

Spiritual Fellowship Journal

for Students & Believers in the Revelation of the Urantia Papers

Volume 13, Number 2

Fall and Winter, 2003-2004

Sir Hubert Wilkins

Twentieth Century Magellan & Early Proponent of the Urantia Revelation

Robert D. Campbell

Eugenics and the Urantia Papers

Land Mines

Dick Bain

A Different View

Larry and Joan Mullins

Spiritual Outreach for Spiritual Fellowships

Bringing the Teachings of the Urantia Papers to All the People

Nancy Long

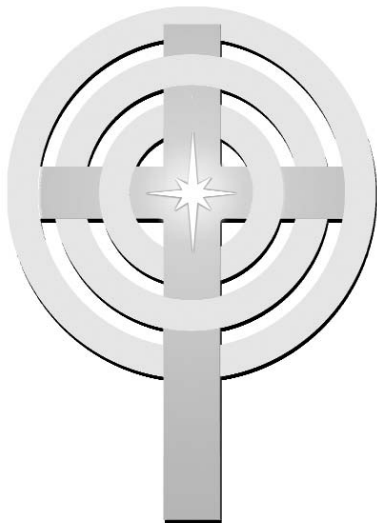
God and Lady

Thomas Strawser

The Man Nobody Knows - Part III

A Discovery of the Real Jesus

Bruce Barton



EDITORIAL:

The Sherman Diaries ... Larry Mullins

CREATIVE OUTREACH:

Adjusting Our Perspective ... Meredith J. Sprunger

INTERFACE:

Leadership for Spiritual Communities ... Merlyn Cox

AFTER NEARLY THREE YEARS, we bid a fond farewell as exclusive editors and producers of the Spiritual Fellowship Journal, as a new TSF Team takes over these responsibilities. We have enjoyed this task, it was a labor of love. Thank you to all who contributed articles, and who have supported the Journal.

Larry and Joan Mullins

About The Spiritual Fellowship

Our Mission Statement

The Spiritual Fellowship is a religious organization whose mission is to bring the spiritual teachings of the Urantia Papers to all people.

Our Core Values

The Spiritual Fellowship is committed to motivating, empowering, and supporting all people in their growing relationship with God and encouraging loving service, forgiveness, and ministry among all of God's children. The Spiritual Fellowship believes the Urantia Papers present an expanded revelation of the Life and Teachings of Jesus and a fuller revelation of God and our relationship to God. While recognizing that any revelation is incomplete short of the attainment of God, our Universal Parent, The Spiritual Fellowship recognizes the value of a continuing study of the Urantia Papers and other spiritual sources for inspiration and guidance.

How to Join The Spiritual Fellowship

If you wish to join The Spiritual Fellowship, please mail the completed membership form to:

**Nancy Long
The Spiritual Fellowship
9554 Lick Creel Road
Morgantown, IN 46160**

The Spiritual Fellowship Membership Form

Yes, I wish to become a member-at-large of The Spiritual Fellowship!

I hereby profess faith in the Father/Motherhood of God and the brother/sisterhood of all people as portrayed by the Life and Teachings of Jesus in the Urantia Papers.

Name: _____

Address: _____

City: _____

State: _____ ZIP: _____

Area Code: _____ Telephone: _____

E-mail: _____

Spiritual Fellowship Journal

For Students & Believers in the Revelation of the Urantia Papers

Founded by
Dr. Meredith Justin Sprunger

FALL & WINTER 2003 - 2004
Volume 13, No.2

Editor
Larry Mullins

Associate Editor
Joan Batson Mullins

Editorial Consultants
Meredith Sprunger
Merlyn Cox

The Spiritual Fellowship Journal is an ecumenical publication published twice yearly. The Religious Publications Division of Penumbra Press will no longer be the publisher. The next issue will be published by The Spiritual Fellowship.

Unless otherwise noted, all material published in this issue of the Spiritual Fellowship Journal is © Copyright 2004 by Penumbra Press, Boulder CO, and all rights are reserved.

Subscriptions, donations, changes of address, articles and editorial correspondence should now be sent to:

The Spiritual Fellowship
9554 Lick Creek Road
Morgantown, IN 46160

Suggested annual donation: \$10.
Please make checks payable to:
The Spiritual Fellowship.

CONTENTS

Sir Hubert Wilkins 10
By Robert D. Campbell ... *"In fact, if you consider the story of this remarkable man you may recognize that for him to be a part of the miraculous events unfolding in Chicago that resulted in the Urantia Papers, was really just another episode in a life replete with adventure."*

Eugenics and the Urantia Papers 14
Land Mines
By Dick Bain ... *"In an atmosphere like this, should we defend the eugenics in the Urantia Papers? I am sure that we will have to deal with much criticism of the eugenics stand of the authors. Unfortunately, eugenics concepts are found in many of the papers."*

A Different View 18
By Larry and Joan Mullins... *"... the Urantia Papers do not advocate the development of a 'super race,' in fact, they strongly urge us to foster the 'average' man. They tell us that from the ranks of normal, average people come the mutant geniuses of the race. This revelatory information is diametrically counter to the defamed eugenics idea of fostering race superiority from supposed elite pedigrees."*

Spiritual Outreach for Spiritual Fellowships 21
Bringing the Teachings of the Urantia Papers to All the People
By Nancy Long ... *"We are looking for such seekers of spiritual truth. We have a need — a need for balanced, solid, resourceful, creative, persistent, unwavering souls who are called to venture into this important ministry establishing spiritual groups and fellowships. This type of ministry is not for timid souls."*

God and Lady 23
By Thomas Strawser ... *"My free will choice works with God the way it worked with my mare. I have to let go of the reins and give Him the freedom and permission to do His part in my life. He won't just take control. He doesn't try to take the reins away from me either, but only participates in my life as much as I let Him."*

The Man Nobody Knows - Part III 25
A Discovery of the Real Jesus
By Bruce Barton ... *"For if human life has any significance it is this—that God has set going here an experiment to which all His resources are committed. ... No single kind of human talent or effort can be spared if the experiment is to succeed. ... Thus all business is his Father's business. All work is worship; all useful service, prayer. And whoever works wholeheartedly at any worthy calling is a co-worker with the Almighty in the great enterprise which He has initiated but which He can never finish without the help of men."*

FEATURES:

Editorial: The Sherman Diaries ... 4
Creative Outreach: Adjusting Our Perspective ... 6
Interface: Leadership for Spiritual Communities ... 7

Editorial

The Sherman Diaries

by Larry Mullins

Who was Harold Sherman?

When *A History of the Urantia Papers* was written, I researched what I called “The Sherman Tempest.” I believed I presented a fair case, basing my writing on the story as Clyde told it to me, and as he later wrote about it in a paper: *A Response to a Thinly Disguised Attack on the Urantia Papers*. I balanced this information against Sherman’s book, *How to Know What to Believe*. This book, published in 1976 (as was Clyde’s paper), was an account of what Sherman said happened 34 years earlier. In 2003, Saskia Praamsma and Matthew Block published Volume One of *The Sherman Diaries*. Saskia urged me to read it, that it would cause me to alter my opinion of Harold and Martha Sherman. She was correct. Although I continued to believe the events took place as the History depicted them, the diaries undemonized Harold Sherman—and also a man named Harry Loose.

Harold was remarkably gifted, a good writer with a poetic and spiritual bent, and his wife Martha was supremely devoted to him. He tended toward the occult and had strong convictions about psychic phenomena. In 1921, at the age of 24, Harold spent an evening with Harry Loose, who was an enigmatic and charismatic individual. Sherman became convinced that Loose had unfathomable psychic powers. With the exception of a single letter from Loose, they lost contact, but Sherman never forgot that evening.

It was 1941 before Harold was able to locate Loose again. Loose told Harold about the Urantia Papers. Apparently Loose had been a patient of Dr. Sadler and had taken part in the Forum. Loose said that when the Papers were published in a book, they would impact the thinking of the entire world. Moreover, Loose was certain that Sherman would play an important role in propagating *The Urantia Book*. Loose claimed that Sherman was a unique individual, one of a special group he called *hybrids*. Loose believed both he and Sherman had reincarnated on our planet several times. (Of course this idea is contrary to the teachings of the Urantia Papers. At the time, Sherman did not know this). Loose had a remarkable ability to flatter and persuade Sherman that the writer was a child of destiny, and he would be a potent force as he became acquainted with the Urantia Papers.

The Diaries helped me to better understand the human side of Harold Sherman. He did go to Chicago, and was accepted by Dr. Sadler into the Forum. He and Martha sat down to read the Urantia Papers at 533 Diversey with honest hearts and a sincere desire to be of service to the Revelation. And this is where Volume One of the fascinating Diaries end. My thinking had indeed changed, as Saskia predicted. Then came Volume Two of the Diaries, with information that was even more startling and intriguing.

“The Sherman Diaries, Volume Two”

I should express, at this point, my appreciation as a Urantian to Saskia and Matthew for their work on this difficult project. When Meredith and I agreed to create the History, we also agreed to follow the truth wherever it led. This was a non-negotiable principle that we adhered to. I wrote in the Introduction to the History that we were attempting a beginning, that we knew this would not be the final word. Now, I must concede that in some important respects regarding the “Sherman Tempest” our history is in need of revision, and I will undertake this in the next edition.

I do also want to add a very important point. I am still convinced that all credible evidence, including *The Sherman Diaries*, points to a Revelation that was not corrupted by any human intrusion. Whatever may have been Dr. Sadler’s human foibles, I do not believe he made changes in the Urantia Revelation. Some will no doubt see this differently. Readers must weigh the available facts and judge for themselves. I highly recommend those interested read *The Sherman Diaries* for themselves. They are an utterly fascinating window into one of the most remarkable episodes in human history.

“How to Know What to Believe”

Volume Two of the Diaries leaves some confusion in my mind. In important respects, it contrasts dramatically with Harold’s 1976 book, *How to Know What to Believe (HTKWTB)*. For example, Sherman praises the Urantia Papers extravagantly throughout Volume Two of the Diaries: “... *this is as true and authentic and scientifically probable revelation of all the universe mysteries which have baffled man since the evolution of human creatures on this planet ... Each line of the immense amount of material is absolutely breathtaking.*” (p.23) This, in spite of the fact that Loose’s hybrid material is supposedly “missing.” Loose wrote: “*It’s too bad that which you should have read has been deleted, both from the text and from the minds.*” But Loose’s complaints by mail do not affect Sherman’s love of the Papers, and he continues to

rhapsodize about them. Yet, in his 1976 book, Harold unfortunately compresses the events in such a way that he distorts them—at least according to the Diaries' account. For example, he gives the impression in *HTKWTB* that he and Martha had immediate misgivings about the Papers for several reasons, among them that they “could not accept” the concept of the Thought Adjuster. (p. 71) He states the Papers make no mention of Jesus and that the Jesus Papers were added after the Book was declared “finished” in 1934. (p. 72) It should be noted that Clyde Bedell and all the Forum members agree that the Revelation continued throughout the thirties, and the Papers were not declared finished by the Revelators until May of 1942, when the copy was frozen. Also, Jesus is referred to countless times throughout the text, as early as page 30, and 19 more times in the first hundred pages. Harold wrote in *HTKWTB* that there were 92 Papers in all (p.61) — there were 196. Obviously Harold's recollections had grown fuzzy by 1976 (he was 78). The Sherman *Diaries* are a much more reliable record of what took place in the Forum sixty years ago.

In the Diaries, after reading the Papers, Harold wrote: “*I accept wholeheartedly and without any reservation whatsoever the Book of Urantia and the Revelation it contains.*” (p. 73) Of Jesus he writes: “... *for the first time we understand completely the appearance of Jesus on earth—why he came and what his coming means to us in relation to our destiny which leads beyond what we call death to glories indescribable.*” (p. 23) After the confrontation with the Sadlers in the Forum (Sept. 1942), Harold maintained faith in the Papers, although he was disillusioned with Dr. Sadler. He wrote of this clash to Wilkins in October, noting that: “*nothing at all has happened to discredit the wonderful revelation.*”

The Sherman Tempest Revisited

To backtrack a bit, events leading up to the crisis as told in the Diaries were much as we described them in the History. Very shortly after the Shermans arrived, the Forum was told the Revelation phase was ended, and no more questions from the Forum members would be entertained. The text was frozen, and the Contact Commission was told to prepare it for publication. The Forum became a kind of glorified study group. The members were also excluded from any participation in forming the organizations that would protect and propagate the Revelation. In a very discrete and carefully worded petition to Dr. Sadler (written by Clyde Bedell) an appeal was made to allow the Forum to participate in the structuring of these organizations. It should be noted here that the Forum members contributed the money that made

the preparations for printing the book possible (the setting of the text in type and the making of the printing plates). 48 members of the Forum signed this petition.

