

2740 N. Hampden Court  
Chicago 14, Ill.  
March 1, 1962

Dear Meredith:

I am sure you were as much shocked and stunned by Warren's death as the rest of us. I simply can't tell you how it hit Doctor, Christy, and me especially. We had all depended on him so very much. Whenever problems came up I consulted him. We talked frequently on the phone and he was often at 533. I could always depend on him to back me up on my own judgments and to help me make decisions when I needed help. My job will be much more difficult now. We can ill afford to lose men like Warren. There are too few of them. I'm enclosing a little piece I wrote for the benefit of some of the out-of-town folks.

I had not forgotten about your "history" and your request that we let you have something that we thought was suitable. First of all, I have said nothing to Doctor and Christy about this matter and I do not intend to. I don't want to worry them with it. But I did send your copy to Warren, along with one which I wrote myself, to see what he thought of both. I had previously talked with him about it on the phone. On February 14 he returned my copy with a letter giving his opinion and here is what he said:

"I have read carefully both of the documents regarding the Urantia movement--yours and Dr. Sprunger's. I feel very strongly against officially endorsing either one of them. In my opinion we should not be pressured into this situation simply because a few people feel it is necessary. I do not feel that our unseen friends would have been so careful in insisting on secrecy over the years if they wanted any of these things known. A halfway measure would do more harm than good. I would like to see everything prior to the publication of the book and the establishment of the Brotherhood remain legend--like a vague uncertain dream shrouded in mist. On the copy of your "history" I have indicated where we might begin."

In view of his opinion, I am attaching a copy of the part of my effort which he approved. I think this part is mostly yours. I did not send this to you right away because I did not agree completely with him and I wanted to talk with him again and try to persuade him to let me include more of my story. I phoned him on Tuesday, Feb. 20, to talk it over, but Gerry said he had a fever and she wouldn't let him get out of bed so I said I would call a couple of days later when he would probably be all right. I intended to call Thursday night, but decided to put it off one more day so he would be sure to be up -- and he died Friday morning. However, even if I had called Thursday I couldn't have talked to him, because Christy phoned that night and talked only to Gerry, though Warren did seem better at the time.

Because I respect his judgment so <sup>much</sup>, I'm sending you only the part which he approved. However, the next time you're in Chicago I'll show you what I

*If you want to take it up with them, that's up to you.*

have written. Perhaps at that time we might agree that you could use it if you wish, but not as an official statement from headquarters.

Meredith, I hate to say this, but I feel very strongly that you would be doing us a serious dis-service if you continue to give out copies of your original "history." If anyone brings a copy to us to ask if it is true, we will do as we have done in several other cases and say, "Sorry, we cannot confirm this. It is not official, it did not come from headquarters, it was not written by anyone who knows all the facts. We can make no comment on what is true and what is speculation." I know this is what Doctor has said in other cases (one came pretty darn close) and I'm sure this will continue to be our official attitude.

You have been told a great many things in confidence -- far more than most newcomers. I truly feel that you should respect our wishes in this matter and keep these things in confidence. As Warren said, the revelators wouldn't have made such a big point of secrecy if they hadn't meant it. Everyone was asked to make a promise not to talk about these things and we have never been released from that promise, in spite of your statement that secrecy or restrictions were somewhat relaxed at one point. (I don't have your piece before me so I don't know your exact wording, but the statement is not true.) You see, we have the memory of some of the experiences which you have missed-- some of the things which occurred before you joined us.

Really, Meredith, it would be so easy for you to turn aside inquiries, and you wouldn't have to lie about it either. I don't. When I'm pushed too hard, I simply say, "Yes, I do know something about the origin and ~~the~~ the early history--not much, but a little. But I have made a promise not to talk about it, and so I can't. And all the others who know anything about this have made the same promise."

Have you ever discussed this with Bill Sadler? Why don't you the next time you see him? I know what his position used to be and I have no reason to think it's changed in recent years. At least he could tell you how he handles such problems. If he agrees with you, or if he doesn't, I'd appreciate hearing the result of your conversation or correspondence.

