

June 12, 1991

Dear Ken:

Again, I have been too long in answering your letters of April 3, and 8. I had started two letters, but in each instance, upon reading them, I became aware that I could not send them. The problem was that they enticed me into thinking about details which at the present time are really not truly germane to the problems you raised. The result was that I examined the present situation from two points of view: (a) my overall experience with the history of the movements which arise as secondary effects of the publication of the URANTIA Book and, (b) my experience with the book itself. I will attempt to answer your questions from the second point of view, (b).

But first an explanation why I chose this procedure. Choosing procedure (a) would involve us in meaningless discussions involving the conflicting opinions of many people who are so willing to provide conjecture and not fact. These are usually supported by another group of people who are attempting to present opinions they consider to be based upon analysis, but are supported almost exclusively by that hearsay which conveniently supports their own negative points of view.

As you know, I have been in association with the material contained in the URANTIA Book since 1951, almost forty full years. I knew the then living members of the revelatory commission personally. Bill Sadler Jr. and I were personal friends. We had many conferences over the purpose of the Brotherhood, about various messages received before I became a member of the forum and those received afterwards. I was present at the founding of the URANTIA Brotherhood, and among the other offices of that group I was the second field representative: Bill being the first.

I can tell you unequivocally that Bill Sadler "wrote" no part of the text of The URANTIA Book. In totality it was written by our unseen friends and no one else! There is an explanation for Mr; Fochler's remarks in the instances you point out but, in my present position of Trustee Emeritus, I cannot comment further on this matter.

I am sorry to have to speak thus, but I can say no more. All of this will be addressed in full later when the Maaherra matter comes to trial. I suggest that you may eventually find it desirable to examine the motives of those who come to you with partial truth. Also do not be in a rush to come to conclusions especially in situations fraught with emotions.

I regret that I may be placing you in a situation where it is you against the field. This is exactly the position I am in, and there is nothing I can do about it except, like you, maintain an enduring trust in the text of The URANTIA Book.

Decent people, like yourself, find it very difficult not to become involved in these matters because an appeal is made to their sense of responsibility to and for others. We do not like to be part of anything that may have a deleterious effect upon someone else either directly or indirectly. The same person that your letter of April 8, indicates enjoys your trust, recently wrote me a personal note in which that person accused me of an action that can probably be described as moral turpitude with intent. A copy of the same note was sent to the person actually involved in the act who promptly phoned me to disavow the suggestion completely.

I will make a statement of my position for you. It follows. The present situation in this country relative to The URANTIA Book and its readers is that the present group, FEF, once the URANTIA Brotherhood, did not agree with the Foundation's methods of dissemination of the teachings of the book. Underneath everything is a well-funded power play attempt to take over the present responsibilities of the Foundation and to change the policies of the dissemination of the book's teachings now in effect to procedures more fitting to their own aims and beliefs. They attempted to involve me in their actions and I refused to participate. I am now persona non grata with FEF.

I view this situation as containing all the elements of a historical clash of evolutionary religion with a revelation which contains statements about religion, but is not a religion in the sense of an institution but which FEF would like to make it.

Most thoughtful students of the book have indicated their stand by signing up with a group now known as The Friends of the URANTIA Foundation. As a pure guess, they represent perhaps 10-20 % of the total organized readership in this country. Real thoughtful people have stayed out of the mess completely, which is where I was before I agreed to accept the status of Trustee Emeritus. I publicly stated: "A pox on both your houses."

As a clash between revelation and evolutionary religion, the events to date have pretty much followed the historical pattern. If it continues to follow this pattern, as I think it will, it will eventually be quite predictable. Schisms will develop within the ranks of FEF, and a series of denominational split-offs will eventually appear. As this increases, emphasis upon the teachings of the book will decline in favor of emphasis upon organization, and belief interpretations. Like the teachings of Jesus under Christianity, the teachings of the book will be ultimately be submerged in doctrinal interpretations, and after a period of time our unseen friends will have to start all over again.

My belief, if all this happens, is that they will do so only when they are certain that the population of this planet is sufficiently mature, and the egocentrism, so dominant in all of this today, has been submerged in the increased maturity of the population of the planet. This appears to be a long way into the future. What is revelation today will be anthropomorphisms before this thing is over, if FEF eventually dominates the situation.

We were very definitely told that the spread of the teachings of the book should develop very slowly over the first 100 years subsequent to the publication of the book. Thus emphasis was to be on study not propaganda; the development of people who could write meaningful derivative works to embellish the teachings, not organizations. In particular, it is necessary to develop a corps of strong, well grounded teachers who could answer the demand when anticipated changing planetary conditions will ultimately force man to turn his attention away from physical and mental self-gratification in the direction of an honest search for ethical meanings and values. A search that would ultimately enlarge man's present dormant sense of spiritual receptivity and activate it for the reception of new values: the

real religion of Jesus which is the concern with man's personal relationship with his God.

In the last thirty-six years we have neither paid attention to, nor emphasized these specified requirements. I think there are good reasons for this failure; we simply have forgotten our sense of basic purpose in the maze of a commercial culture which has forced certain of its artifacts on us to which we have given so much attention that the above received instructions have been submerged in our concern with these artifacts.

I believe it is possible to put these necessary artifacts in their position of relative importance in a much larger panorama in which they are intended to serve rather than dominate. Jesus once said: "...be not mindful of those things which foster your anxiety but rather at all times concern yourselves only with doing the will of the Father who is in heaven." (1525) In a more mundane manner, General George Patton was fond of saying, "never take counsel of your fears." Perhaps with a little concentrated effort we may be able to envision a new and more far-reaching perspective for our efforts than we hold at present. The spectacle of failure to do this should hold meaning for the personal responsibility of every one of us.

I am sorry Ken, I cannot give you a more optimistic picture but, the facts will not permit it. An analytical view of the present situation suggests that it will probably become much worse before improvement sets in. I sorrow for all the innocent people being dragged into these doings by those whose concern is in numbers only, quantitative, not qualitative. I am especially concerned about those very tender souls for whom The URANTIA Book may be a last resort. These events are all so unnecessary and in the final analysis so useless.

Please give my best to Betty and assure her that these events are a real test of our individual confidence in this great work. They certainly challenge us as Agondonters.

Sincerely,
Jim Mills