Dr. Sadler was warned of the impending “revolt” by a repentant couple early the next morning. He was well prepared when the petition was formally presented to him a few hours later. The Shermans then report that Dr. Sadler called the Forum members in, couple by couple, and told them the Midwayers had warned him of the meeting and had previously cautioned him about the Shermans. Sadler said the Midwayers had provided him a “television” image of the meeting. For the first time the name of Caligastia was brought up and inferred to be the instigator who was working through the Shermans. Each petitioner was told to remove their signature or be branded as rebels. All the petitioners were forbidden to contact the Shermans. A careful reading of Clyde's paper seems to concede that Dr. Sadler may have said some of these things, but Clyde claims they were only said in jest. Whether they were or not, all 48 of the members immediately removed their names, with the exception of the Shermans and Sir Hubert Wilkins who were not asked to.

There followed an explosive Forum meeting in which Sherman openly challenged the statements of Dr. Sadler. Clyde's account ends here; he wrote that he did not recall the Sherman's attending meetings after this confrontation. However, the Diaries are meticulously detailed, and are very persuasive that the Shermans did continue to attend meetings. Also, it seems clear that other members slowly began to contact the Shermans. The dissatisfaction about the organizational structures continued, and many members of the original Forum were never satisfied with the structure of the Foundation and the Brotherhood. Clyde Bedell was certainly one of them. However, in my judgment, the greatest damage that was done was to the Urantia movement. An *inner circle* was born, and it remains to this day at the heart of both the Foundation and the Fellowship. The stage was set for future “secret messages” and a parade of “special people” who would be invited into an autocratic inner circle that presumed total authority over the Urantia Revelation. This was the disastrous result of the “the shadow of a hair's turning” by Dr. Sadler so long ago.

However, I must add that Harold's 1976 book is misleading. His passion and devotion to the Urantia Papers in the early years are papered over. At this point I remain convinced that, in spite of his errors in handling the petition of the Forum, Dr. Sadler protected the original text of the Revelation. Nearly all agree that authentic (though limited) Revelator contacts continued

until the publication of *The Urantia Book* in 1955, after which the Revelators signed off with a curt: “You are now on your own.”

When the plates were being prepared in 1942, the Midwayers apparently allowed human events to take their course, however, it is not plausible that they would permit human contamination of the Urantia Papers while they continued to direct the steps to their eventual publication in late 1955. To date, no one who believes Dr. Sadler corrupted the Revelation has satisfactorily explained why the Revelators did not simply pull the plug on the project. Throughout 1942, until his death in the fall of 1943, Harry Loose kept his relentless fueling of Sherman’s growing doubts, continually lamenting the supposed “removal” of his strange “hybrid” concept, and telling Sherman what a great man he was destined to become. Yet, in his later letters about the Urantia Papers, Sherman’s greatest gripe seemed to be against the Jesus Papers. Although he has nothing but praise for them in the Diaries, by 1976 it seemed he gradually came to believe they were added by Sadler to tie the Revelation to the Christian religion. Nearly all students of *The Urantia Book* see it as a great cosmic framework for a restatement of the Life and Teachings of Jesus of Nazareth. In *HTKWTB*, Sherman lamented the litigations of Urantia Foundation against readers of *The Urantia Book* and stated the whole project was a failure. He became enthralled with *Oahspe*, a book he considered vastly superior to the Urantia Papers.

In my judgment, we are left to muse *not* over the supposed “corruption” of the Papers, but rather about the human folly that followed their publication. The Urantia organizations were formed much as Dr. Sadler, Bill, and several attorneys had designed them. Soon Bill and his father would have a falling out, splitting the Chicago group into two societies. Bill’s dream of a democratic Brotherhood would never happen, and eventually there came a split between the Brotherhood and the Foundation that has never healed. I cannot help but wonder what would have happened if Harold Sherman and Clyde Bedell had gotten their way, back in those early golden days when Sherman referred to Dr. Sadler as having “as sweet a personality as we have ever met.” Clyde and Harold wanted the Papers promoted and mass-distributed at little or no cost. They both believed the people could decide the truth for themselves, and that it was not necessary to have a formal organization between the people and their revelation.

For more information on *The Sherman Diaries*:
www.squarecircles.com

Creative Outreach

by Meredith Sprunger

Adjusting Our Perspective

When *The Urantia Book* was published in 1955 many of the people in the Forum expected that it would bring dramatic events in our society. After nearly a half century of experience, we realize that the Fifth Epochal Revelation will follow the slow dynamics of evolutionary change very similar to the influence of the Life and Teachings of Jesus. Rodney Stark in *The Rise of Christianity* observes that there was a very small Christian population in the first two centuries. Thomas Kuhn in *The Structure of Scientific Revolutions* documents this same slow development of scientific change.

There are many signs of preparation for religious change. Lonnie D. Kliever in *The Shattered Spectrum* observes that there is no unity in contemporary theology and suggests there will be radical changes in the future. Bishop John Shelby Spong declares that “Christianity must change or die.” Diana Eck describes *A New Religious America* and numerous theologians are observing that Christianity in the future will be radically different than it is today.

The Spiritual Fellowship appears to be the first of what will no doubt be many religious organizations stemming out of the Fifth Epochal Revelation. But these new religious organizations will be decades in developing and probably a century before they become a major influence in our society. For the foreseeable future our activity will be a minor influence at the grass roots of society. We do have the opportunity to contribute to the form and direction of the religious institutions of the future.

The Mission of The Spiritual Fellowship

The major responsibility in the Urantia movement, in my judgment, is disseminating the

unique spiritual-cosmological paradigm of the Fifth Epochal Revelation. No major value system of religion in the history of our world has acculturated society without being institutionalized. The authors of *The Urantia Book* observe that the institutionalization of religion increases the potential for evil, but they go on to say, religion cannot survive in society without being institutionalized.

The Spiritual Fellowship is a religious organization whose mission is to bring the spiritual teachings of the Urantia Papers to the grass roots of society. The teachings of the Fifth Epochal Revelation must, sooner or later, be institutionalized to acculturate and transform our civilization. The task of forming fellowships will be slow and difficult. The pioneering leaders who develop these fellowships must be dedicated and bi-vocational people. Just as Paul made his living as a tentmaker, so must those who build fellowships make their living by some alternate financial resource.

It took nearly 1800 years of evolutionary development to precipitate Reformed Judaism that is very close to the reforms that Jesus sought to contribute to the spiritual understanding of the Judaism of his day. I believe that in time the Fifth Epochal Revelation will upstep Christianity and all of the religions of the world. On an evolutionary world it takes a great deal of time for a new spiritual paradigm to make its way into the culture. Fortunately, however, new religious institutions, such as The Spiritual Fellowship hopes to establish, can lay the foundations for this later evolutionary transformation.

M.J.S.

Dr. Meredith J. Sprunger is Chairman of The Spiritual Fellowship and is Founder and Editor Emeritus of the Spiritual Fellowship Journal. He lives in Fort Wayne, Indiana with his wife, Irene. Dr. Sprunger can be reached at:

mjsprunger@aol.com

Interface

by Merlyn Cox

Leadership for Spiritual Communities

The Spiritual Fellowship is working to establish spiritual communities called fellowships where like-minded people can worship and serve together. When do these communities need leadership, and if so, what type of leadership do they need?

The Need For Leadership

Many Urantia study groups operate with little or no leadership. They may be able to operate by consensus since their only object is to study *The Urantia Book* together. Why can't a fellowship operate this way as well? If a fellowship is small and only comes together for worship, it may still be able to operate mainly by consensus or with rotating leadership. However, if the fellowship decides to undertake some outreach programs, or begins to grow and initiate new programs, the need for a person to coordinate the activities of the group becomes apparent. Jesus saw to it that the Apostles had leadership by appointing Andrew to lead the group. At the end of their work, Jesus told Andrew, *"Ever since the ordination of you and your brethren as messengers of the kingdom, you have been self-governing in all group administrative affairs except that I designated you as the acting head of these chosen ones. In no other temporal matter have I acted to direct or to influence your decisions. And this I did in order to provide for leadership in the direction of all your subsequent group deliberations. In my universe and in my Father's universe of universes, our brethren-sons are dealt with as individuals in all their spiritual relations, but in all group relationships we unfailingly provide for definite leadership."*

It's not that people need to be told what to do; it's that a group needs someone to help them stay focused and on course as they carry out new programs. Someone needs to have an overview of

the programs and activities of a larger fellowship so they can help coordinate the efforts of the various groups within the fellowship. The leader is a focal point and clearing house for inter-group cooperation and communication, or at least the person who gets the proper parties together to discuss problems. The leader may also be the spokesperson for the group for outside contacts. Perhaps a better title for the leader of a fellowship is facilitator.

In the past, the old pyramid style of leadership used in industry was also the model used by leaders of religious organizations. The information flowed mostly from the top down in such organizations. This model, probably originating from military organizations, has worked in the past, but it has many problems. It does not invite full participation and feedback from those doing the hands-on work. New models of leadership try to fully involve all members of an organization in decision making so they have a sense of ownership of whatever job the organization chooses to undertake. Probably the most radical model of leadership was one suggested by Jesus.

Jesus said, "Remember, I have taught you that he who would be greatest among you should become the server of all." (P. 1907, Sec.2) This may be a hard thing for some leaders to do. Many in leadership positions seem to have large egos. You must certainly have confidence to be an effective leader but yet resist placing yourself above those who have chosen you as their leader.

Source Of Leaders

Are leaders born or made? Probably both. Some people seem to manifest a talent for leadership at a very young age. But no matter how much talent a person may have, it is not useful until developed and nurtured. And sometimes, a person will be called into leadership simply because he or she is the only one willing to do the job. In the Biblical story of Moses, he protested

that he was not a good speaker, but God didn't let him off the hook. He was the man to do the job, and he did it well. But even if a person has little native talent, with training and experience, most persons can become acceptable leaders.

Roles and Tasks of Leaders

1) Coordinator of efforts: Leaders must be able to understand the overall structure and goals of the group they lead, and be able to foster cooperation within the group. They need to see the big picture and how each person can contribute to the overall goal.

2) Leaders are focal points for the group. Especially in larger organizations, the leader needs to be an information gatherer and an information disseminator.

3) Spokesperson: When an outside person or another organization wants information about a group, the leader is often the spokesperson for the group.

4) Conflict resolution: In the event of a dispute within the group, the leader needs to help the disagreeing parties work through the problem without undue acrimony. Or if the leader is one of the disagreeing parties, he or she may need to seek outside mediation to help resolve the problem.

Types of Leaders

There are many styles of leadership, some good, some not so good. It is important to recognize that the leadership of a fellowship is quite different from leadership in a business, though the principles of good leadership are universal. Fortunately, many businesses are taking note of the benefits of participatory management and the human side of interactions.¹

Here are some leadership styles:

1) Pragmatic: This leader tries to get done what needs to be done.

2) Intellectual: This leader is strong on ideas but may lack people skills.

There are many styles of leadership, some good, some not so good. It is important to recognize that the leadership of a fellowship is quite different from leadership in a business, though the principles of good leadership are universal.

3) Humanistic: This leader empathizes with people and nurtures them.

4) Authoritative: This leader takes command and issues orders.

Many leaders incorporate elements of all of these styles. And just as obviously, style 4) isn't going to work well with a fellowship. The leader of a fellowship answers to the members of the fellowship, not to a board of directors, or a corporate head.

Ideals of Leadership

Here is a list of desirable qualities of leaders in any situation:

- 1) Willingness to take the job.
- 2) Willingness to take the responsibilities that come with the job.
- 3) Has people skills, such as empathy.
- 4) Has the courage to accept some risk.
- 5) Is willing to admit when he or she is wrong.
- 6) Is willing to set aside personal preferences for the good of the group.
- 7) Is ethical in all their dealings.
- 8) Understands how all the parts fit together to make the whole.
- 9) Has humility.
- 10) Is willing to mentor others to develop leadership in them.
- 11) Insists on using the democratic method in making group decisions.
- 12) Is willing to compromise except where principles are concerned.

