, Clyde clearly has the right to formulate and express his views. Our willingness to grant copyright permission in this instance is based on our desire to be fair-minded." This is a perfect example of what earnest reader-believers take exception to. The President indicates the Foundation Trustees are being "fair-minded" to grant permission to the editors (and me) to quote 11 U-Bk words, when we already had the right before the empty formality of the petition was (against my wishes) sent them.

Urantia Book readers who wish to heed Jesus' and the Book's instructions to us, should be embarrassed by their officials pretending to give me a right which I already had before I first put the quote down on paper. (If a mother has already given permission for a child to go swimming, an officious brother or sister cannot subsequently grant that identical permission. The prevailing permission already exists and has expunged the prior existing opportunity to give that right. The sibling can add a juvenile personal consent that is not needed, but it is an unnecessary and false gesture.) The great waste in time and money and the annoying delays and discouragements in using quotes should be abandoned for some mature fact-facing. Our Movement needs to have acknowledged, the freedoms and privileges acknowledged everywhere else.

The 5th paragraph of the President's letter is somewhat shocking. It reads:

"By the way, we thought we had better point out that the quote (Clyde) used in the article is not correct. There is no sentence on page 2044 which reads, "This gospel of the kingdom belongs to all who believe it". Rather, there is a sentence which reads, "This gospel of the kingdom belongs to both Jew and gentile, to rich and poor, to free and bond, to male and female, even to the little children." We would recommend that either this full and correct quotation be used or that the partial quote be used as follows: " 'This gospel of the kingdom belongs to'. . . all who believe it."

The President's punctuation in the sentence above indicates that only the first 7 words of my quote were from the U Bk--and the last 4 were my own words. He states flatly my quote is "not correct".

Please get your Urantia Book now and turn to 2044C, the reference my article gave for my quote. Read the next to last paragraph on the page and you will read my entire quote precisely as I used it. "This gospel of the kingdom belongs to all who believe it". I have long insisted that some top people at 533 do not know and understand the Concordex. They do not know that the letters A, B, C, D stand for descending quarters of the page. 2044C means a reference is to be found in the 3rd quarter-page down. If Kendall had scanned only the C quarter of the page (not even the whole page, as his letter suggests he did) he would not have erred in saying: "there is no sentence on p. 2044 which reads," etc. Oh well, he is a busy man handling volumes of unnecessary details, such as petitions to quote 11 words from the Book. And heaven knows, we all make mistakes.

A FINAL HEARTFELT APPEAL

INDULGE ME, my brother or sister reader-believer as, prompted by the Foundation letter, I make a last earnest appeal to you for the awakening and re-dedication our Movement sorely needs.

If our movement is to fulfill its obligation, and the expectation of the Master to become a monumental influence on earth, we must all awaken to the great difference between reading for our own enlightenment and pleasure alone, and reading with intention to help change the world. To do the later, along with self-improvement, is the purpose for which the Revelation was given us. Making speeches and writing articles primarily for our own consumption, whether they be by officials or the rest of us, does little to spread and to proclaim the gospel to the world. Which, we must remember was, and is, Jesus' repeated and urgent command to us.

"Jesus required his followers (not just his apostles. C.B.) to react positively and aggressively to every life situation...He never exhorted his followers patiently to bear their obligations but rather with energy and enthusiasm to live up to the full measure of their human responsibilities and divine privileges in the kingdom" (1770A and D) (I believe this paragraph applies to me. Does it apply to you ?)

We must all--old-timers and Trustees, activists, readers, and novitiate readers--convert our beliefs into actions (1769D) that will in time become so numerous and effective and widespread that they will give a universally notable Jesusonian coloration to all possible earthly affairs. Realize in the depths of your consciousness that there is what

the Book is here for. It is God's fifth epochal effort of the kind on this earth. It is in our charge! It must get its momentum from us alone. When do we face it?

Does this sound too vast a job, too great an objective? Does it sound too improbably and heroic to realize? After all, we are so inadequate! But -- the Book is here to realize precisely that: Through us, and more, and ever more, reader-believers. If the magnitude of this imposing truth has not gripped and possessed your heart and mind, it is because from top to bottom we have not inspiredly pursued the declared objects for which our organizations were set up--the primary, the principal objects and purposes. And it is because we have not determinedly, like people who know and relish their divine assignment, officially and unofficially, solicited and accepted the help of all qualified reader-believers in all essential functions of a Movement "on its way."

