

Want to tell you something about us and what we're going.

Want you to feel you're a part of the bigger group. Want you to understand why we do ~~some~~ some of the things we do. Probably think we're awfully stuffy. Want you to feel that you belong to us. Want to work together - co-operate - not at cross purposes. Doesn't mean we want to hamstring your independence. You're autonomous and can do many things on your own, if you want. But I want to get across that you are a part of a bigger group and we all have to work together on some things. Ad term - togetherness.

Your group is unique. Only one so far which is entirely new. There will be others. Didn't think we'd have to meet this problem quite so soon. It's a first for us. How do we get the new group to feel they are a part of us - and establish a smooth working relationship?

4 Almost everything we do now is a first. We have no precedents to go by. We're setting precedents. That's why we move slowly and carefully in some things. We have to think not of just now or the next 5 or 10 years. We have to think in terms of 25, 50, and 100 years. And we can't think of just one little group. We have to think right now of four groups, very different in size and make-up. But even more, we have to think in terms of 100 groups, 500 groups, some in foreign countries. How will our action now affect them? One example is the policy on pins - who can wear them.

Know it's difficult for newcomers who haven't been steeped in the background - who don't know all that's gone on before - to understand why we do some of the things we do - and why we don't do others. Couple of eager beavers in Ind. One has done a terrific personal work ~~but~~ but now thinks it's time for more aggressive action. And all the eager beavers aren't newpeople - old-timers too.

6 But we know this is not the time for the book. It's for the future - not now. So all we can do is hew to the line and possess our souls in patience. Try to follow Jesus' example and method of spreading his teaching. Remember - at first it was very slow. Sent apostles out 2 by 2 - personal contact only - no public preaching. When anything spectacular happened, he continually said "Tell no man." Wanted no public uproar. And when he finally cut loose in Jerusalem and laid it on the line, he shocked the apostles with his boldness. But the time had come then. Our time hasn't come and I don't think any of us will see it. All we can do now is plant some personal seeds.

Remember after the ordination of the 12 how James and Peter got over self-  
-ident - they wanted to go forth right away to take the kingdom. And Jesus  
said, "May your wisdom equal your zeal and your courage atone for your ignorance."  
Pinned on the wall of our committee room. (1579)

Read statement of policy by trustees of the Foundation.

5  
We are trying to think internationally - not provincially.

to think of all religions -- not just Christianity.

We must have an organization in order to prevent other organizations -- and to allow as much liberty as possible.

We should foster an organization that will give every one a right to his own belief and interpretation, but an organization that will prevent confusion, disruption, and disgrace.

The book belongs to the era immediately to follow the conclusion of the present ideological struggle. But published now to allow time for training of leaders and teachers, and to get attention of wealthy people who may be led to provide funds for translations.

7  
We must learn to possess our souls in patience. We are in association with a revelation of truth which is a part of the natural evolution of religion on this world. Overrapid growth would be suicidal. The book is being given to those who are ready for it long before the day of its world-wide mission. ~~Thousands~~ of study groups must be brought into existence and the book must be translated into many tongues.

The testing of delay - Jesus' apostles wanted action. They wanted things to happen quickly. But time after time he said - the hour has not yet come.

We could confuse growth with swelling. The mere swelling of numbers is in no sense synonymous with true growth.

URANTIA FOUNDATION

Name trustees - show Declaration of Trust

URANTIA BROTHERHOOD

Social organization, made up of local societies  
Officers  
Elaborate constitution - but it's for the future.

Number of things wrong with it - experience best teacher. Will change when we can amend.

Triennial Assembly - few delegates will elect 36 members of General Council.

1 member-at-large

URANTIA BROTHERHOOD CORPORATION

Slave corporation - same officers as Brotherhood. Board of Directors as same as Executive Committee.

URANTIA BROTHERHOOD SCHOOL

Officers - Dr. - President  
Alvin - Dean  
Kent Stephens - Sec.-Treas.

2 hrs. a week - takes 2 years now to get Certified Leader.  
3 or perhaps 4 to get Ordained Teachers.

Some honorary degrees.

1st yr. - Doctrines I and II. Public Speaking. Topical.  
2nd yr. - Organization. Teachings of Jesus. Constitution  
3rd yr. - Doctrines III and IV. Educational Psychology. Religions of  
the World  
Get diploma from school, but title conferred by Brotherhood through  
Exec. Committee

CUSTODIANS

Leone handles, keeps books, makes reports.

INTERESTING MAIL

Rathbuns - Sequoia Seminar, Palo Alto

Jacques Weiss - translation (daughter)

Jim Griffin - Paul Maurer

Americana Institute - publishers of Encyclopedia Americana - meaning of names

Hungarian medium - automatic writer

Spiritual Frontiers Fellowship, Evanston

Parapsychology Institute

John Thomson, Wichita

Roy Asher, Melbourne - Father Divine

Wing Anderson, L.A. - Kosmon Industries - Cahspe (this will illuminate the U.B.)

Lew Ayres

Bruce Kennedy, Menlo Park, Calif. - how to pronounce names.

Belk Research Foundation, N.Y. - He asked about "Mr." Melchizedek.

Pasicrucians

Dr. Earl L. Douglass - Pres. minister - a book a yr. for MacMillan Co.

newspaper article over 100 newspapers

If these "authors" are not genuine, then the book is either written with tongue in cheek, or else is a gigantic hoax. I bear not the least resentment toward anyone if it is a hoax, for I have found the book immensely interesting, and, I must confess, spiritually uplifting. It is hard to believe that anyone with mind enough to produce a book of this kind would use his vast erudition in behalf of any enterprise not genuine. So I am confused. I wish you would set me straight-- or as straight as I can be set. I am wondering, and wondering greatly, just what all this thing means. Are you in earnest, or is this fantasy, or fiction, or a leg-ull, or a bit of all three?

Pearl Buck

John Scott