We know that there are very few leaders who are strong in all these ideals, but every leader should strive to develop these traits. And for the leader/facilitator of a spiritual community, there is one especially important ideal. That ideal

concerns the spiritual life of that leader/facilitator. Jesus went aside to consult with his "Father in Heaven" frequently during his life; all spiritual leaders should do likewise. Especially when facing difficult decisions, or at times of group conflict, a leader should take time out to be alone and seek spiritual guidance. In fact, if all leaders, secular as well as spiritual did this, wouldn't it be a much better world?

Leadership Skills

1) Negotiation: Many times disputes will arise that need to be resolved before the group can move on toward its goals. The leader/facilitator tries to make sure everyone's ideas are heard, and then tries to have all ideas receive fair consideration, and reminds everyone that it's OK to attack ideas, but not persons. When emotions run too high, the leader may use humor to cool everyone down or suggest the matter be deferred so everyone has time to consider all the ideas.

2) Dealing With Difficult People: The leader/facilitator will often be the person who has to resolve problems with difficult people, though the whole group should be involved in this process. The difficult person may be one of the group, or someone outside the group with whom they must deal. The difficult person may be a bad fit for the type of group, may be a disruptive or even mentally ill person, or may be a very needy sort of person. The leader/facilitator and indeed the entire group needs to have compassion for people with problems, but can't let the problems or personality of one individual fully dominate the direction of the group, or even derail the groups' direction and goals. Obviously, if someone has had a death in the family or some other tragedy, the group may for a time be the support group and center of stability for that individual. Indeed, it should be natural for the group to be a support for each member. Wisdom is needed to discern when and how to react to difficult people.

Especially when facing difficult decisions, or at times of group conflict, a leader should take time out to be alone and seek spiritual guidance. In fact, if all leaders, secular as well as spiritual did this, wouldn't it be a much better world?

3) **Self Control:** Emotions play an important part in group function¹, but extreme and frequent emotional outbursts can derail serious discussions and problem solving. There are certainly times when strong emotions are appropriate in a group setting, such as in grief for the serious misfortune of a member. The group will be especially sensitive to the emotional tone set by the leader/facilitator, so he/she needs to control his/her emotions appropriately. If the leader constantly resorts to anger when thwarted, anger may be the way group members begin to react to one another.

Leadership is not something that you learn in a weekend seminar, although such seminars can be valuable to those in leadership positions. Many church denominations sponsor leadership training for lay leaders at the district or national level. These are helpful, but only a beginning. Leadership is something learned mainly by hands-on experience. A class on riding a bicycle isn't early as effective as getting on a bicycle and trying to ride it.

¹ *Primal Leadership: Realizing the Power of Emotional Intelligence* by Daniel Coleman, Richard Boyatzis and Annie McKey

Suggested Reading:

Primal Leadership: Realizing the Power of Emotional Intelligence by Daniel Coleman, Richard Boyatzis and Annie McKey

Heroic Leadership ... Best Practices from a 450-Year-Old Company that Changed the World by Chris Lowney, Loyola Press, 2003

The Art of Leadership by J. Donald Walters, MJF Books, New York, NY, 1987

Merlyn Cox has recently retired from being a pastor serving in the North Indiana Conference of the United Methodist Church. He has been a Urantia Book reader for 18 years, and worked with Meredith Sprunger in initiating the Spiritual Fellowship Journal in 1991, and served for ten years as associate editor. He is a Board member and Chairman of the Education Team for The Spiritual Fellowship.

Sir Hubert Wilkins

Twentieth Century Magellan & Early Proponent of the Urantia Revelation

by Robert D. Campbell

We listened in respectful silence, utterly astonished by the story imparted to us that beautiful summer afternoon at the local swim club. As our neighbor Kris wiped away tears and paused at times to compose herself, we learned that she had never known her father, for he and his team of geologists had disappeared more than four decades ago while exploring the Arctic regions. Now, incredibly, she was one of several people whom the Canadian authorities tracked down after they recently located the long lost aircraft of that ill-fated mission and found identifying items inside it, among them Kris' father's wallet. In a few days she would travel towards the North Pole to participate in a ceremony designed to bring closure to the families of that expedition that perished in the frozen wilderness.

It was a unique and heartfelt story; certainly not the usual fare that parents were accustomed to hearing as we circulate in our middle class milieu of playgrounds, PTA meetings, and teenage sporting events. It was, however, not unlike certain passages that I had recently read in *Enigma of Exploration*, the story of Sir Hubert Wilkins, a true twentieth-century Magellan and one of the earliest proponents of the Urantia revelation.

One redeeming aspect of author John Banton's untenable effort to explain the mystery of how the Urantia Papers came to fruition is that he guides us towards focusing on *Sir Hubert Wilkins*, by Lowell Thomas and *Enigma of Exploration*, by John Grierson. Both biographies conjure up images of a remarkably intriguing character whose adventures were so dramatic that he could easily have stepped onto the set of *Casablanca* and/or played a starring role in any *Indiana Jones* film. Of her husband, Lady Wilkins wrote: "Nothing and nobody could hold this man down." Indeed, it seemed that his

constitution was cut out of the same “cloth” as that of those brave men who charted the New World some five centuries ago. His laboratory literally extended to the Four Corners of the earth.

In 1937, long after the Australian-born explorer had established an international reputation by leading an unprecedented expedition under the Arctic ice in the first incarnation of the *Nautilus* — and 16 years after he accompanied Lord Shackleton on his final, fateful voyage, Wilkins piloted a rescue mission to search for Sigismund Levanevsky, the “Soviet Lindbergh,” and his five comrades who were attempting an over-the-pole flight from Moscow to Fairbanks. For five months he searched for this crew of Russian fliers whose plane had been forced down in the Far North during their attempt to establish a Trans-Arctic passenger route. He never found them.

It was during this expedition that Wilkins participated with Harold Sherman in experiments with mind-to-mind communication resulting in their collaborative work *Thoughts Through Space*.

The parameters of those experiments were prearranged and independently observed in New York by Dr. Gardner Murphy of Columbia University.

Earlier in life, Wilkins had been a military cinematographer in the Balkan War and a photographer in World War I, often working in the smoke and dust of battle. His escapades during those conflicts are legendary — from masquerading as a Turkish peasant to avert capture to hanging onto a wire dangling in mid-air as bullets from a German machine-gun whizzed by (and went straight into the basket of his hot-air balloon) to being badly wounded by “friendly fire.” Wilkins evidently saw it all.

In his own words: “My pictures included battle scenes showing Germans attacking, Germans surrendering, Germans running from their trenches, bodies hurtling through the air after shell explosions, and the wrecking of almost every type

of equipment. Even amid all this destruction, my thoughts often went back to my wanderings in the Arctic.” (Thomas, pages 104-5)

Through it all, Wilkins had a faith “almost to the extent of fatalism. In the most desperate situations, he simply would not believe that death would strike. This was shown so often: when he was captured by cut-throats in Algeria, tied to a stake before a firing squad for execution as a spy during the Turco-Bulgarian War (as other prisoners around him were struck down by a volley of bullets), or captured by Bazi-bazouks... all these were instances quite apart from the many dangerous situations he survived in exploration.” (Grierson, pages 9 & 212).

Not the least of those was the time when Wilkins befriended, and lived for months amongst, a tribe of cannibals in the wilds of Australia, after they

For our purposes, he should also be credited with writing the first, albeit most truncated, account of the process that led to the revelation of the Urantia Papers.

had recently killed and eaten sixteen shipwrecked men who had the misfortune of finding their way ashore near Arnhem Land. Full well knowing the fate of that crew, Wilkins resolved that the natives were “a kindly people,” who “would not harm

anyone who did not molest or offend them.” (Thomas, page 160) Besides, **he was on a mission** to collect specimens and conduct a biological survey of both sides of the Great Dividing Range of Northeastern Australia.

For his many outstanding achievements in science and exploration, Wilkins was received by George V at Buckingham Palace on June 14, 1928, and dubbed *Sir* Hubert with the symbolic touch of the King’s sword. For our purposes, he should also be credited with writing the first, albeit most truncated, account of the process that led to the revelation of the Urantia Papers.

Although biographer John Grierson clearly misunderstood Wilkins’ involvement with Dr. Sadler et al, he does tell us that on November 1, 1955 Wilkins made a gift of *The Urantia Book* to his secretary Winston Ross, and with it enclosed this missive:

“For many years I have been associated with a

group in Chicago which has been interested in publishing some papers of material revealed to us by visitors from the outer universes. At last we have been able to print and privately distribute the Book and I would like you to have a copy.

“At present we are not telling many of the recipients of the manner in which the information was received, but I can tell you for your information that the texts of the papers were spoken by the revelators through a man in his sleep who to this day has no idea that he was the medium. Learning that this man was ‘talking in his sleep’ it was arranged to have a stenographer record the statements and soon it was possible for those concerned not only to listen and record, but also to talk with the revelators as you and I might talk.

“The mass of information in the Book is at first bewildering. To most of us it came piece by piece and was not so overwhelming. The information as to the possibilities of survival after death and the experiences thereafter, as mentioned in the paper *Morontia Life*, and elsewhere, is most inspiring and comforting.”

For readers that know the revelation to be self-authenticating, this letter is certainly worthy of dissemination half a century after it was written, as it is a gem of early Urantia apocrypha (from the Greek “apykryphos”— literally “hidden” or “secret” writings, the term is used here inasmuch as this account is “outside” the mainstream repertoire of Urantia Book histories and lore). In fact, if you consider the story of this remarkable man you may recognize that for him to be a part of the miraculous events unfolding in Chicago that resulted in the Urantia Papers, was really just another episode in a life replete with adventure. Moreover, he seems almost cavalier in this brief note wherein he states “to most of us it came piece by piece...”

For those readers whose embrace of the revelation has been polluted by the commercial skepticism of Martin Gardner’s *Urantia —The Great Cult Mystery*, as well as those who are unable to appreciate the veracity of the teachings for whatever personal reasons they may harbor, it is well worth considering that, as to the contents of this letter, of four possible explanations only one may be viable:

- 1) Wilkins was relating facts as he understood them from first-hand experience;
- 2) Wilkins was relating facts as he understood them based on hearsay;

In fact, if you consider the story of this remarkable man you may recognize that for him to be a part of the miraculous events unfolding in Chicago that resulted in the Urantia Papers, was really just another episode in a life replete with adventure.

3) Wilkins was an unalloyed fabricator and part of a conspiratorial hoax;

4) Wilkins was gullible and easily deceived, and duped into relating a falsehood.

When I consider the story of this man’s amazing life, as well as statements attributed to Dr. Sadler concerning his consultations with Wilkins in the early years of the revelatory process, I believe the letter to be based on objective, first-hand experience.

As the revelation continues its gradual growth, let us hope that basic principles of marketing create demand for further printings and future editions of *A History of the Urantia Papers*, an objective analysis of the revelation. In addition, let us hope that Larry Mullins’ book will be translated into several of the languages that the revelation is currently available in — surely French and Spanish editions are warranted. More and more readers the world over will want to know the facts of how this incredible document came to be. This brief, arguably first-hand account by Wilkins “speaks volumes” about the project that the early pioneers participated in, and it deserves its rightful place in the overall story of the Urantia Papers.

It is of course, highly doubtful that Martin Gardner or *Godtalk’s* Brad Gooch (someone who

did little more than massage Gardner's message) would ever consider including such hard evidence as the Wilkins' letter were either of their "histories" ever to warrant a second edition. And, since Donna Kossy, in her otherwise excellent *Strange Creations*, simply followed Gardner's and Gooch's lead, it is entirely likely that she is completely unaware of the famed Arctic explorer and his involvement with *The Urantia Book*.

Given the wealth of detail that Ernest P. Moyer ferreted out for *Birth of a Divine Revelation*, it is somewhat surprising that he missed this empirical evidence. He was, however, busy piecing together theories of a more ethereal nature. And, inasmuch as Mark Kulieke invites reader input in his preface to *Birth of a Revelation*, let me herein publicly suggest that the Wilkins letter be included in the next edition of that pamphlet. Kulieke did acknowledge that Dr. Sadler had consulted with Wilkins early on in the revelatory process, something that Mullins clarifies, Sherman's "flights of fancy" notwithstanding.

In her beautifully worded Epilogue to Thomas' biography of her husband, Lady Wilkins poignantly described a private moment that Sir Hubert spent with Winston Ross' mother as she lay in a hospital bed, terminally ill: "... he spoke a few words to her while I was with Winston. We never found out what passed between them, but I know she was very much at peace when Hubert left."