Witness the astonishing achievements, productivity, influence, and brotherly-sisterly coordination of diverse highly developed talents of the Family-of-God Foundation's many devoted volunteers. Whether it be the utilization of highly technical or artistic or literary or other talents, or the patient assumption of essential but humble tasks, the whole organization is warmed and stimulated and fueled by a passion to serve the gospel of The Urantia Book, even though policy requires their not mentioning (unless they are asked) the Book's name. The Family of God makes professional, highly effective, frontal attacks on areas of spiritual ignorance, spiritual hunger, spiritual wonderment, spiritual living, and worship. It has leadership, and notably, it has leadership that inspires and accepts the varied gifts and talents and viewpoints of people who are unified in spirit, but not uniform in FOG prescribed approaches. It is an example of what an entire inspired Urantian organization could be.

Martin Luther King had a dream. I have a dream of what an Epochal Revelation could accomplish in this 20th century world if its every reader could, in spirit of brotherly love, be encouraged and permitted to spend his or her time and talents to produce gains for the Master, and not have his or her contributions to the Movement discounted or disdained by officialdom--not because it was obviously bad for the Movement, but because it did not meet some pet views or prejudices of individuals within officialdom. (Some few people feel that a majority of three on an official body represents group wisdom. But that a majority of all activists and readers contrary to the three, represents group ignorance.) The Revelators have fully done their part. We cannot expect them to do our human part. By now we should have a sobering realization of what an Epochal Revelation is. This Revelation is a surrogate of a Universe Creator, of Jesus Christ, here by his planning and counsel. It delivers to us his precise words commissioning us. If we love and profess to follow him, if we are believers, we are to work for him, to do for him, to gain this world for him for the

world's good. If we do not feel espoused to Jesus, we do not deserve, and it will be impossible for us to receive, the assistance and the richest blessings He can bestow.

You personally are in possession of this remarkable Revelation. You have it as a means of playing a part, even if ever so small, a vital and active part, as a partner of God with it. Vital? Yes ! And your life can never burgeon and blossom so beautifully and gratifyingly any other way as it can in this service. This is true no matter how timid about promoting the gospel you may be, and no matter how limited you believe are your talents for the job. Should you not help see to it that our Movement moves? I appeal to you for prayerful consideration of all the above. And for God's blessings upon the very great task before us--and before our Trustees--a task which all reader-believers are called upon to discharge in unity--not uniformity. A warm adieu again. (C.B.)

A WORD TO THOSE WHO WILL CRITICIZE ME FOR CRITICIZING TRUSTEE POLICIES

I know this paper will cause some unhappiness. In a permissive world that has fostered much adult criminality by spoiling children, that has favored criminals over their victims, and that has permitted social degeneration rather than face issues and unpleasant tasks, there are U-Bk-readers who would prefer continued regression of our Movement, rather than see the feelings of hard-working people hurt.

But when it came to issues of right and wrong, of progress for--or neglect of--his Gospel, Jesus was never namby-pamby and permissive. He wanted his Gospel-to-change-the-world promoted. There was one main issue: Accept his Gospel and proclaim it to the world. When He was convinced the Jews were irreversibly determined to reject his Gospel, He called them "wicked sons", "children of evil", "offspring of vipers", "hypocrites"--to their faces. When his professed followers needed a lesson as to their responsibility toward him, He told the parables of the pounds--and of the talents. (See "Parables" in index) He criticized the "slothful" servants. As ALWAYS, He was doing the will of the Father. And He instructed the twelve and a group of believers "to do to all men that which you know I would do to them in like circumstances" **JESUS DID NOT AVOID ISSUES THAT HAD TO BE FACED FOR THE GOOD OF HIS GOSPEL -- HIS KINGDOM.** And the Father's will was his support. He also chided his apostles when they erred. He did so because his Gospel Movement was more important than the feelings of a few individuals. I point this out for I know some readers believe it is better to let our Movement suffer than to have Trustees offended by criticism of their policies.