Enough of this. Jim Mills will be the President for the rest of the term, but we are going to appoint or elect a new Vice President to back him up. As you know, he lives in Neenah and travels through Wisconsin and Minnesota constantly so he is difficult to reach. And in view of the fact that he doesn't have a very good heart we want a second man available. There is no provision in the constitution for replacing officers except by meetings of the General Council and we may have to call a special meeting. But we will probably consult our lawyer to see if we can perhaps appoint one who would have legal authority. You will be notified well in advance if we call a special meeting. It will be on a Sunday of course.

Dave Schlundt and Bob Streit unexpectedly dropped in last night just before our meeting. It was so good to see Dave. He seemed in good spirits and I was delighted. Said he definitely is not going into teaching and will stay

where he is. His last letter to me sounded very depressed. I was glad too to meet Bob Streit. He's originally from Dallas but is in Toledo now. I had heard about him from Bill Sadler and had corresponded with him. He seems very nice, is genuinely interested in the book, and I hope with all my heart that he and Dave can help each other. I think they both need a little support. Bob was divorced some time ago and apparently feels pretty lonely and in the dumps.

Give my best to Irene and the girls.

Sincerely,

I prefer to handle this on a personal basis, so I'm not using the official stationery. And I'm using my home address because sometimes my mail gets opened before I get to the office.

The Urantia Book was published by the Urantia Foundation on October 12, 1955.

Although it is clear that the purpose of the Urantia revelation is not to start a new religion or religious denomination, the Urantia group recognized that some sort of fraternal organization was sure to grow out of the teachings of the Urantia Book. Accordingly a group of 36 people assembled in Chicago on January 2, 1955, and organized the Urantia Brotherhood. The constitution of the Urantia Brotherhood designates it as a voluntary, locally autonomous, fraternal organization. Provision is made for chartering local societies and fostering study groups. To date a number of such groups have been organized throughout the country and world.

Since the Urantia Brotherhood is not a legal corporation, the Urantia Brotherhood Corporation was chartered as a non-profit organization of the State of Illinois on October 25, 1955. This corporation is the fiscal agent of the Brotherhood and in a general way takes care of the varied financial and legal interests of the Brotherhood.

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

Although the world is not ready for the book at this time, permission to publish was given so that study groups could be formed to train teachers and leaders and so that men of means might be interested to provide for translation into other languages. This work is now being carried on, not by advertising and promotion at the present time, but largely by personal contact, which has proved to be more effective.

In conclusion, it should be emphasized that while the facts concerning the historicity of the Urantia Book have some limited significance, the quality and importance of the philosophical and religious insights of the Urantia Book can be ascertained only by evaluating the content of the book. Origin or authorship does not establish the worth of a book, a poem, or a piece of art. Its worth must rest solely on its own intrinsic merit.

Submitted with letter of March 3, 1962  
Meredita Spunjer

## A BRIEF HISTORY OF THE URANTIA MOVEMENT

The origins of the Urantia Book are to a degree hidden behind a cloak of silence. The book tells that the papers were indited and materialized in the English language in 1934 and 1935. The Urantia Book was published by the Urantia Foundation on October 12, 1955.

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The book tells that an individual was used in transmitting the revelation (p. 865) but those who were a part of the group when the papers were received will not talk about this person nor furnish details concerning the coming of the papers. This, they explain, is because they took vows of silence concerning these things. Two basic reasons are given for this silence:

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

The Urantia group were told the world is not ready for the book at this time but that permission to publish was given so that study groups could be formed to train teachers and leaders and so that men of means might be interested to provide for translations into other languages. This type of work is now being carried on quietly, largely by personal contact, as they feel this method at the present time is the wisest procedure.

In conclusion, while members of the Urantia Brotherhood acknowledge that the facts concerning the historicity of the Urantia Book may have some limited value, they constantly emphasize that the quality and importance of the philosophical and religious insights of the Urantia Book can be ascertained only by evaluating the content of the book. Origin or authorship does not establish the worth of a book, a poem, or a piece of art. Its worth must rest solely on its own intrinsic merit.

While the papers were in manuscript form, a somewhat larger group was permitted to read and study the papers. It was this group which provided the money to have the plates made and these plates were presented to the Urantia Foundation, a non-profit trust, which was organized on January 11, 1950, by a Declaration of Trust under the laws of the State of Illinois. The Foundation owns the international copyright on the book and is responsible for protecting the text and for arranging for the reprints of the book and for translations. The Urantia Book was published by the <sup>Urantia</sup> Foundation on October 12, 1955.

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