Upon his own untimely demise, the United States Navy took Wilkins' ashes aboard the nuclear submarine *Skate* for one last journey to the North Pole, there to scatter said ashes on March 17, 1959, as an official acknowledgement of his many Herculean achievements. Lady

Wilkins later lamented that Hubert died "seventy years young," with "lots of important work left to do."

As the "best epitaph" for her husband's extraordinary life she offered this prayer that Sir Hubert composed for himself:

My Father, I beseech support in my desire to worship,

To enjoy privilege without abuse,

To have liberty without license,

To have power and refuse to use it for self-aggrandizement,

So that the experience of living will lead me and my fellows

To greater spiritual reality.

This is, of course, unalloyed Urantia Book doctrine, directly out of page 556 and found amongst a host of other statements of human philosophy enumerated as essential prerequisites for our continued spiritual growth.

Anyone with even a faint familiarity with the exploits of Sir Hubert Wilkins, finding

themselves marooned in a remote corner of the world, may well pass away clinging to the hope that a rescuer with an equal constitution will spend months searching for *his* crew. In the frozen isolation that was the theater for Kris' father's death, it may have brought him some solace to have heard or read the words that we are all so familiar with, the words that protean adventurer Sir Hubert Wilkins had found to be "most comforting." Perhaps this simple passage from page 1002 of *The Urantia Book* would have helped: "*You must have faith — living faith.*"

Robert D. Campbell has been reading The Urantia Papers for 33 years. He lives in Haddonfield, New Jersey.

Upon his own untimely demise, the United States Navy took Wilkins' ashes aboard the nuclear submarine Skate for one last journey to the North Pole, there to scatter said ashes.... Lady Wilkins later lamented that Hubert died "seventy years young," with "lots of important work left to do."

Eugenics and the Urantia Papers

Urantians Present Two Views

(1.) LAND MINES

by Dick Bain

When we fall in love, many of us enter a state of altered consciousness (or unconsciousness) known as infatuation. Under the spell of this condition, we are blind to the flaws of our beloved one. But as time passes, the inferno dies down and our rational mind begins to function again. We begin to become aware of the flaws and annoying little habits of our loved one. We begin to resent their lack of punctuality, their nail biting habit, their mis-matched socks, their miserliness, etc. This may be the first test of the relationship. If we find the perceived flaws really annoying, our ardor may wane, and we soon may decide to move on to another

relationship. Or we may decide that he or she is really a worthwhile person, so we need to do a bit of compromising and proceed to build the relationship. And this is how our relationship with *The Urantia Book* has evolved for many of us.

As is true for many folks, I was happy to find a book whose spiritual concepts rang so true to me. But after some years of study I began to have some questions. The first problem I had with some of the papers in *The Urantia Book* was the science. As I looked at the science content, compared it with current scientific theories, and read what other folks had to say about it, I began to realize that some of the science and cosmology does not fit the evolving picture of the universe our astronomers and scientists have pieced together. But I would have been less surprised and disappointed had I paid more attention to the statement that some of the science would be outdated as our human science progressed. I have

made peace with this problem and now accept the limitations of the Urantia Papers in this area. But I can't say the same for the eugenics measures promoted in some of the papers.

I'm sure that the human race could have been greatly improved by a program of genetic selection if it had been started by Adam and Eve thousands of years ago, but it wasn't. It's not that I disagree with the idea that the human stock could be improved by selective breeding; it's just that I don't think we mere mortals can apply this technique to our fellow human beings as we do to dogs or cattle. After all, we are the dogs' masters and the cattle are a food source. Since neither dogs nor cattle have lobbies in Washington, we can do pretty much

It is difficult to believe that the authors did not understand how repugnant some of their ideas would be in the decades after the book was published. Perhaps the authors of the Papers thought that eugenics was on its way to universal acceptance. They were obviously wrong.

anything we please with them as long as it doesn't raise the ire of the ASPCA. But when we consider controlling the reproduction of people to eliminate undesirable traits or "disfellowshipping" degenerates, ethics and morals immediately come

into play, as well as some heavy-duty political flak from both the right and left. It is difficult to believe that the authors did not understand how repugnant some of their ideas would be in the decades after the book was published. Perhaps the authors of the Papers thought that eugenics was on its way to universal acceptance. They were obviously wrong.

Eugenics Origins and Abuses

Modern eugenics originated in England in the early part of the 20th century among some of the aristocracy there who hoped to improve their bloodlines through encouraging the best of their young people to intermarry. But when eugenics moved to the US, it began to take on a somewhat more ominous tone. From a eugenics website: "The Englishman Francis Galton coined the term eugenics, but the American zoologist Charles Davenport brought the movement to prominence when he founded the Eugenics Record Office (ERO) at Cold Spring Harbor, New York.... Eugenists feared that genes for feeble-mindedness

were insidiously ruining the American germ plasm from within, while allegedly inferior immigrants from southern and Eastern Europe threatened from without.”²

The eugenics movement reached its height of influence in the 1920's, but it had affected public policy long before this. In his book, *The Flamingo's Smile*, Stephen Jay Gould relates that Indiana passed the first sterilization act based on eugenic principles in 1907. Sterilization was mandated for inmates of mental hospitals and homes for the feeble-minded, as well as prisoners. By the 1930's, more than 30 states had passed similar laws. Some included alcoholism, drug addiction, and even blindness and deafness as criteria for sterilization. Unfortunately, California and Virginia applied the laws zealously. By 1935, 20,000 forced eugenic sterilizations had been performed in this country. But according to Gould, the eugenics laws were enforced most ruthlessly in Nazi Germany, where 375,000 people had been sterilized by the start of World War II, and 4000 of these were for blindness and deafness.

In the early part of the last century, scientists discovered the role that heredity plays in passing along characteristics such as the color of our eyes and other physical characteristics. It became a common belief that all problems were due to heredity and that environment played only a small role. Many believed that problems such as criminal behavior were due to bad heredity. Further, intelligence was taken to be a sign of good heredity. Binet's newly devised IQ test was seen as a tool to determine a person's intelligence and thereby know whether or not that person had good heredity. Today we understand that intelligence is not a guarantee against criminal behavior. And we understand that environmental background plays a significant role in determining behavior. Further, as Dr. Paul Premsager points out in an article¹, while the tendency for something like alcoholism may be inherited, it is not foreordained that all people with the inherited tendency will become alcoholics.

Gould devotes a whole chapter in his previously mentioned book³ to the case of Carrie

Buck. Carrie Buck and her mother were declared feeble-minded by the state of Virginia. Carrie Buck became pregnant after being raped and bore a girl. Gould found evidence that Carrie Buck's daughter was of normal intelligence, but as is often the case, someone who knew little about the situation observed the child as a baby and said that she was peculiar. The state decided to sterilize Carrie Buck. A lawyer decided to defend Carrie Buck, and the Supreme Court finally heard the case. The court found for the State of Virginia. Gould quotes Oliver Wendell Holmes, a renowned jurist on the Supreme Court, in the majority opinion, "*It is better for all the world, if instead of waiting to execute degenerate offspring for crime, or to let them starve for their imbecility, society can prevent those who are manifestly unfit from continuing their kind. The principle that sustains compulsory vaccination is broad enough to cover cutting the Fallopian tubes. Three generations of imbeciles are enough.*" Such a decision seemed to indicate that there was broad support for eugenics. Further evidence that Carrie Buck's treatment was unjustified is the fact that people who visited and conversed with her later in her life said that she appeared to be of normal intelligence.

Some people well known to many folks in the Urantia community were apparently supporters of eugenics. According to one online source, J. H. Kellogg, of cereal fame, founded the Race Betterment Foundation in Battle Creek, Michigan in 1906 and had eugenics conferences at his sanitarium in 1914, 1915, and 1928. It appears that Dr. Sadler was a supporter of eugenics as well. In the final chapter of his book, *The Truth about Heredity*, he writes, "*As the social stream flows at present, those best prepared to judge believe that, as the result of almost a thousand years of preserving the weak and protecting the defective, while, at the same time, allowing them freely to mate and marry, we have been, and now are, reproducing our defective social strains at a ratio many times that of the reproduction of our more desirable social elements. At this rate, where will civilized society find itself in another one hundred or five hundred years?*"

Dr. Meredith Sprunger relates that Dr. Sadler

wrote a book on eugenics, but decided not to publish it since it might have been too controversial.

Land Mines

Whatever acceptance eugenics had in the 1920's and 30's has mostly disappeared, though there are a few pro-eugenics sites on the Internet. The abuses have been so egregious that it is nearly impossible to have a rational discussion on the subject these days. In an atmosphere like this, should we defend the eugenics in the Urantia Papers? I am sure that we will have to deal with much criticism of the eugenics stand of the authors. Unfortunately, eugenics concepts are found in many of the papers. The following are some of the statements that I choose to characterize as eugenics land mines⁴:

P.585 - §4 *These six evolutionary races are destined to be blended and exalted by amalgamation with the progeny of the Adamic uplifters. But before these peoples are blended, the inferior and unfit are largely eliminated. The Planetary Prince and the Material Son, with other suitable planetary authorities, pass upon the fitness of the reproducing strains. The difficulty of executing such a radical program on Urantia consists in the absence of competent judges to pass upon the biologic fitness or unfitness of the individuals of your world races. Notwithstanding this obstacle, it seems that you ought to be able to agree upon the biologic disfellowshipping of your more markedly unfit, defective, degenerate, and antisocial stocks.*

[From an online dictionary: *Disfellowship: 1. To exclude from fellowship; to refuse intercourse with, as an associate. Also, to excommunicate. What do the authors really mean by disfellowship? Sterilization?*]

P.818 - §4 *The methods of this people in dealing with crime, insanity, and degeneracy, while in some ways pleasing, will, no doubt, in others prove*

shocking to most Urantians. Ordinary criminals and the defectives are placed, by sexes, in different agricultural colonies and are more than self-supporting. The more serious habitual criminals and the incurably insane are sentenced to death in the lethal gas chambers by the courts.

[It appears to me that the authors have included the paper about government on a neighboring planet (Paper 72) to give us some idea of where we should be heading in our development. Note however that they realize we will find some of their ideas "shocking."]

P.839 - §2 *The Adamic mission on experimental, rebellion-seared, and isolated Urantia was a formidable undertaking. And the Material Son and Daughter early became aware of the difficulty and complexity of their planetary assignment. Nevertheless, they courageously set about the task of solving their manifold problems. But when they addressed themselves to the all-important work of eliminating the defectives and degenerates from*

among the human strains, they were quite dismayed. They could see no way out of the dilemma, and they could not take counsel with their superiors on either Jerusem or Edentia.

P.1088 - §6 *The church, because of overmuch false sentiment, has long ministered to the underprivileged and the unfortunate, and this has all been well, but this same sentiment has led to the unwise perpetuation of racially degenerate stocks which have tremendously retarded the progress of civilization.*

P.1220 - §3 *Civilization is in danger when youth neglect to interest themselves in ethics, sociology, eugenics, philosophy, the fine arts, religion, and cosmology.*

Though it seems odd to say that youth should take an interest in eugenics, it is a fact that many high school biology texts in the 1920's and 30's had a section on eugenics and a number of prestigious colleges had courses in eugenics. Perhaps it only

In an atmosphere like this, should we defend the eugenics in the Urantia Papers? I am sure that we will have to deal with much criticism of the eugenics stand of the authors. Unfortunately, eugenics concepts are found in many of the papers.

sounds odd to our ears because of the “overmuch false sentiment” we learned in church. In fact, we have gone so far in this direction that there are those pushing for a limited bill of rights for chimpanzees since they seem to border on human in some of their social characteristics. This seems to be an extreme case of sensitivity to social inequalities that began in the last century. Are we too sensitive?

Send Help

It seems to me that the authors of the Papers have placed us in a very awkward position. In an age when there is much sentiment against eugenics, they are faulting us for not purifying our populations. They tell us of how Adam and Eve were dismayed by the task of trying to cleanse the human race of defectives and degenerates. Here we have two beings especially trained to do such work, yet they could not see how it could be done without appealing for help to higher authorities. Nevertheless, they take us to task for not doing the very same thing. This seems neither fair nor helpful to us today. Even if we wanted to start a eugenics program, by what authority could we do it? Is such a program in harmony with the democratic ideals that we hold in such high regard? And who among us has the wisdom to choose who shall procreate, and who shall not? It seems to me that rather than criticizing us for our lack of progress, our celestial superiors could in some way provide the leadership that would show us the way forward.