God doesn't talk to me and tell me what to do. Nor does He to the Trustees. But you may be sure I am attempting to follow what I believe is the Father's will--as Jesus

always KNEW! He was -- even when he denounced the Jews and rebuked his apostles. There is danger of our falling "victim", as did Judas, "to the peaceful deception of pleasant adjustment. " (1566C)

This Thin Book is available to you for distribution to other Urantia-reader-activists. Will you please inform others of it? -- any readers whom you believe might help our Movement awaken and "get moving" in earnest ? Do you know that the National Council of Churches, with all its enormous financial resources now has a task force working on proposals to update the Bible" ? They propose to eliminate all references to God as "Father", all references to Jesus as "Son of God", all references to "brethren". (The Religious Roundtable, Arlington, VA) What happens then to "Brotherhood" ? And so on. The enemies of God and Jesus as we know them from our Great Book, are radically increasing and radically increasing their activities-- while we U Bk readers calmly--even indifferently--carry on "life as usual", regress in Book distribution and the winning of new readers and new souls, fail in personal "evangelization"., and keep our Great Book and its Word practically a secret.) When, OH WHEN!, will we begin to take our instruction from Jesus seriously?

We lack a sense of "service to the world." We lack dynamics: we lack leadership. We lack a sense of duty to the Master. If you believe this paper might stimulate others to a desire to act and "help others to a decision to act", you may order additional copies which I will send to addresses provided. My first mailing is sent gratis of course, unsolicited. It is the only way I can begin to reach some people who feel we must keep our Revelation from failure. I have no list to address at reader-expense, as has 533.

I do not hope to recover even my out-of-pocket costs of this paper. But since my principal object in life is to contribute as much of my time and substance to our Movement as I possibly can, I make the contribution gladly-- for the world's need for every one of us to awaken and begin to take our Jesusonian commission seriously, is acute. I cannot tell how this paper will be received. It may stimulate and excite and inspire no one. In which case I will have worked in vain. On the other hand, if it touches the sensitive centers of response in our many readers who love Jesus, and sense what we owe him, this paper may possibly begin a turnaround in our affairs which in due time will be invaluable to the world. I consider that remote possibility, even improbability, worth all I have put into it--and may have to take as a result of it.

Clyde Bedell Laguna Hills, California

TEST

OPEN LETTER FROM CLYDE BEDELL TO URANTIA BOOK READERS

September 1980

To every devoted [reader] who wants to feel free to quote The Book:

Urantia Book readers have no means of responding to 533 views expressed in contribution-supported 533 publications—even though those views may be mistaken and genuinely harmful or repressive to our movement. Our trustees are in the strategic position of the Catholic hierarchy.

Will you please, if you believe Urantians should have the right to differ with 533, give this letter such circulation as you believe its vital subject deserves? It reveals an error in 533 policy that the Foundation-Brotherhood have long supported at great cost in money, to our movement's progress, and in the distress of a great many readers who believe our gospel is here to spread to the world.

I refer to the Foundation's discussion of "Copyright" in the July Urantian News. That article is grossly wrong both informally and legally as regards the privileges of Urantians to quote from the Urantia Book.

Write your Congressman for a copy of the Copyright Law (usually free) or send \$1.90 to the Supt. of Documents, Washington DC, and request it. Your study group or Society should by all means own a copy. Study Section 107 carefully. The law is not ambiguous. The Foundation's article and policies are. (It is true that in cases of gross misquoting or violations, a court may have to rule on Fair Use. But that is likely never to happen among Urantians. If it does, the violator can be called to task. The Foundation cannot except the Urantia Book from Fair Use provisions of the law.

Therefore, you are free to quote from the Urantia Book—obeying Jesus's dozen directives to all readers, in the book itself. Quote fairly, honestly, for the good of the movement, and within the Fair Use provisions of the law—as much as you wish. You would have to quote erroneously, dishonestly, or voluminously, to violate your privileges under the law.

Our Book is here that we may all "promote, improve and expand" understanding of "cosmology . . . and the teachings of Jesus Christ, among the people of the world."

Indeed, under the Declaration of Trust (by whose provisions the Foundation exists and acts) that is the *principle object* for which the Foundation and the Brotherhood exist.