Be Wise as Serpents

There are a few things I have concluded about the Urantia Papers as I have studied them over the years. One of these things is that it's OK to disagree with the authors. It's obvious that we can't implement their ideas on eugenics until far in the future, and in fact, probably not even then without some help from our spiritual friends. And why this emphasis on eugenics? Isn't overpopulation as much of a threat to the future of humankind as bad heredity? In emphasizing eugenics, they have potentially alienated some who might otherwise take the book more seriously. Did they do this on purpose? Did they implant some land mines for us

to step on so we wouldn't take the book as gospel? If so, they did a good job of it.

Another thing I have concluded is that it's OK to tell people to whom we introduce the Papers that we don't take everything in the book as gospel. We need to use our sense of proportion and fairness to decide which of the teachings we choose to emphasize. We need not be apologists for things such as eugenics if we believe this will cause problems. I believe that the spiritual content of the Papers—especially the life and teachings of Jesus—is the most important part of them, and this is the area to which we should guide people when we introduce the Papers to them.

I believe that the authors really intended for us to use our intelligence and good sense in propagating the teachings of the book. I don't believe they intended for us to unthinkingly endorse concepts in the Papers that are out of harmony with our concepts of truth as we understand them or pursue courses of action that are unwise in our present culture. I hope we will not disappoint them.

P.555 - §1 *One can be technically right as to fact and everlastingly wrong in the truth.*

¹Premasagar, Paul, 2002. “Eugenics and The Urantia Book—Another Perspective,” The Fellowship Herald, Summer 2002

²A website with a comprehensive history of the eugenics movement:

<http://www.eugenicsarchive.org/eugenics/>

³Gould, Stephen Jay, 1985. *Eugenics Past and Present, The Flamingo's Smile*, W.W. Norton and Co.

⁴Other references to eugenics in The Urantia Book can be found at the following places in the book: P.592 - §2, P.592 - §3 , P.592 - §4, P.593 - §3, P.803 - §8, P.818 - §3, P.839 - §3, P.920 - §2, P.794 - §9

Dick Bain is a long time reader of *The Urantia Papers* and serves on the Board of The Spiritual Fellowship. Dick's e-mail address is N4RB@worldnet.att.net.

Eugenics and the Urantia Papers

Urantians Present Two Views

(2.) A DIFFERENT VIEW

by Larry and Joan Mullins

Dick Bain has written an important article, and opened a significant dialogue. Dick's concerns about eugenics are shared by many Urantians. The purpose of this follow-up article is to examine the premises Dick presented, and offer a somewhat different perspective. Several Urantians with a scientific bent have lamented the science in the Papers. And many have found some comfort in the disclaimer presented in the Papers. However, they often make the error when they claim the Papers state: "some of the science would be outdated" as human science progresses. The Urantia Papers do not make that statement.

The Papers say: "*We full well know that, while the historic facts and religious truths of this series of revelatory presentations will stand on the records of the ages to come, within a few short years many of our statements regarding the physical sciences will stand in need of revision in consequence of additional scientific developments and new discoveries.*" (P.1109 - §3) Albert Einstein's theories have required revision as a consequence of more recent discoveries; as have Newton's. Both retain important status nonetheless.

Of course, all the science in the Urantia Papers could be revised and it would not change their essential philosophical essence. The overarching theme of *things* (science), *meanings* (philosophy), and *values* (personal religious insight), would not be altered. Science's perception of *what is* (things) will ever be constantly changing. Likewise, personal religious insight, or autorevelation (*what ought to be*), is progressive. As a consequence, philosophy as the adjudicator of these two dynamics must constantly adjust to discover new *meanings*. This is living truth, and such a philosophy cannot be confined between the covers of a book, as the Urantia Revelation clearly instructs us.

The Urantia Papers do not advocate a "super race"

Dick is correct to write that we are confronted with issues that affect us as Urantians. These questions must be carefully answered. Most serious, perhaps, is this one: *Do the Urantia Papers "promote" the desirability of developing a race of advanced beings through the application of eugenics?* They definitely do not, moreover, they admonish us *not* to attempt this. One of the important references on this issue is too often overlooked by those who study it. This deserves to be carefully read:

"From a world standpoint, overpopulation has never been a serious problem in the past, but if war is lessened and science increasingly controls human diseases, it may become a serious problem in the near future. At such a time the great test of the wisdom of world leadership will present itself. Will Urantia rulers have the insight and courage to foster the multiplication of the average or stabilized human being instead of the extremes of the supernormal and the enormously increasing groups of the subnormal? The normal man should be fostered; he is the backbone of civilization and the source of the mutant geniuses of the race." (P.770 - §8 P.771 - §0).

Is this not the opposite of what the Nazis were advocating in the thirties and forties? Why is this reference so often ignored? We believe it is clear that the Urantia Papers do not advocate the development of a "super race," in fact, they strongly urge us to foster the "average" man. They tell us that from the ranks of normal, average people come the mutant geniuses of the race. This revelatory information is diametrically counter to the defamed eugenics idea of fostering race superiority from supposed elite pedigrees.

Eugenics and Genetics

The term eugenics has come to imply a master race philosophy, although originally it appealed to some well-intended people who thought the general population could be improved by selective breeding. Today, one can study genetics or heredity without the implication of Nazism. But the older term, eugenics, generally prevails now in marginal websites, many of which advocate the methodical breeding of super beings. The Urantia Papers do not use the term genetics, and use the term eugenics only once. They use it in connection with youth studies as Dick noted: "*Civilization is in danger when youth neglect to interest themselves in ethics, sociology, eugenics,*

philosophy, the fine arts, religion, and cosmology.” (P.1220 - §3) In our judgment, to be fair to the Book, had it been written in modern times this sentence would probably have used the term *genetics*, since the Urantia Papers clearly do not advocate eugenics as it is presently understood.

Some readers have made the argument that the Urantia Papers state that human stock could be improved by selective breeding. This is an unjust implication, because the term “selective breeding” appears only once in the Papers (P. 778 - §6) and then strictly in relationship to animals in Dalamatia.

The Urantia Papers do not advocate sterilization

Dick defines “to disfellowship” as: *1. To exclude from fellowship; to refuse to intercourse with, as an associate. Also, to excommunicate.* Then he adds: “What do the authors really mean by disfellowship? Sterilization?” Yet, the word “sterilization” does not appear in the Urantia Papers. We believe that if disfellowshipping retains its appropriate definition, the supposed “Land Mines” will not seem quite so difficult.

Some of Dick’s important quotes are worth repeating here because we have drawn different conclusions. The Urantia Papers point out that had our planet progressed normally, the *“Planetary Prince and the Material Son, with other suitable planetary authorities, [would] pass upon the fitness of the reproducing strains.”* We presume they mean a process of birth control. However, the Papers rightly caution us that: *“The difficulty of executing such a radical program on Urantia consists in the absence of competent judges to pass upon the biologic fitness or unfitness of the individuals of your world races.”* (P.585 - §4) This is clear enough, there are no humans who could make this judgment. The final statement in this section is worth careful attention: *“Notwithstanding this obstacle, it seems that you ought to be able to agree upon the biologic **disfellowshipping** of your more markedly unfit, defective, degenerate, and antisocial stocks.”*

In our opinion an example of disfellowshipping is given in the Paper “Government on a Neighboring Planet:” *“Ordinary criminals and the defectives are placed, by sexes, in different agricultural colonies and are more than self-supporting.”* In other words, they are disfellowshipped. When it comes to habitual criminals, we have long disfellowshipped them in many American communities under the “three

strikes” law. If a criminal commits three felonies he is automatically sentenced to a life in prison. Certainly this accepted practice is a serious degree of disfellowshipping.

There are indeed troubling passages on this issue of bestowing “*futile sympathy*” on “*unsalvable and abnormal mortals*” in the Urantia Papers. Rather than pulling these passages out of context, would it not be more reasonable to balance them with the *positive* admonitions? *“A moral society should aim to preserve the self-respect of its citizenry and afford every normal individual adequate opportunity for self-realization. Such a plan of social achievement would yield a cultural society of the highest order.”* (P.803 - §9) and *“There is abundant opportunity for the exercise of tolerance and the function of altruism in behalf of those unfortunate and needy individuals who have not irretrievably lost their moral heritage and forever destroyed their spiritual birthright.”* (P.592 - §5)

Did Dr. Sadler support eugenics?

Apparently so, as Dick pointed out. Dick reported that Dr. Sadler wrote a book on eugenics which he thought too controversial to publish. Larry questioned Meredith Sprunger on this point, and he affirmed this:

“Dr. Sadler told me that he thought the book would be too controversial, that our society was not ready for eugenics yet. The supermortal authors of the Papers probably did not anticipate the intensity of this negative reaction because at the time the Papers were given to us racial improvement was championed by our nations social, political, and academic elite. It was funded by America’s leading corporate philanthropies, such as the Carnegie Institution and the Rockefeller Foundation, and entrenched in classrooms across America. Eugenics was sanctioned by the Supreme Court and racial improvement laws were enacted by twenty-seven states. Supporters of eugenics included such progressive thinkers as Woodrow Wilson, Margaret Sanger, and Oliver Wendell Homes.”

If these individuals supported the idea of the methodical breeding of so-called superior people, they were clearly at odds with the Urantia Papers, as we have seen. Did they believe in sterilization? The Urantia Papers states that there are no competent human judges for any such programs. Did they believe that habitual criminals should be “disfellowshipped?” This policy has already been

established in many American communities.

The excesses of human folly

We have no idea what Dr. Sadler’s book advocated. But we do know whatever he advocated it was a human viewpoint and has no bearing whatever on the Urantia Papers. As Dr. Sprunger pointed out, the period in which the Urantia Papers were produced was one that accepted many of the more radical eugenics ideas, and committed many excesses. This also has no bearing whatever upon what the Urantia Papers state. It is true that classic injustices such as the sterilization of Carrie Buck are hard to fathom today. In fact, that case illustrates that we do not have competent judges to make the call. Again, these acts were human folly, and do not represent anything that is advocated by the Papers. In our opinion, it is unjust to arbitrarily make such a linkage.

“Blood and Soil”

Surely the most evil of all tragedies were those perpetrated by the Nazis. They were based upon a concept that the Urantia Papers vigorously rebuke. The Nazis believed that man is merely a more complex animal. The Nazis held that all of humankind are but products of heredity and environment ... a philosophy they termed: *Blood and Soil*. This concept was supported by Freud, and also Skinner’s behaviorism. The notion of an elite race was popular in those days, and may have also been held by some in the Forum, and by J. H. Kellogg of Battle Creek. But on what basis are their ideas linked to the Urantia Papers? Especially when the Urantia Papers clearly and specifically refutes these ideas?

Indeed, the supreme over-arching theme of the Papers insists that we are far more than products of environment and heredity. We are Children of God, and our heritage is beyond measure. Viktor Frankl, a death camp survivor, said that when we think of man as less than he really is, we corrupt him. He wrote in *The Doctor and the Soul*: “The gas chambers of Autschwitz were the ultimate consequence of the theory that man is nothing but a product of heredity and environment ... I am absolutely convinced the gas chambers ... were ultimately prepared, not in some Ministry or

other in Berlin, but rather at the desks and in the lecture halls of nihilistic scientists and philosophers.”

Our argument is not to claim the Urantia Papers infallible, nor that we need to defend every statement in them. The Urantia Papers declare their own fallibility: “... *no revelation short of the attainment of the Universal Father can ever be complete. All other celestial ministrations are no more than partial, transient, and practically adapted to local conditions in time and space. While such admissions as this may possibly detract from the immediate force and authority of all revelations, the time has arrived on Urantia when it is advisable to make such frank*

We believe the truth and significance of the Revelation lies in what it clearly says, not in what some may insist it implies, or what Dr. Sadler wrote, or what some Forum members may have believed.

statements, even at the risk of weakening the future influence and authority of this, the most recent of the revelations of truth to the mortal races of Urantia.” (P.1008 - §2)

In summary, there is no “emphasis on eugenics” in the Urantia Revelation. There is,

rather, a strong admonition against the philosophical principle upon which eugenics leans.

We believe the truth and significance of the Revelation lies in what it clearly says, not in what some may insist it implies, or what Dr. Sadler wrote, or what some Forum members may have believed. And one of the greatest truths that the Revelation proclaims is that *all* normal minds are endowed with the potential of immortality. Surely any thinking person who believes that great truth would not dream of taking any chance that would remotely infringe upon the rights of another human. The Papers proclaim “ordinary” mortals as the “backbone of the civilization,” and that in their progeny lies the genius of the people. The Papers offer us the life and teachings of a lay preacher from typical Jewish parents, and tell us he was the greatest man who ever walked the earth. Indeed, they say he was the Son of the God. Could such a book also rationally advocate the harming of a single child of God? We think not.

Reference for our comments on Eugenics:

Edwin Black: *War Against the Weak...Eugenics and America’s Campaign to Create A Master Race*, Four Walls Eight Windows, 2003.

Spiritual Outreach for Spiritual Fellowships

*Bringing the Teachings
of the Urantia Papers to All the People*

by Nancy Long

We of The Spiritual Fellowship are grateful for the opportunity to bring the spiritual teachings of the Urantia Papers to all people through the development of a religious organization. Our emphasis during these early years is the establishment of small spiritual groups, groups with two to twenty-five or so people. While larger groups may emerge, we anticipate that smaller groups will be the more common during this start-up time. Our approach to organization embraces both order and chaos, creativity and process. We place primary importance on locally-based worship groups over a national organization. Small groups and fellowships are the essence of The Spiritual Fellowship. This article addresses two types of fellowships: Fellowships and Living-the-Teachings Groups.

Fellowships

A Fellowship is a group of individuals with a common spiritual purpose who have come together and formally affiliated with The Spiritual Fellowship. They are small groups that gather together for worship. Each Fellowship will have a local focus, being responsive to its unique environment, situation, and community.

As many of you know, we have been laying the groundwork and developing materials/ resources that might be of use to those forming a Fellowship. This groundwork has taken the form of templates and examples, and is included in a Fellowship start-up kit, which is comprised of:

- The Spiritual Fellowship Constitution
- Copy of The Spiritual Fellowship logo and logo description
- Contact information for the Board of Director
- Origin, Need, and Mission of The Spiritual Fellowship

- Website URL
- Small hymnal
- Example liturgies and services

Currently, our examples for music, liturgies, and services are of Christian origin. Of course, it is our hope to have examples from other traditions as well as from the Urantia community. In addition, we anticipate that Fellowships will also develop their own formats and share them with one another. Dick Bain, chair of the Spiritual Outreach Team, the team responsible for the start-up kit, envisions a shopping list of ideas from which a Fellowship can choose to fashion a service or other worship or spiritual event.

While we have been developing suggestions and templates, we are not establishing anything detailed or in-depth. Neither are we developing anything that is mandatory. We believe it is preferable for the symbolism, rituals, music, etc. to be developed by those forming the Fellowships so that it remains fresh, dynamic, and relevant to the environment and situation of those involved in the Fellowship. As our preamble stresses, “The Spiritual Fellowship recognizes the freedom of each local fellowship to evolve its own celebration of God’s love and supports each fellowship in providing community worship and religious education.” So, while many Fellowships might resemble the Christian congregational style with periodic worship services, it is not necessary that they do so. In addition, we surmise that most Fellowships will start with lay leadership, although it does not have to be that way — they can be started and/or led by an ordained leader or minister. We joyfully expect to see all sorts of different Fellowships, Fellowships as varied and beautiful as our Heavenly Father’s children!

The Spiritual Fellowship seeks to carry the transforming message of the Urantia Papers to the spiritually hungry people of the world. As Meredith Sprunger shared in an earlier article, new spiritual paradigms are carried to the world by ordinary people who are seekers of spiritual truth. We are looking for such seekers of spiritual truth. We have a need — a need for balanced, solid, resourceful,

creative, persistent, unwavering souls who are called to venture into this important ministry establishing spiritual groups and fellowships. This type of ministry is not for timid souls. In our current state of development, those who wish to start a Fellowship will have to be bi-vocational and start the fellowship “from scratch.” That is, they will have to earn a living from some other source while building the fellowship. Some of you may hear the call to this worthy service. If, after prayerful consideration, you believe this is the path for you, or if you wish to discuss this further, please feel free to contact Dick Bain, chairperson of the Spiritual Outreach Team. Dick’s e-mail address is N4RB@worldnet.att.net. Or, you can reach him in care of The Spiritual Fellowship, 9554 Lick Creek Road, Morgantown, IN 46160.

Living-the-Teachings Groups

Living-the-Teachings (L-T) Groups are small groups that may form independently of any congregation or church, although members might belong to another religious group or they might also attend a Fellowship. The L-T Groups are solely dedicated to applying the teachings of Jesus, as portrayed in the Urantia Papers, to their lives. In relation to the five phases of the kingdom of heaven, L-T Groups are focused on the first phase: The personal and inward experience of the spiritual life of the fellowship of the individual believer with God the Father. The purpose of the L-T Groups is to assist in establishing the kingdom of heaven in one’s own soul. This individual spiritual growth is done in an intimate, peer-oriented setting of spiritual brothers and sisters helping each other along in their spiritual journeys.

L-T Groups are for those individuals who are hungry for the truth, who are not satisfied with themselves, who recognize that they need help in their personal spiritual growth. The L-T Groups are an attempt to actively apply the dynamic ideas of Jesus’ doctrine of the kingdom of heaven, as represented by the five cardinal principles of the kingdom of heaven:

- *The pre-eminence of the individual*
- *The will as the determining factor in man’s experience*
- *Spiritual fellowship with God the Father*
- *The supreme satisfactions of the loving service of man*
- *The transcendency of the spiritual over the material in human personality (P.1863)*

L-T Groups are usually comprised of no more than eight people. The groups are usually closed, although they do not have to be. The groups are urged to be closed because an environment of total trust and commitment needs to exist in order for the

group to function. Experience has shown that it is disruptive and hard to build trust when members drop in on an ad-hoc basis or do not mesh well with the rest of the group. Therefore, it is preferable to have a closed group. If someone wishes to join, and all in the group are amenable, the person

can be invited to attend a session or two to see if there is a good fit.

There is no ‘leader’ in an L-T Group. It is a peer-based, spiritual-support endeavor. L-T Groups meet periodically, usually weekly. During meetings, members share their spiritual inner life with one another. Each person discusses the spiritual events of the week and their inner life. Other participants listen, but do not offer advice or make comments unless the person asks for advice or comments. Worship can be a part of the L-T Group experience and some groups have incorporated worship, contemplation, and prayer into their sessions.

Joan and Larry Mullins have developed start-up materials for L-T Groups. If you are interested in forming an L-T Group, please feel free to contact Larry Mullins. Larry’s e-mail address is lmullins@ultrasales.com. Or, you can reach him in care of The Spiritual Fellowship, 9554 Lick Creek Road, Morgantown, IN 46160.

Nancy Long has been a student of the Urantia Papers since 1985. She currently serves as Secretary of The Spiritual Fellowship and can be reached at nlong@reliable-net.net.

GOD and LADY

by Thomas Strawser

I realized a short time ago that I trusted my horse more than I trusted God for quite a few years. I hate to admit this and it sounds almost sacrilegious when I see it in writing, but it's true.

I love to ride horseback in the high Rocky Mountain wilderness country. These rides take me miles from the nearest road or phone. The rugged terrain, the weather, the grizzly bears, and other outdoor challenges do add some risk to this hobby. My mare, Lady, was an experienced mountain horse and thoroughly

dependable. As we spent time together traveling this isolated mountain country, I learned to trust and rely on her experience and abilities.

One evening in late October we were going back to the trailhead. I had stayed too late in the back-country and a little snow was falling. The heavy cloud cover and the canopy of pine over the trail made the night pitch black over the last two miles of our ride. I had to ride with a hand extended in front of my face to prevent limbs from slapping me or hitting me in the eyes. I literally could not see Lady's head or anything else — up, down, or sideways. It was total and complete darkness. I knew that just before we topped a small hill, the trail narrowed drastically until it was just wide enough for her to walk. To make matters more risky, this narrow 100 yard section had a steep bank rising on one side and a 300 foot sheer drop to the river on the other side. If she slipped or went over the side in the darkness, I was going to be hurt or worse. I just had to trust her instincts and let her go.

The sound of the river's rushing water told me that we were approaching this dangerous part of the trail. I simply kicked my feet out of the stirrups, let the reins go limp, and gave Lady her head. I could

see nothing and only knew she was in the trail by feeling her balance and motion as she placed each hoof. She never slowed down or missed a step. She simply followed the trail and took us safely to the trailhead and the truck. I never even had a second thought or a doubt that she could do it. We had ridden this country together for many years and I knew what she could do. I just simply trusted her judgment and ability. We both had done our jobs. Mine was to completely let go of the reins so I could not influence her and her's was to take me to safety.

Now, in retrospect, this trust was not something that came with the horse. Nor was it an overnight accomplishment. I had not trusted her like this when we first went into the mountains. In fact, I was a novice with horses and was actually a little afraid of them. But I slowly came to appreciate and trust Lady's abilities. In other words, she had earned my trust through our experiences together. To me today, this serves as an example of acquiring true trust.

I had started my spiritual journey well before I bought Lady. However, I learned to completely trust this horse before I learned to trust God. There were different reasons for this. Lady's dependability was on a physical level — something I could see. As I trusted her to do something, I could verify the immediate "cause and effect" results. For example, when I let her pick our trail in the mountains, she always chose the correct way. I also knew that she wasn't going to take over if I didn't let her — I had the reins — I was in control. She would only do what I let her do.

It took me much longer to verify God's dependability in my personal life. The time scale changes when I go from physical to spiritual arenas and my senses can not always validate the results of trusting God. I sometimes had trouble confirming the "cause and effect" relationship in spiritual matters. If I pray to God, how can I

It took me much longer to verify God's dependability in my personal life. The time scale changes when I go from physical to spiritual arenas and my senses can not always validate the results of trusting God. I sometimes had trouble confirming the "cause and effect" relationship in spiritual matters.

immediately “see” results the way I could see what happened when I trusted Lady?

My free will choice works with God the way it worked with my mare. I have to let go of the reins and give Him the freedom and permission to do His part in my life. He won’t just take control. He doesn’t try to take the reins away from me either, but only participates in my life as much as I let Him.

Now it has taken me years to trust God as much as I did that mare. Sometimes I still have a problem doing it. I seem to set certain areas of my life aside and don’t want Him interfering in them. These are also the areas that cause me the most discomfort and misery. Worry, stress, anxiety, anger, fear, resentment, or guilt result when I do not give God the degree of trust I gave my horse. I felt none of these feelings when she brought me down the trail that night or other nights. I simply trusted her. I trusted her with my health, my well-being and actually my life.

Today I need to regularly check what areas I am saying I trust God but then really follow my own path. Am I keeping my job, my finances, my relationships, or other areas for myself? Do I say I am allowing Him in but actually keeping Him just outside the door where He’ll be handy if I need Him? Do I tell myself that these are personal areas of my life — they don’t concern Him. Do I honestly trust Him or not? Will I go where this inner spiritual leading takes me even when I can’t see the path ahead? Do I have the trust and confidence in His guidance that I had in my horse on that dark night?

Trying to do God’s will is like climbing a mountain in the dark and He has the only flashlight in the group. He just lights up one small place at a time and that is the exact place my next

foothold or handhold needs to be. My job is just to take that next illuminated step and trust the rest of the path to Him. But my nature is to want Him to illuminate the whole path ahead of me so I can see where I am going. So I can be sure I am heading the right way. If I can trust a horse to pick my path in total darkness, why can’t I trust my Father?

Life is wonderful and is a continuous learning process. I have been fortunate to encounter many teachers on my journey but I have to be teachable — willing to learn. Even if the teacher is a horse.

Thomas Strawser was introduced to the Urantia Book in 1983 and found answers to life-long questions. He and his wife Barbara joined the 1st Urantia Society of Oklahoma in 1984. The truth and value of these teachings sustained and guided them through the death of a teenage daughter and Tom’s total blindness in 1994. Another test of the teachings came when Barb died in 2001. Tom believes he was

truly blessed with the Urantia revelation. God and Lady is the closing of his 4th CD describing his practical application of the UB teachings. These CDs are available at

www.mylivingsolutions.com

“The fluctuations of the Father’s presence are not due to the changeableness of God. The Father does not retire in seclusion because he has been slighted; his affections are not alienated because of the creature’s wrongdoing. Rather, having been endowed with the power of choice (concerning Himself), his children, in the exercise of that choice, directly determine the degree and limitations of the Father’s divine influence in their own hearts and souls. The Father has freely bestowed himself upon us without limit and without favor.”