Under the present trustees, no Brotherhood president since Bill Sadler has been permitted to function as the Brotherhood's Constitution demands. And Urantians in general have been hobbled by trustee restrictions costly to enforce—costly in money as well as readers' morale.

533 files and my own prove that I have fought determinedly against real violations of the copyright, and will continue to do so. The copyright is necessary and was obtained by Dr. Sadler and the original trustees in order that they might “preserve inviolate the text.” The present trustees' policy is, instead, to use the copyright in attempting to limit our dissemination of the gospel which was placed here to be disseminated.

I had a friendly, but very serious, hour-and-a-half discussion of the Copyright, and of our privileges under Fair Use, with the Foundation's copyright lawyer. He could not, would not, say that any of the positions I have taken on this matter were, are, wrong. (Incidentally, he has never read the Urantia Book and didn't know of the many instructions for us to “proclaim this to all the world.” A 533 trustee to whom I recently talked has never read the Copyright Law, not even the Fair Use provisions.)

It is high time Urantians started placing their loyalty to the Master and his Message above the deference shown human officials prone to err.

It is time for open discussion, give and take. I know *no* Urantians who are sacrosanct—annointed of God. Our Movement is far more important than protocol, hierarchal prerogatives, “don't touch” inhibitions.

Still, during almost a decade I have made no public issue of 533's “practical suppression” of the Concordex, except among Study Groups and Societies from whom the index could not be kept secret. (Only 1 Concordex is sold to every 6 to 8 U Bks, because most U Bk purchasers never learn an index is available. *Only* the Foundation can thus deprive Book purchasers of index help. And *ONLY* the Foundation can make known to U Bk purchasers, index availability.)

I will not, however, refrain longer from making this copyright matter a public issue, It is a matter too vital to our Movement, to the missionary work of devoted Urantians, and to the spiritual advance the Book is here to achieve for the world.

The Foundation must face the truth: We Urantians, or anyone on earth can quote the U Bk as much as desired, so long as it is within Fair Use provisions of the law. The Foundation must no longer be permitted to imply that The URANTIA Book is excepted from the Fair Use provisions of the law. It is NOT excepted.

The URANTIA Book is not a chattel of the Trustees to keep on ice. It is yours, mine, the world's. The Trustees' responsibilities are clearly stated in the Declaration of Trust. They are instructed to do much they are NOT doing. They are NOT instructed to do what they are doing as regards "quoting".

No Revelation succeeds without EVANGELIZATION—the successful "promotion and expansion" among the people of the celestial message and purpose. Read p. 1051 and learn what the failure of Abner's missionaries brought on the world. The loss of Arabia (and other Arab states) to the Christian world. These countries could have responded to less dogmatic, restrictive custodians of the gospel. How different would the world would be if . . . instead that failure led to the rise of Islam!

Jesus said: "This gospel belongs to all who believe it. (2044C) No one on earth should have the arrogance to say: "Only with our prior permission can you quote this celestial gift to the world, and the words directed to the world for the world by Jesus Christ."

TWO Epochal Revelations to this earth have failed. Our 25 years growth is small suggestion our Revelation will succeed. We must all begin to take seriously our responsibility to reach more of the spiritually disoriented or spiritually hungry of earth. Let us rise to the world's need. I urge you, evangelize: Quote our Book to every qualified prospect you can, when that is indicated. Write articles. Make speeches and talks. Love our Book almightily. Know its message. In every way you can,"promote, improve, and expand the understanding of the teachings of Jesus" among the people you know and meet. It is for this you became a Urantian. No way can this Revelation succeed if Urantians keep the Book and its treasures to themselves. There is no way you can follow 533 policy and obey the urgent commands of Jesus. Whom will you obey?

*1543B, 1584A, 1824D, 1931D 2033B, 2034A, 2042A, 2043B, 2044C, 2052D, 2053D, 2054A, 2057C

NOTE: The Foundation's discussion of "copyright" in the July Urantian NEWS was prompted by my opinions emphatically expressed to 533 and to some Urantians. Since their article made my words on the copyright appear uninformed and untrue, I am forced to this open, explicit response. For the good of our Movement, and of all readers and prospective readers, I spread the above on the record, even tho I can reach only a small fraction of the Urantians misinformed in the NEWS. C. B. (Sept. 80)