[The Urantia Papers, P. 46]

The Man Nobody Knows A Discovery of the Real Jesus

by Bruce Barton

PART 3

This is the final installment of "The Man Nobody Knows ... a Discovery of the Real Jesus," written by Bruce Barton, who (I would discover many years later) was a famous advertising man. This book made a great impression on my young mind. Somehow I retained this book over the years. As a Urantian, many years later, I am amazed how close Bruce Barton came in 1924 to describing what I believe is the real Jesus. Thanks to the many Urantians who have expressed their interest in this work.

L.M.

The Founder of Modern Business

When Jesus was twelve years old his father and mother took him to the Feast at Jerusalem. It was the big national vacation; even peasant families saved their pennies and looked forward to it through the year. Towns like Nazareth were emptied of their inhabitants except for the few old folks who were left behind to look after the very young ones. Crowds of cheerful pilgrims filled the highways, laughing their way across the hills and under the stars at night.

In such a mass of folk it was not surprising that a boy of twelve should be lost. When Mary and Joseph missed him on the homeward trip, they took it calmly and began a search among the relatives. The inquiry produced no result. Some remembered having seen him in the Temple, but no one had seen him since. Mary grew frightened: where could he be? Back there in the city alone? Wandering hungry and tired through the friendless streets? Carried away by other travelers into a distant country? She pictured a hundred calamities. Nervously she and Joseph hurried back over the hot roads, through the suburbs, up through the narrow city streets, up to the courts of the Temple itself.

And there he was.

Not lost; not a bit worried. Apparently unconscious that the Feast was over, he sat in the midst of a group of old men, who were tossing

questions at him and applauding the shrewd common sense of his replies. Involuntarily his parents halted—they were simple folk, uneasy among strangers and disheveled by their haste. But after all they were his parents, and a very human feeling of irritation quickly overcame their diffidence. Mary stepped forward and grasped his arm.

"Son, why have you thus dealt with us?" she demanded. "Behold how, sorrowing, your father and I have sought you."

I wonder what answer she expected to receive. Did any one in Nazareth quite understand this keen, eager lad, who had such curious moments of abstraction and was forever breaking out with remarks that seemed so far beyond his years?

He spoke to her now with deference, as always, but in words that did not dispel but rather added to her uncertainty.

"How is it that you sought me?" he asked. "Did you not know that I must be about my father's business?"

His father's business, indeed, as if that wasn't exactly where they wanted him to be. His father owned a prosperous carpenter shop in Nazareth, and that was the place for the boy, as he very well knew. She was on the point of saying so, but there was something in his look and tone that silenced her. She and Joseph turned and started out, and Jesus followed them—away from the temple and the city back to little Nazareth.

His hour of boyish triumph had not turned his head. He knew how thorough must be his preparation for any really successful work. A building can rise high into the air only as it has sunk its foundations deep into the earth; the part of a man's life which the world sees is effective in proportion as it rests upon solid work which is never seen. Instinctively he knew this. For eighteen years more he was content to remain in that country town—until his strength was at its summit; until he had done his full duty by his mother and the younger children. Until his hour had come.

But what interests us most in this one recorded incident of his boyhood is the fact that for the first time he defined the purpose of his career. He did not

say, "Did you not know that I must practice preaching?" or "Did you not know that I must get ready to meet the arguments of men like these?" The language was quite different, and well worth remembering. "Did you not know that I must be about my father's business?" he said. He thought of his life as business. What did he mean by *business*? To what extent are the principles by which he conducted his business applicable to ours? And if he were among us again, in our highly competitive world, would his business philosophy work?

On one occasion, you recall, he stated his recipe for success. It was on the afternoon when James and John came to ask him what promotion they might expect. They were two of the most energetic of the lot, called "Sons of Thunder," by the rest, being noisy and always in the midst of some sort of a storm. They had joined the ranks because they liked him, but with no very definite idea of what it was all about; and now they wanted to know where the enterprise was heading, and just what there would be in it for them.

"Master," they said, "we want to ask what plans you have in mind for us. You're going to need big men around you when you establish your kingdom; our ambition is to sit on either side of you, one on your right hand and the other on your left."

Who can object to that attitude? If a man fails to look after himself, certainly no one will look after him. If you want a big place, go ask for it. That's the way to get ahead. Jesus answered with a sentence which sounds poetically absurd.

"Whosoever will be great among you, shall be your minister," he said, "and whosoever of you will be the chiefest, shall be servant of all."

A fine piece of rhetoric, now isn't it? Be a good servant and you will be great; be the best possible servant and you will occupy the highest possible place. Nice idealistic talk but utterly impractical; nothing to take seriously in a common sense world. That is just what men thought for some hundreds of years; and then, quite suddenly, Business woke up to a great discovery. You will hear that discovery proclaimed in every sales convention as something distinctly modern and up to date. It is emblazoned in the advertising pages of every magazine. Look through those pages.

Here is the advertisement of an automobile company, one of the greatest in the world. And why is it greatest? On what does it base its claim to leadership? On its huge factories and financial strength? They are never mentioned. On its army of workmen or its high salaried executives? You might read its advertisements for years without suspecting that it had either. No. "We are great because of our service," the advertisements cry. "We will crawl under your car oftener and get our backs dirtier than any of our competitors. Drive up to our service stations and ask for anything at all—it will be granted cheerfully. We serve; therefore we grow."

A manufacturer of shoes makes the same boast in other terms. "We put ourselves at your feet and give you everything that you can possibly demand." Manufacturers of building equipment, of clothes, of food; presidents of railroads and steamship companies; the heads of banks and investment houses—all of them tell the same story. "Service is what we are here for," they exclaim. They call it the "spirit of modern business;" they suppose, most of them, that it is something very new. But Jesus preached it more than nineteen hundred years ago.

Are they empty words? Do they bring destruction upon a business which regards them seriously? Is a man a fool to let them be a guiding influence in his life? I talked one day with H. G. Wells after his *Outline of History* had appeared. I said:

"You have stood upon a mountain and viewed the whole panorama of human progress. You have seen the captains and the kings, the princes and the prophets, the scientists and the adventurers, the millionaires and the dreamers—all the billions of human atoms that have lived and loved and struggled their little hour upon the earth. In this vast army what heads rise above the common level? Among all those who have fought for fame, who have actually achieved it? What half dozen men among them all deserve to be called great?"

He turned the question over in his mind for a day or two, and then gave me a list of six names, with his reasons for each. An extraordinary list:

Jesus of Nazareth
Buddha
Asoka
Aristotle

Roger Bacon

Abraham Lincoln

Think of the thousands of emperors who have battled for fame; who have decreed themselves immortal, and fashioned their immortality into monuments of brick and stone. Yet there is only one emperor, Asoka, on the list; and he is there not because of his victories but because he voluntarily abandoned war, after his success, and devoted himself to the betterment of his millions of subjects. Think of the hosts who have struggled for wealth, fretting over figures, denying their generous instincts, cheating and grasping and worrying. Yet no millionaire is on the list, excepting again Asoka. Who sat on the throne in Rome, when Jesus of Nazareth hung on the cross? Who ruled the hosts of Persia when Aristotle thought and taught? Who was King of England when Roger Bacon laid the foundations of modern scientific research?

And when the historian, looking over the field where they contended for the prize, seeks for something which has endured, he finds the message of a teacher, the dream of a scientist, the vision of a seer. "These six men stood on the corners of History," said Wells in his picturesque way. "Events hinged on them. The current of human thought was freer and clearer because they had lived and worked. They took little from the world and left it much. They did not get; they gave; and, in the giving, gained eternal influence."

In our own country, in Monticello, in Virginia, an American statesman lies buried. He was Secretary of State, Minister to France, President of the United States; yet his epitaph makes reference to none of these honors. It reads:

Here was buried Thomas Jefferson, Author of
the Declaration of American Independence and the
Statute of Virginia for Religious Freedom, and
Father of the University of Virginia

The offices that he held are forgotten on the stone, as they will be eventually forgotten by all but the historian; he desired to be remembered only by what he gave. And he has his wish.

Somewhere in his *Essays*, Emerson has a sentence to this effect: "See how the mass of men worry themselves into nameless graves, while here and there a great unselfish soul forgets himself into immortality." A fine thought, finely phrased; but

Jesus thought it first. So we have the main points of his business philosophy

1. Whoever will be great must render great service.
2. Whoever will find himself at the top must be willing to lose himself at the bottom.
3. The big rewards come to those who travel the second, undemanded mile.

We have quoted some men of conspicuous success, but the same sound principles apply to every walk of life. Great progress will be made in the world when we rid ourselves of the idea that there is a difference between work and religious work. We have been taught that a man's daily business activities are selfish, and that only the time which he devotes to church meetings and social service activities is consecrated.

Ask any ten people what Jesus meant by his "Father's business," and nine of them will answer "preaching." To interpret the words in this narrow sense is to lose the real significance of his life. It was not to preach that he came into the world; nor to teach; nor to heal. These are all departments of his Father's business, but the business itself is far larger, more inclusive. For if human life has any significance it is this—that God has set going here an experiment to which all His resources are committed. He seeks to develop perfect human beings, superior to circumstance, victorious over Fate. No single kind of human talent or effort can be spared if the experiment is to succeed. The race must be fed and clothed and housed and transported, as well as preached to, and taught and healed. Thus all business is his Father's business. All work is worship; all useful service, prayer. And whoever works wholeheartedly at any worthy calling is a co-worker with the Almighty in the great enterprise which He has initiated but which He can never finish without the help of men.

Jesus had crossed the lake one day in a little boat to get away from the crowds; but they were too quick for him. Running around the end of the lake, and gathering recruits as they ran they waited for him at the landing place—more than five thousand strong. He was tired, and wanted a chance to rest and think. But here were the people, pathetically eager, and he "had compassion on them." So he sat down among them and went on with his teaching until the day was almost over. Then, at last, the disciples

came, hardly concealing their tired petulance, and demanded that he send them away.

“But they have made a long trip and have been with us all day without food,” he replied. “We must feed them before they go.” The disciples regarded him with blank amazement.

“Feed them—on what?” they demanded. “We have no money, and even if we had there are more than five thousand in the crowd!” Jesus apparently did not hear them.

“Have them sit down,” he commanded. “Gather up whatever food you can find and bring it here to me.” Doubtingly, but too well trained to argue, the disciples did as they were told. They arranged the crowd in companies of fifty and a hundred, collected the little supply of food which the more prudent members had brought, and laid the collection at his feet. He lifted his eyes to heaven, blessed the food, ordered it redistributed and somehow the people ate and were satisfied.

Just what happened in the moment when the food was laid before him is an impenetrable mystery; but there is no doubt at all as to what took place afterward. It was the event for which the people had waited, the unmistakable sign! Moses had fed their fathers on manna in the wilderness; here was one who likewise called on Heaven, and supplied their wants. Surely he was the son of David, long foretold, who would overthrow the rule of their conquerors and restore the throne to Jerusalem!

Joyously they shouted the news back and forth. The day of deliverance had come; the tyranny of the Romans was about to end. Their enthusiasm carried them to their feet—fifty in this group, a hundred in that; almost as if by magic they found themselves organized. They were an army and had not realized it. Right there on the field they were enough to outnumber the garrison in Jerusalem; but they were only a nucleus of the host that would gather to their banners, once their southward march was formed. If they were five thousand now, they would be fifty thousand, perhaps a hundred thousand then. A wild enthusiasm seized upon them; shouting his name at the top of their voices they surged forward toward the little hill where he stood.

It was as splendid a picture as ever stirred the pulses of an ambitious man. The Gospel story puts the dramatic climax into a single sentence:

Jesus, therefore, perceiving that they were about to come and take him and crown him king, with himself alone withdrew again into the mountain.

In that hour of crisis he proved his right to be the silent partner in every modern business; to sit at the head of every director's table. There is no mere theorizing in his words; he speaks out of what he himself has proved. If he says that a man's work is more eternally important than any title, he has a right to speak. He himself refused the highest title. If he says that there are things more vital than merely making money, let no one question his authority. He was handed the wealth of a nation and handed it back again. Idealist he is, but there is nothing in the whole hard world so practical as his idea of what life should be. He, who refused to turn aside from his business to become a king, was never too busy to turn aside for a sick man, a friend, a little child. He never forgot that one night his mother and father had stood on the threshold of the little inn in Bethlehem. It was so busy that the greatest event in history knocked at its doors—and could not come in.

The Master

So we come up to the end. To the final tests of a man's living. How does he bear disappointment? How does he die? For two years it seemed almost certain that Jesus would prevail. Perhaps he himself was sure of it. We have marked the dramatic success with which his work began. We have watched the crowds flock about him in the market-place; we have heard the cheers that greeted his victories over shrewd antagonists, and the murmured awe when a sick man rose and walked. Reports of his triumphs preceded him everywhere so that men competed for the honor of being his host, and there was friendliness in his audiences that made almost anything seem possible. And why not? If, by accepting his message, men could be lifted up, transformed into sons of God, heirs of eternity, why should any be so stubborn or so foolish as to oppose? Surely such Truth must conquer.

Then came the change.

His home town was first to turn against him. Picture, if you will, the enthusiasm with which he planned his visit to it. Nazareth was little and despised, a jest among the wits of the day. It had produced no great men, been the scene of no historic achievement. Jesus knew all this. Those familiar streets and faces were often in his memory. “Jesus of Nazareth,” the

world called him, linking its name with his. He had lifted the little village out of obscurity. And now, in the height of his glory, he was going back.

He awoke refreshed and had breakfast. The report of his arrival had spread quickly through the little town. When he approached the door of the synagogue a crowd was waiting outside. They returned his greeting with a mixture of regard and curiosity, and pushed promptly through the door behind him, filling the little room full. There was much whispering and craning of necks. Jesus went to the front of the room, picked up the scroll of the prophet Isaiah, turned around toward them and smiled.

Instantly all his illusions vanished. Instead of sympathetic understanding there was only cynicism on those faces. The substantial men of the town settled solidly in their appointed seats, and dared him with their hard eyes to try his tricks on them! "You may have caused a stir in Capernaum," they seemed to say, "but little old Nazareth isn't so slow. We know you. You're no prophet; you're just the son of Joseph the carpenter, and you can't fool us!"

Slowly he opened the scroll and in tones that stirred them in spite of themselves he began to read: "The Spirit of the Lord is upon me. Because He anointed me to preach of good tidings to the poor, He hath sent me to proclaim release to the captives, And recovery of sight to the blind; to set at liberty them that are bruised, and proclaim the acceptable year of the Lord." He closed the book and handed it back to the attendant. "This day has this Scripture been fulfilled in your ears," he said simply. There was an ominous silence in the synagogue. "The eyes of all were fastened upon Him." He knew what they were thinking; they wanted him to do some mighty work such as he had done in Capernaum. But he knew also the uselessness of trying. The scorn, the ignorant self-sufficiency were miracle proof. They would never receive him; never be proud of him. They merely wanted him to exhibit himself and they hoped that he would fail. "No prophet is acceptable in his own country," he said to them sadly. "Elijah did his greatest works in a foreign city; Elisha could accomplish nothing big until he got beyond the

borders of his home." With a look of soul-weariness he turned to leave. Then the storm broke. All the pent-up envy of the little town for one who has dared to out-grow it, gathered itself into a roar. They surged forward hurrying him through the main street to the edge of a precipice where they would have thrown him over. But the wrath which had been sufficient to conceive his destruction grew suddenly impotent when he turned and faced them. They shrank back, and before they could reform their purpose, he had passed through the midst of them and was on his way. In his ears sounded the buzz of malicious comment, but he was too heart-sick to look back. From henceforth Capernaum became "his own city." Nazareth, the home of his youth, the dwelling place of his boyhood friends and neighbors, had given its verdict. He had come unto his own, and his own received him not.

His brothers deserted him. We ought not to

But the wrath which had been sufficient to conceive his destruction grew suddenly impotent when he turned and faced them. They shrank back, and before they could reform their purpose, he had passed through the midst of them...

blame them too much, perhaps. No man is a hero to his valet; and the near relatives of any great man, who have lived with him through the familiar experiences of everyday life, must be always a little mystified by the world's worship. The brothers of Jesus had been witnesses of his defeat, and were left behind by him to bear the

ignominy of it. How the sardonic laughter must have rung in their ears! How endlessly the wits must have cracked their jokes about that morning in the synagogue . . . These home town sneers were bad enough, but the reports that came back from other towns threw the simple unimaginative family into a panic. It was said that he made seditious speeches; that he claimed to have a special relationship to God; that he utterly disregarded the code of the Pharisees and denounced them openly before the crowds. Such conduct could mean only one thing. He would get himself into jail, and his relatives with him. Hence the members of his family who should have been his best helpers spent their energy in the effort to get him to go farther away from home. "For even his brethren did not believe in him."

He was teaching one day in Capernaum to a crowd that hung spellbound on his words, when suddenly an interruption occurred. A messenger pushed through the audience to tell him that his mother and brothers were outside and insisted on

speaking to him right away. A quick look of pain shot across his fine face. He knew why they had come; they had been sending him threats of their coming for weeks. They had made up their minds that he was just a little bit out of his head, and they were determined to shut him up in an asylum before his extravagances should ruin them all. He drew himself up to his full height and pointing to his disciples turned to the messenger:

“My mother and brethren?” he repeated. “Behold these who believe on me, they are my mother and my brethren.” They were indeed his real kindred and many times they proved themselves worthy of the name; but even their devotion could not entirely remove the hurt. When later he had his brief hour of triumph, when the crowds flung their garments into the streets before him and shouted their “hosannas,” even then his heart must have been sore at the thought that in all that multitude there was not one of the brothers for whom he had sacrificed so much of his youth. A warm hand-clasp from one of them would have meant more than all the high homage of the multitude. But they were far away, still ashamed of the relationship, still regarding him as well meaning but not quite sane.

The people deserted him. When last we caught a glimpse of them they were cheering his name beside the lake, seeking to force him to be their king. He eluded them and retired into the mountain to think and pray. It must have been a dramatic moment when he reappeared. Only a single “Yes” was needed and they would have lifted him on their shoulders and borne him in triumph to the city gates. Hushed and expectant they waited for his answer—and what an answer. “I am not come to restore the kingdom to Jerusalem,” he cried. “Mine is a spiritual mission; I am the bread of life. You have cheered me because I fed you in the wilderness, but I tell you now that what I have come to give you is myself, that by knowing me you may know your Father.”

They could not have been more stunned if he had struck their leaders across the face. What did he mean by this senseless mysticism, this talk about

“the bread of life?” Hadn’t they seen him heal the sick and conquer the Pharisees in debate—were not these signs that he was the leader, so long promised, who would rout the Romans and restore the throne of David? And now, when the hour was ripe, when they were ready to march, why this language which nobody could understand? “These are hard sayings,” they protested, “who can understand them?” And then the note of tragedy. “Upon this, many of his disciples turned back and walked with him no more.”

“You have cheered me because I fed you in the wilderness, but I tell you now that what I have come to give you is myself, that by knowing me you may know your Father.”

They could not have been more stunned if he had struck their leaders across the face.

The tide had turned. He realized it clearly though the disciples could not. At every opportunity he sought to build up in them an increased sense of their responsibilities. He must “go into Jerusalem,” he told them, “and suffer many things of the elders and chief priests and scribes, and be killed.” They

could not, would not believe it. Peter, hot-headed and enthusiastic, took him aside and rebuked him for what seemed a temporary loss of courage. “Be it far from thee, Lord,” he exclaimed, “this shall never be unto thee.” Generous loyal words, but they revealed an utter failure to appreciate the real situation. All hope of a revived and regenerated nation was gone; his one chance now for permanent influence was in welding his little group closer together, and sealing their union with his blood.

The one week of his life which everybody knows is the last week. Hence we pass over it in this little book. It began with the triumphant shouts of “hosanna;” it ended with the bloodthirsty cries of “crucify.” Between the first morning of triumph and the last hours of mortal agony it witnessed his finest verbal victories over his opponents. Never were his nerves more steady, his courage higher, his mind more keen. He had piled up the mountain of hatred, knowing that it would kill him, but determined that there should be no doubt through the ages as to what he had stood for, and why he had to die. Every man who loves courageous manhood ought to read these final chapters at least once a year. Any attempt to abridge or paraphrase them would result in failure or worse. We pass over them in reverent silence, stopping only for a glimpse of the three most wonderful scenes.

First the final supper on that cool, quiet Thursday night. He knew that he should never meet with the disciples around the table again. All the memories of the three great years must have crowded into his mind as the meal progressed. How often they had sat together under a tree beside the lake, sharing the fish that their own nets had caught. How they had enjoyed that first meal at Cana, when he turned the water into wine. What a glorious afternoon it was when he fed five thousand, and the shouts of gladness echoed back and forth among the hills. And this was the end. His relatives had turned their backs on him; his home town had scorned his advances; the people had turned away, and his enemies were about to triumph—is there any other leader who would have stood forth unbroken by such blows? What was his attitude? Complaint? Fault finding? Weak railing at his own misfortunes or the wilful wickedness of men? See, he rises in his place. He speaks, this proud young man who had refused to be a king and now is to die with common thieves. And these are his words: “Let not your hearts be troubled ... I have overcome the world.”

There is nothing in history so majestic! Already one of his disciples had slipped away to betray him. That very night the soldiers would take him, bind him, throw him into prison. The priests and Pharisees whom he had taunted would have their turn to taunt him now. He would be harried through the streets like a hunted thing, the butt of every corner loafer’s jest. All this he anticipated, and with the vision of it fresh before his mind, he lifted his head and looked beyond, into the far distant ages. “Let not your hearts be troubled,” he said to them, in tones whose splendor thrills us even now. “I have overcome the world!”

They went out into the garden where so many of their happy hours had been spent. The very air was fragrant with their most sacred confidences. Under this tree they had gathered for worship, while the setting sun gilded the towers of the city; in the waters of that brook they had found refreshment; to left and right of them very stones cried out in heartrending reminder of the days that were gone. Even at that hour it was not too late for him to have saved his life. “If it be not thy will that this cup pass from me,” he prayed again, “then, Father, thy will be done.”

It was the victory chant after the battle. With the calm peace of the conqueror he could make ready for the end. He had not long to wait. The soldiers were already at the entrance of the garden. From his vantage point on the side of the hill he could mark the progress of their torches across the brook and up the path. The clang of their arms rang jarringly through the trees; rough exclamations smote the evening air like profanity in a temple. He waited until the armed men stumbled into his presence and then, rising, stood before them.

“Whom do you seek?” he demanded.

Startled, awed, they could only mumble his name.

“Jesus of Nazareth.”

“I am he,” he answered proudly. “If therefore you seek me let these others go their way.” But he had no need to think of the disciples’ safety. Already they had made their swift escape—the last of the deserters.

—first his home town

—then his relatives

—then the crowd

—finally the eleven.

All who had stood at his side had gone and left him to face his fate alone. On a barren hill beyond the city walls they nailed his perfect body to the cross. Two robbers were crucified with him. It was over. The rabble had sickened quickly of its revenge and scattered; his friends were hiding; the soldiers were busy casting lots for his garments. There was nothing left of the external influences which fire men’s imaginations or grip their loyalty. Surely the victory of his enemies was complete; he could do no miracle there, hanging on a cross.

And yet—

“Jesus.” It was the voice of one of the robbers. “Jesus,” he says painfully, “remember me, when you come into your kingdom!”

Read that, oh men, and bow your heads. You who have let yourself picture him as weak, as a man of sorrows, uninspiring, glad to die. There have been leaders who could call forth enthusiasm when their fortunes ran high. But he, when his enemies had done their worst, so bore himself that a crucified felon looked into his dying eyes and saluted him as king. *THE END*

SPIRITUAL FELLOWSHIP JOURNAL
for Students & Believers in the Revelation of the Urantia Papers



“When the wind blows, you hear the rustle of the leaves, but you do not see the wind--whence it comes or whither it goes--and so it is with everyone born of the spirit. With the eyes of the flesh you can behold the manifestations of the spirit, but you cannot actually discern the spirit.”

The Urantia Papers, 1602

The Christian Fellowship of Students of the Urantia Book, Inc.
4040 Beecher Road
Flint, MI 48532
Return Service Requested

NON-PROFIT ORG.
U.S. POSTAGE
PAID
Flint MI
Permit #132